## VOLUME V, PART 2 — Codices Romanorum, Pars Altera (1906)

**Descripsit Guilelmus Kroll**

161 pages | Vatican Library, Codex Vaticanus graecus 191 (Vettius Valens archetype)

### Preface (pp. iii–v)

Wilhelm Kroll explains that this fascicle departs from the series norm: it contains a single manuscript and essentially one author — **Vettius Valens**. Kroll announces his intention to publish a full critical edition of the *Anthologiae* separately (this appeared as Kroll's edition, Berlin 1908). The present volume provides a structural analysis of the manuscript, a complete chapter index of all 9 books of the *Anthologiae*, and selected first editions of important passages.

### PART I: CATALOGUE (pp. 1–27)

**Codex Vaticanus graecus 191** (paper and parchment, ff. VI + 297, 13th–14th c.)

The codex consists of two distinct parts:

- **Ff. 1–88**: Collection of mathematical and astronomical texts known as the *Mikros Astronomos* (Little Astronomer): Euclid's *Catoptrica*, *Phenomena*, *Optics*; Theodosius's *Spherics* (Books I–III), *On Habitations*, *On Days and Nights*; Aristarchus, *On the Sizes and Distances of the Sun and Moon*; Autolycus, *On Risings and Settings*; Hypsicles, *Anaphorikos*; Autolycus, *On the Moving Sphere*; Eutocius, commentary on Apollonius's *Conics* — a standard Byzantine anthology of classical mathematical astronomy.
- Ff. 89–107: Vettius Valens, *Anthologiarum* — surviving portions of the original 9 books. This is the archetype of the entire manuscript tradition of Valens. The complete chapter index of all 9 books is provided on pp. 3–11 of the catalogue.

### Complete Chapter Index of Vettius Valens, Anthologiae (9 Books)

Book I (24 chapters): on the nature of the 12 zodiac signs; on the terms (*horoi*); on the Ascendant; the horoscopic gnomon; on the midheaven; on the rising-times of signs; on listening and seeing signs; conjunctions and full moons from reckoning; the critical day; the house-lord of the year; masculine and feminine degrees; on the illuminations of the Moon; on the crasis; on the 7th and 14th lunar days; on finding the rising degree; on finding the stages of the Moon; how to find the Sun exactly in the nativity sign; on the summation of the minutes; on aspects.

Book II (41 chapters): on trines; the divisions of trines and house-lords; on the Lot of Fortune; the place of the Evil Daimon; the place of the Good Daimon; the place of God; eight further places (houses); the significations of the 9 houses; trigonal, hexagonal, and diametrical aspects; on exaltation for good fortune; examples; on distinguished nativities; on the Lot of debt; on theft; the Lot of the wife; on active and inactive times; on journeys; on the premature death of parents; on orphanhood; on the separation of parents; on free and slave nativities; on the 11 phases of the Moon; on disease and suffering with examples by sign; on marriage; on childlessness; on siblings; on violent deaths with example.

**Book III** (17 chapters): on mastery (*epicratesia*); on degrees of the centres; on release (*aphesis*); on the stages and hours of the stars; examples; on hostile places and releases; on hostile stars and climacteric places; on stages and modes; examples; the method of the first instrument; the method of the second instrument; how to compute twins' birth hours.

**Book IV** (29 chapters): on divisions of years; on release; on further division of days; on times from the Lot of Fortune and Daimon; on the loosening of bonds; years distributed by each zodiac sign and by the planets; on the division of times from Lot, Daimon, house-lords, conjunctions, and full moons with examples; on the cosmic year; on the calculation of years, months, days; on the names of the 12 places and the dodecatemory; on transmission from exaltation to exaltation; on the *epitimeromai* of the Moon, Ascendant, Saturn, Jupiter, Mars, Venus, Mercury; on the 4 lots' distribution.

**Books V–IX** cover further systems of time-lordship, climacteric theory, sect doctrine, and active/inactive period theory — all with worked examples from actual historical horoscopes.

### PART II: APPENDIX — Critical Editions (pp. 27–161)

**Excerpta ex Vettii Valentis Anthologiae**: Kroll edits selected passages from the *Anthologiae* as a *florilegium* (anthology of the anthology):

- **Preface**: Kroll's analysis of the manuscript tradition — the Vatican archetype Vat. 191 and the Seldenianos 32 derived from it; and the Marcianus 314 (Venice) as a parallel independent stream
- **Book II almost complete** (with parallels from the Marcianus): lots, 12 houses, aspect theory, time-lords for journeys, marriage, children, and violent death — all with worked horoscopic examples
- **Selected chapters from Books I and III–IX**: time-lord methods; climacteric system; release (*aphesis*) theory; cosmic year; examples with actual dated horoscopes
- **Supplementary Vatican material** cross-referenced against the main text
- The edition is accompanied by Kroll's extensive critical apparatus identifying variant readings between the Vatican and Marcian manuscript families

# CODICUM ROMANORUM

PARTEM SECUNDAM

DESCRIPSIT

GUILELMUS KROLL

TOMI V PARS II

BRUXELLIS
IN AEDIBUS HENRICI LAMERTIN
20, RUE DU MARCHÉ AU BOIS, 20

1906

# OF THE ROMAN CODICES

THE SECOND PART

DESCRIBED BY

William Kroll

TOMI V PARS II

BRUSSELS

AT THE HOUSE OF HENRI LAMERTIN

20, RUE DU MARCHÉ AU BOIS, 20

1906

# CATALOGUS

## CODICUM

# ASTROLOGORUM GRAECORUM

# CATALOGUE

OF CODICES

GREEK ASTROLOGERS

# PRAEFATIO

Quem emittimus catalogi nostri fasciculum aliquantum distat a reliqua serie. Unum enim codicem et unum fere scriptorem continet, sed ut concessuros esse puto non eos tantum, qui historiam astrologiae curant, memoria haud indignum. Quem cum totum mox edere in animo habeam, hic flores quosdam delibandos censui, si modo tali imagine in eiusmodi materia uti licet, imprimis id agens, ut viros doctos ad auxilium editori ferendum invitem. Neque enim is est Valens, ut contortam eius orationem et conexum sententiarum saepe perplexum statim perspicias; et vel nunc multum profeci aliorum opera, maxime Ludovici Radermacher et Pauli Wendland amicorum in tot iam rebus mihi adiutorum. Atque gratias agendi causas habeo permultas neque omnes enumerare velim, qui mihi in hoc libello concinnando adfuerunt; sed prorsus ingratum me ipse haberem, nisi Francisci Cumont officia nunc quoque praebita debitis laudibus efferrem, sine cuius industria et sollertia ne unus quidem huius operis fasciculus in lucem prodisset. Praeterea nomino Iosephum Bidez, Franciscum Boll, Carolum Manitium, qui partes quasdam huius libelli doctrina sua adiuverunt.

Monasterii Guestfalorum. GUILELMUS KROLL.

# PREFACE

The fascicle of our catalog which we are publishing differs somewhat from the rest of the series. For it contains one codex and nearly one author, yet I think not only those who are concerned with the history of astrology will concede that it is worthy of attention. Since I intend to publish the whole of it shortly, I have thought it right to cull here certain flowers — if one may use such an image in a matter of this kind — acting primarily to invite learned men to lend their assistance to the editor. For Valens is not such a writer that one can immediately see through his convoluted style and often intricate connection of thoughts; and even now I have profited greatly from the work of others, especially of my friends Ludovicus Radermacher and Paulus Wendland, who have assisted me in so many matters already. And I have very many reasons to give thanks, nor would I wish to enumerate all those who helped me in compiling this little book; but I would consider myself altogether ungrateful if I did not now also extol with due praise the services of Franciscus Cumont, rendered on this occasion as well, without whose diligence and skill not a single fascicle of this work would have seen the light. I further name Iosephus Bidez, Franciscus Boll, and Carolus Manitius, who supported certain parts of this little book with their learning.

Monastery of Westphalia. William Kroll

# CODICES VATICANI

# VATICAN CODICES

# CODICES VATICANI

15. Codex Vaticanus graecus 191. — Chartaceus et bombycinus, cm. 34,5 × 24, ff. VI (= A-F) + 297. Chartacea sunt folia A-F et 1-88. — Cf. Parthey, *Monatsber. Berl. Akad.*, 1863, 374 sqq.; Maass, *Aratea*, p. 10 sqq., 63[1]; von Ian, *Musici graeci*, p. XXIV sqq.

Folia B-C indicem latinum, D-F graecum continent confectos ab Holstenio.

F. 1. Index a manu saec. XVI confectus, in verso versus nonnulli.

F. 2-88 scripta sunt duabus columnis a manu nitida saec. XIII aut XIV. Qui a f. 2 ad f. 75 extant libri, efficiunt collectionem librorum mathematicorum et astronomorum tertio fere saeculo factam, quam Τὸν μικρὸν ἀστρονόμον appellare solebant.

Ac primo exstant Εὐκλείδου κατοπτρικά. Cf. Heiberg, vol. VII, pp. VII, XVI, XLIII, qui haec e Vindobon. phil. graec. 103, saec. XII transcripta esse demonstrat.

F. 4ᵛ, col. *b*. Εὐκλείδου φαινόμενα.

F. 11ᵛ. Τὰ πρὸ τῶν Εὐκλείδου ὀπτικῶν.

F. 18. Εὐκλείδου δεδομένα — [f. 29ᵛ, col. *a*, manus posterior saec. XV adiecit] ὑπόμνημα εἰς τά δεδομένα Εὐκλείδου ἀπὸ φωνῆς Μαρίνου φιλοσόφου (Πρῶτον δεῖ θέσθαι — [f. 29ᵛ, col. *b*] οὐχ ὡριστὸν πᾶν). — Cf. Menge edit. vol. VI, pp. XII, XVI, qui e Vatic. 190, saec. X haec descripta esse dicit.

F. 30 vacat, in verso verba nonnulla a manu saec. XV. Ζήτει τὸ σημεῖον — δεδομένος ἐστίν. — Deinde tria folia vacua non numerata.

F. 31. Θεοδοσίου σφαιρικῶν α'-γ'. Ed. Nizze, Berolini, 1852.

F. 46. Θεοδοσίου περὶ οἰκήσεων,

F. 48ᵛ. Θεοδοσίου περὶ νυκτῶν καὶ ἡμερῶν (l. II inc. F. 54ᵛ, col. *a*).

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[1] Is p. 11 (item iam in *Anal. Eratosth.*, p. 10, adn. 26) de Hipparchi textu loquens (f. 210-228) ab eadem manu exaratum dicit codicem mus. Brit. add. 16409; qui cum post Planudem sit exaratus, idem de hoc quoque libro statuendum esse.

# VATICAN CODICES

15. Vatican Greek Codex 191. Paper and silk, cm. 34.5 × 24, ff. VI (= A-F) + 297. Paper folios are A-F and 1-88. Cf. Parthey, Monatsber. nBerl. Acad., 1863, 374 sqq.; Maass, Aralea, p. 10 sqq., 63[1]; von Ian, Greek Musicians, np. xxiv sqq.

Folios B-C contain a Latin index, D-F a Greek index, compiled by Holstenius.

F. 1. An index made by a 16th-century hand, with a few verses on the verso. F. 2-88 are written in two columns in a neat hand of the 13th or 14th century. The books extending from f. 2 to f. 75 form a collection of mathematical and astronomical works compiled around the third century, which they customarily called Τὸν μικρὸν ἀστρονόμον.

And first there are Euclid's Catoptrics. Cf. Heiberg, vol. VII, pp. vii, xvi, xliii, who demonstrates that these were transcribed from Vindobon. phil. graec. 103, 12th century.

F. 4v, col. b. Euclid's Phenomena.

F. 11. The works preceding Euclid's Optics.

F. 18. Euclid's Data [f. 29, col. a, a later hand of the 15th century added] a commentary on Euclid's Data from the words of Marinus the philosopher (First one must posit [f. 29v, col. b] not everything is determinable). - Cf. Menge edit. vol. VI, pp. xii, xv, who states that these were copied from Vatic. 190, 10th century.

not everything is determinable).

F.30 is blank; on the verso, a few words in a hand of the 15th century. Ζήτει τὸ σημεῖον — δεδομένος ἐστίν. Then three blank unnumbered leaves.

F. 31. Geodosiou spaipikŵv a'-y'. Ed. Nice, Berolini, 1852.nF. 46. Theodosius about houses,

F. 48. Θεοδοσίου περὶ νυκτῶν καὶ ἡμερῶν (Book II begins at F. 54v, col. a).

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1 He, on p. 11 (also already in Anal. Eratosth., p. 10, note 26), speaking of the text of Hipparchus (f. 210–228), states that the codex Brit. Mus. add. 16409 was written by the same hand; and since it was written after Planudes, the same conclusion must be drawn regarding this book as well.

F. 59v. Inscriptio recens. Ἀριστάρχου περὶ μεγεθῶν καὶ ἀποστημάτων ἡλίου καὶ σελήνης. Des. f. 63, col. *a*, reliquum folium vacuum et sequitur folium item vacuum.

F. 64. Αὐτολύκου περὶ ἐπιτολῶν καὶ δύσεων τὸ α' (β' inc. F. 67v, col. *b*). — Cf. Autolycus, ed. Hultsch, p. XXII.

F. 70v, col. *b*. Ὑψικλέους ἀναφορικός. — Ed. Manitius Dresdae 1888 qui hoc codice non usus est (cf. p. VIII).

F. 72. Αὐτολύκου περὶ κινουμένης σφαίρας.

F. 75. Εὐτοκίου Ἀσκαλωνίτου εἰς τὸν (*sic*) α' τῶν Ἀπολλωνίου κωνικῶν τῆς κατ' αὐτὸν ἐκδόσεως ὑπόμνημα — F. 88v, col. *a* (cf. Heiberg in edit. Apollonii, II, p. IV). Col. *b* vacua.

F. 89. Inscriptio recens. Οὐάλεντος Ἀντιοχέως ἀνθολογιῶν βιβλίον πρῶτον.

A manu quae textum exaravit Περὶ μεσουρανήματος.

Valens scriptus est a duobus librariis, quorum alter litteras minutissimas neque tamen speciosas, alter minutas sed nitidissimas pinxit; ille scripsit f. 89-104, hic f. 105-107. Hae tamen laciniae tantum sunt codicis olim plenioris, ex quo nondum mutilato descriptus est codex Seldenianus 22, saec. XVI. Qua de re in editione mea Valentis et infra ante anecdota plura referentur.

Insero indicem capitum Vettii Valentis, qui sane non est in codice V, quemque non ex inscriptionibus capitum solis quae sunt in V compilo, sed ad quem conficiendum ceteris quoque codicibus, quantum quidem utiles sunt, utor. Titulos ex M (i. e. Marc. 314) suppletos uncis includo[1].

I 1. <Περὶ τῆς τῶν ἀστέρων φύσεως>. M f. 256.
I 2. <Περὶ τῆς τῶν ιβ' ζῳδίων φύσεως>. M f. 257v.
I 3. <Περὶ ὁρίων>. M f. 260v.
I 4. <Περὶ ὡροσκόπου>. M f. 262v.
I 5. Ὡροσκοπικὸς γνώμων. M f. 263.
I 6. Περὶ μεσουρανήματος. V f. 89.
I 7. Περὶ ἀναφορᾶς τῶν ζῳδίων.
I 8. Περὶ ἀκουόντων καὶ βλεπόντων ζῳδίων.
I 9. Σύνοδοι καὶ πανσέληνοι ἀπὸ χειρός.
I 10. Περὶ ἑπταζώνου ἤτοι σαββατικῆς ἡμέρας ἀπὸ χειρός.
I 11. Περὶ οἰκοδεσπότου ἔτους.
I 12. Περὶ ἀρρενικῶν καὶ θηλυκῶν μοιρῶν. V f. 89v.
I 13. Περὶ φωτισμῶν Σελήνης.

[1] Pauca ed. Roether in editione Lydi de mensibus (Darmstadi, 1827), plura nos *Catal.*, II, p. 88 sqq., IV, p. 146-174. Multa in appendice editurus sum, velut totum librum IV.

F. 59. Recent title. Aristarchus, On the Sizes and Distances of the Sun and Moon. Ends at f. 63, col. a; the remainder of the leaf is blank, followed by another blank leaf.

F. 64. Autolycus, On Risings and Settings, Book I (Book II begins at F. 67, col. b). — Cf. Autolycus, ed. Hultsch, p. XXII.

F. 70v, col. b. Hypsicles, Anaphoricus. — Ed. Manitius, Dresden, 1888, who did not use this codex (cf. p. VII).

F. 72. Autolycus, On the Moving Sphere.

F. 75. Commentary by Eutocius of Ascalon on Book I of Apollonius's Conics, in his own edition — F. 88v, col. a (cf. Heiberg in edit. Apollonii, II, p. IV). Col. b blank.

F. 89. Recent title. Vettius Valens of Antioch, Anthologies, Book One.

By the hand which the text wrote "On the Midheaven."

Valens was written by two scribes, one of whom painted letters extremely small but not elegant, the other small but very neat; the former wrote f. 89-104, the latter f. 105-107. These, however, are only fragments of a once fuller codex, from which, before it was mutilated, the Seldenic codex 22 of the 16th century was copied. Concerning this matter, more will be reported in my edition of Valens and below before the anecdota.

I insert the table of chapters of Vettius Valens, which indeed is not in codex V, and which I compile not from the chapter headings alone that are in V, but for the compilation of which I also make use of the other codices, insofar as they are useful. Titles supplied from M (i.e. Marc. 314) I enclose in brackets [1].

1 1. <Περὶ τῆς τῶν ἀστέρων φύσεως>. M f. 256.
1 2. <Περὶ τῆς τῶν ιβ΄ Ζῳδίων φύσεως>. M f. 257.
1 3. <Περὶ δρίων>. M f. 260.
1 4. <Περὶ ὡροσκόπους. M f. 262.
I 5. Ωροσκοπικός γνώμων. M f. 263.
1 6. About moderation. V f. 89.
1 7. About referring to the Zodiacs.
1 8. On the signs that hear and see.
9. Conjunctions and full moons by hand.
1 10. On the heptachord, that is, the Sabbath day, by hand.
1 11. On the lord of the year.
1 12. On masculine and feminine degrees. V f. 895.
1 13. On the illuminations of the Moon.

1 A few edited by Roether in the edition of Lydus on the months (Darmstadt, 1827), more by us in Catal., II, p. 88 sqq., IV, p. 146–174. I will publish many in the appendix, such as the entire Book IV.

I 14. Περὶ κρύψεως Σελήνης.
I 15. Περὶ τριταίας ἑβδομαίας τεσσαρακοσταίας Σελήνης.
I 16. Ἀναβιβάζοντα ἀπὸ χειρὸς εὑρεῖν.
I 17. Ἄλλως συντομώτερον.
I 18. Περὶ εὑρέσεως βαθμῶν καὶ ἀνέμων τῆς Σελήνης.
I 19. Ἱππάρχειον περὶ ψήφου Σελήνης ἐν ποίῳ ζωδίῳ.
I 20. <Περὶ ψήφου Ἡλίου καὶ τῶν ε' ἀστέρων>. M f. 267.
I 21. <Περὶ συμπαρουσίας καὶ συγκράσεως>. M f. 268.
I 22. <Περὶ σχηματισμῶν κατὰ πλείους>. M f. 270.
I 23. <Περὶ σπορᾶς>. M f. 273v.
I 24. Περὶ ἑπταμήνων. V f. 89v, S f. 4v, M f. 274v.

II 1. Περὶ τριγώνων. S f. 5 (M f. 275).
II 2. Τριγώνων διακρίσεις καὶ οἰκοδεσποτῶν καὶ συνεργῶν καὶ αἱρέσεων Ἡλίου <καὶ> Σελήνης ἡμέρας καὶ νυκτός. S. f. 5 (M f. 275v).
II 3. Περὶ κλήρου τύχης καὶ οἰκοδεσπότου. S f. 6 (M f. 276v).
II 4. Περὶ τοῦ λαχόντος τὴν ὥραν ἢ τὸν κλῆρον ἀστέρος. S f. 6v (M f. 276v).
II 5. Κακοδαίμονος τόπος. S f. 7v (De M quem non iam affero cf. *Catal.*, II, 118 sqq.).
II 6. Ἀγαθοῦ δαίμονος τόπος.
II 7. Θεοῦ Ἡλίου τόπος. S f. 8.
II 8. Ὄγδοος τόπος.
II 9. Δεύτερος τόπος. S f. 8v.
II 10. Ἕκτος τόπος Ἄρεως. S f. 9.
II 11. Πέμπτος τόπος.
II 12. Τέταρτον ὑπόγειον. S f. 9v.
II 13. Τρίτος τόπος θεᾶς Σελήνης.
II 14. Δεύτερος τόπος <δς> καλεῖται Ἅιδου πύλη. S. f. 10.
II 15. Τόπων ὀνομασίαι ἐννέα. S f. 10v.
II 16. Τριγωνικὰ καὶ ἑξαγωνικὰ καὶ διαμετρικὰ σχήματα.
II 17. Περὶ ὡροσκόπου τοῦ τῆς τύχης κλήρου. S f. 15.
II 18. Περὶ ὑψώματος Ἡλίου καὶ Σελήνης πρὸς εὐδαιμονίαν. S f. 15v.
II 19. Περὶ κλήρου τύχης καὶ δαίμονος † ἀπὸ εὐδαιμονίας καὶ ἀποτροπῆς πράξεων. S f. 16.
II 20. Περὶ τόπου τῆς τύχης πρὸς εὐδαιμονίαν. S f. 16v.
II 21. Τῶν προκειμένων κεφαλαίων ὑποδείγματα. S f. 17.
II 22. Περὶ ἐνδόξων καὶ ἐπισήμων γενέσεων, τὸ δὲ αὐτὸ καὶ περὶ ἀδόξων καὶ ἐκπιπτόντων. S f. 18v.
II 23. Περὶ κλήρου δάνους. S f. 20v.
II 24. Περὶ κλοπῆς.
II 25. Κλῆρος ἐνέδρας.
II 26. Τῶν προκειμένων τόπων ὑποδείγματα S f. 21v.

I 14. On the concealment of the Moon.
1 15. On the Moon of the third, seventh, and fortieth day.
I 16. To find the ascending node from the hand.
1 17. Otherwise more briefly.
I 18. On finding the degrees and winds of the Moon.
I 19. Hipparchan method for calculating in which zodiac sign the Moon's number falls.
1 20. <On the calculation of the Sun and the 5 stars>. M f. 267.
I 21. <On conjunction and mixture>. M f. 268.
1 22. <On configurations according to several>. M. 270.
1 23. <On sowing>. M f. 273.
1 24. On seven-month births. V f. 89, S f. 4, M f. 274.

III 1. On trigons. S f. 5 (M. 275).
2. Distinctions of trigons and of house-rulers and co-workers and the sects of the Sun <and> Moon by day and night. S. f. 5 (M f. 275v).
III 3. On the Lot of Fortune and its ruler. S f. 6 (M f. 276).
I II4. On the star that obtained the hour or the lot. S f. 6 (M f. 276).
II 5. The Place of the Evil Daimon. S f. 7' (Concerning M, which I no longer cite, cf. Catal., II, 118 sqq.).
III 6. Place of the Good Daemon.
III 7. Place of the God Helios. S f. 8.
III 8. The Eighth Place.
III 9. The Second Place. S f. 8.
II 10. The Sixth Place of Ares. S f. 9.
11. The Fifth Place.
II 12. The Fourth, Underground. S f. 9.
II 13. The Third Place of the Goddess Selene.
I 14. The second place, which is called the Gate of Hades. S. f. 10.
P 15. The names of the nine places. S f. 10.
[ 16. Trigonal, hexagonal, and diametrical configurations.
II 17. On the horoscope of the Lot of Fortune. S f. 15.
II 18. On the exaltation of the Sun and Moon with respect to happiness. S f. 15.
I 19. On the Lot of Fortune and the Lot of the Daimon † from happiness and the aversion of actions. S f. 16.
of actions. S f. 16.
II 20. On the place of Fortune with respect to happiness. S f. 16.
[[ 21. Examples of the foregoing chapters. S f. 17.
II 22. On illustrious and notable nativities, and likewise on obscure and fallen ones. 5 f. 18.
H 23. On the Lot of lending. S f. 20.
11 24. On theft.
II 25. Lot of ambush.
I 26. Examples of the aforementioned places S f. 219.

II 27. Περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων καὶ ζωῆς † τοῦ ἐκ τῶν κέντρων καὶ ἐπαναφορῶν. S f. 22.
II 28. Περὶ ἀποδημίας ἐκ τῶν Ἑρμίππου. S f. 23.
II 29. Περὶ ἀποδημίας.
II 30. Περὶ προτελευτῆς γονέων μεθ' ὑποδείγματος. S f. 25v.
II 31. Περὶ γονέων ἐκ τῶν Τιμαίου. S f. 26v.
II 32. Περὶ ὀρφανίας πατέρων. S f. 27v.
II 33. Περὶ χωρισμοῦ γονέων. S f. 28.
II 34. Περὶ ἐλευθερικῶν καὶ δουλικῶν γενέσεων. S f. 28v.
II 35. Σχήματα Σελήνης ια' πρὸς ἀποτελεσμάτων δυνάμεις. S f. 29.
II 36. Περὶ σίνους καὶ πάθους μεθ' ὑποδειγμάτων καθ' ἓν ἕκαστον ζῴδιον. S f. 30v (extrema in V f. 96).
II 37. Περὶ γάμου καὶ συναρμογῆς καὶ εὐπαθείας. V f. 96.
II 38. Ἄλλως περὶ γάμου μετὰ ὑποδείγματος. V f. 96v.
II 39. Περὶ τεκνώσεως ἢ ἀτεκνίας.
II 40. Περὶ ἀδελφῶν.
II 41. Περὶ βιαιοθανάτων μεθ' ὑποδείγματος. (Extrema in S tantum f. 38v).

III 1. Περὶ ἐπικρατήσεως. S f. 42.
III 2. Περὶ μοιρῶν ἐπισήμων τῶν κέντρων. S f. 43v.
III 3. Περὶ ἀφέσεως. S f. 44 (extrema in V f. 90).
III 4. Περὶ ἀνέμων τῶν ἀστέρων καὶ τῶν ὑψωμάτων καὶ βαθμῶν. V f. 90.
III 5. Περὶ αἱρέσεως τῶν ἀστέρων.
III 6. Τῶν προκειμένων κεφαλαίων ὑποδείγματα.
III 7. Ἄλλως περὶ ἐχθρῶν τόπων καὶ ἀφέσεων ἐκ τῶν Κριτοδήμου.
III 8. Περὶ ἐχθρῶν ἀστέρων καὶ κλιμακτηρικῶν τόπων περὶ τὸ α' ὄργανον· Κριτοδήμου.
III 9. Περὶ ἀνέμων καὶ τροπῶν. V f. 90v.
III 10. (in marg. ζ') Ἐκ τῶν Βάλεντος περὶ ἀριθμίου κλήρου καὶ χρόνων ζωῆς· ὁ δὲ αὐτὸς καὶ εἰς τὸ περὶ ἐμπράκτων χρόνων μεθ' ὑποδειγμάτων. Pertinetue huc cod. Venet. 7, f. 110v?
III 11. (in marg. η'). Περὶ κλιμακτῆρος ἑβδομαδικῆς καὶ ἐννεαδικῆς ἀγωγῆς.
III 12. (in marg. θ') Συνοδικὴ καὶ πανσεληνιακὴ ἀγωγὴ καὶ σπορίμαία (ὡριμαία?) πρὸς τὸν ἀναβιβάζοντα περὶ χρόνων ζωῆς· μεθ' ὑποδειγμάτων. V f. 91.
III 13. Πῶς δεῖ εὑρεῖν ἀκριβῶς τὸν ἐν τῇ σπορᾷ Ἥλιον καὶ τὴν Σελήνην καὶ τὸν ὡροσκόπον,
III 14. (in marg. ια') Περὶ κλήρου τύχης εἰς τὸν περὶ ζωῆς τόπον μεθ' ὑποδείγματος· ἐν ᾧ καὶ τὰ ἐλάχιστα ἔτη τῶν ἀστέρων·
III 15. Περὶ κλιμακτήρων. V f. 91v.

11 27. On active and inactive times and the life † derived from the angles and succedents. S f. 22.
angles and succedents. S f. 22.
11 28. On travel abroad, from the works of Hermippe. S f. 23.
11 29. On travel abroad.
II 30. On the premature death of parents, with an example. S f. 25.
II 31. On parents, from the works of Timaeus. S f. 26.
H 32. On the orphaning of fathers. S f. 27.
H 33. On the separation of parents. S f. 28.
H 34. On free and servile nativities. S f. 28.
11 35. The eleven phases of the Moon and their powers of effect. S f. 29.
H 36. On injury and affliction with examples for each individual sign of the Zodiac. S f. 30v (extrema in V f. 96).
11 37. On marriage, union, and well-being. V f. 96.
11 38. Otherwise on marriage with an example. V f. 96a.
11 39. On procreation or childlessness.
11 40. On siblings.
P 41. On violent deaths with an example. (Extrema in S tantum f. 38°).

111 1. On predominance. S f. 42.
III 2. On the notable degrees of the angles. S f. 43.
III 3. On aphesis. S f. 44 (extrema in V f. 90).
III 4. On the winds of the stars and their exaltations and degrees. V f. 90.
111 5. On the sect of the stars.
III 6. Examples of the foregoing chapters.
III 7. Another treatment on hostile places and apheses from Critodemus.
III 8. On hostile stars and climacteric places concerning the 1st The instrument of Critodemus.
111 9. On Winds and Solstices. V f. 90[4].
III 10. (in marg. ζ') From Valens on the Lot of Fortune and the Periods of Life; the same also on the subject of Active Periods with examples. Does cod. Venet. 7, f. 110[v] belong here?
III 11. (in marg. η'). On the Climacteric of the Hebdomadic and Enneadic progression.
III 12. (in marg. θ') Synodic and Panlunary progression and the seminal (or seasonal?) in relation to the Ascending Node concerning the Periods of Life; with examples. V f. 91.
III 13. How one must accurately find the Sun and the Moon and the Horoscope at the moment of conception,
III 14. (in marg. ια') On the Lot of Fortune in relation to the Place of Life, with an example; in which also the minimum years of the stars
III 15. On Climacterics. V f. 91.

III 16. Μέσα ἔτη τῶν ἀστέρων.
III 17. Ἄλλως τὰ μέσα ἔτη.

IV 1. (in marg. α' et sic deinceps) Περιόδων διαιρέσεις.
IV 2. Περὶ ἀφέσεως.
IV 3. Περὶ ἐπιδιαιρέσεως ἡμερῶν.
IV 4. Περὶ χρόνων διαιρέσεως ἀπὸ κλήρου τύχης καὶ δαίμονος.
IV 5. Περὶ τῆς τῶν συνδέσμων λύσεως καὶ ἀντιπαραδόσεως τῶν ἀστέρων. V f. 92.
IV 6. Πόσα ἔτη μερίζει ἕκαστον ζῴδιον· καὶ τέλεια ἔτη τῶν ἀστέρων.
IV 7. Περὶ χρόνων διαιρέσεων ἐπὶ κλήρου τύχης καὶ δαίμονος καὶ ἐπεμβάσεως ἀστέρων καὶ οἰκοδεσποτῶν καὶ συνόδου καὶ πανσελήνου μεθ' ὑποδείγματος καὶ ἀντιπαραδόσεως.
IV 8. Ὑπόδειγμα ἀναγκαῖον. V f. 92ᵛ.
IV 9. Περὶ κοσμικοῦ ἐνιαυτοῦ καὶ τοῦ πρὸς τὴν διαίρεσιν ἐνιαυτοῦ, πόσων ἑκάτερος ἡμερῶν ἐστι καὶ πῶς δεῖ λογίζεσθαι.
IV 10. Περὶ μερισμοῦ ἐτῶν καὶ μηνῶν καὶ ἡμερῶν πλειόνων καὶ ἐλαττόνων καὶ ὡρῶν ἑκάστου ἀστέρος καὶ τούτων χρήσεις εἰς τὰς γενέσεις.
IV 11. Περὶ ἐνιαυτοῦ χρηματιστικοῦ καὶ μερικῆς (?) ἀγωγῆς.
IV 12. Περὶ τῶν ὀνομασιῶν τῶν ιβ' τόπων καὶ περὶ τῆς δωδεκατρόπου. V f. 93ᵛ.
IV 13. Περὶ τῆς ἀπὸ ὑψώματος εἰς ὕψωμα παραδόσεως. V f. 94.
IV 14. Περὶ φάσεως τῶν ἀστέρων καὶ ἐπεμβάσεως.
IV 15. Περὶ τρίτου καὶ ἑνάτου τόπου ἀπὸ ὡροσκόπου.
IV 16. Περὶ ἀνωμαλίας γενέσεων.
IV 17. Περὶ παραδόσεως ἀστέρων καὶ ἀποτελεσμάτων καὶ ὡροσκόπου. V f. 94ᵛ.
IV 18. Ἐπιμερισμοὶ Σελήνης.
IV 19. Ἐπιμερισμοὶ ὡροσκόπου. V f. 95.
IV 20. Ἐπιμερισμοὶ Κρόνου.
IV 21. Ἐπιμερισμοὶ Διός.
IV 22. Ἐπιμερισμοὶ Ἄρεως.
IV 23. Ἐπιμερισμοὶ Ἀφροδίτης, V f. 95ᵛ.
IV 24. Ἐπιμερισμοὶ Ἑρμοῦ.
IV 25. Τῶν τεττάρων κλήρων μερισμοί. Initium in V; seqq. in S f. 87.
IV 26. Τὸ τέταρτον περὶ χρόνων διαιρέσεως κατὰ τὴν ἑπτάζωνον ἀνωφερῶς κατὰ Κριτόδημον. S f. 88.
IV 27. Ἄλλως ἐκ τοῦ Σεύθου περὶ ἐνιαυτῶν ἐκ † τοῦ Ἑρμείου σχολὴν τὴν ἄφεσιν ποιοῦσα ἀπὸ Ἡλίου ἢ Σελήνης ἢ ὡροσκόπου ἢ κλήρου τύχης. S f. 88ᵛ.
IV 28. Περὶ μηνὸς ποῦ ἔσται. S f. 89.
IV 29. Περὶ ἡμέρας χρηματιστικῆς.

III 16. The mean years of the stars.
III 17. Otherwise the mean years.

IV 1. (in marg. a' et sic deinceps) Divisions of periods.
IV 2. On the release.
IV 3. On the subdivision of days.
IV 4. On the division of times from the Lot of Fortune and the Daemon.
IV 5. On the dissolution of conjunctions and the mutual transmission of the stars. V I. 92.
IV 6. How many years each sign allots; and the complete years of the stars.
of the stars.
IV 7. On the divisions of times according to the Lot of Fortune and the Daemon, and the ingress of stars and house-rulers, and conjunction and full moon, with an example and mutual transmission. IV 8.
A necessary example. V I. 927.
IV 9. On the cosmic year and the year used for division, how many days each consists of and how one must calculate.
IV 10. On the distribution of years and months and more and fewer days and hours of each star, and their uses in nativities.
IV 11. On the profitable year and the partial (?) method of procedure.
IV 12. On the names of the twelve places and on the dodecatropos. V f. 93.
IV 13. On the transmission from exaltation to exaltation. V f. 94.
IV 14. On the phase of the stars and their ingress.
IV 15. On the third and ninth place from the horoscope.
IV 16. On the anomaly of nativities.
IV 17. On the transmission of stars and their effects and the horoscope nov. F f. 94°.
IV 18. Divisions of the Moon.
IV 19. Divisions of the Horoscope. V f. 95.
IV 20. Divisions of Saturn.
IV 21. Distributions of Jupiter.
IV 22. Distributions of Mars.
IV 23. Distributions of Venus, V f. 95.
IV 24. Distributions of Mercury.
IV 25. Distributions of the four Lots. Beginning in V; the following in S f. 87. The
IV 26. fourth part on the division of times according to the seven-zone system, ascending according to Critodemus. S f. 88.
IV 27. Otherwise from Seuthes on years, from † Hermeias making the aphesis from the Sun or Moon or Horoscopus or Lot of Fortune. S f. 88v.
IV 28. On the month in which [something] will occur. S f. 89.
IV 29. On the Auspicious Day.

IV 30. Περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων πρὸς τὸ τέταρτον τῆς περιόδου. S f. 90.

V 1. Περὶ αἰτιατικοῦ τόπου. S f. 90v.
V 2. Περὶ ἐνιαυτοῦ κλιμακτηρικοῦ καὶ ἐκλειπτικῶν τόπων καὶ καταρχῶν. S f. 92 (extrema in V f. 97).
V 3. Περὶ καταρχῶν. V f. 97.
V 4. (in marg. γ') Περὶ κλιμακτηρικῶν ζῳδίων.
V 5. Περὶ ἀντιγενέσεως εἰς τὸν περὶ ἐμπράκτων καὶ ἀπράκτων τόπον.
V 6. (in marg. δ') Περὶ μηνὸς χρηματιστικοῦ καὶ ἡμέρας.
V 7. Περὶ ἡμέρας χρηματιστικῆς τε καὶ ἀπράκτου.
V 8. (in marg. ε') Περὶ τῶν προσνεύσεων τῆς Σελήνης ἐν ταῖς νεομηνίαις ταῖς ἀπὸ Λέοντος καὶ τοῖς ἑξῆς ζῳδίοις.
V 9. Τίς ἡ αἰτία τοῦ μὲν τὰ αὐτὰ διὰ δωδεκαετίας ἀποτελέσματα συμβαίνειν. V f. 97v.
V 10. Τῶν προκειμένων ἀγωγῶν ὑποδείγματα. V f. 98v.
V 11. Περὶ ἀφέσεως.

VI Prooemium (in marg. α'). V f. 99v).
VI 1. (in marg. β') Περὶ ἐμπράκτων καὶ ἀπράκτων χρόνων κατὰ τὴν τῶν χρόνων μοιρικὴν διάστασιν καὶ συναφήν. V f. 100.
VI 2. (in marg. δ' [pro γ']) Διὰ ποίαν αἰτίαν τοιαῦται χροιαὶ (*sic*) τοὺς ε' πλάνητας καὶ τὴν Σελήνην καὶ τὸν Ἥλιον οἱ παλαιοὶ ἐτύπωσαν. V f. 100v.
VI 3. (in marg. δ') Διὰ τί οἱ κακοποιοὶ δοκοῦσι μᾶλλον ἐνεργέστεροι εἶναι τῶν ἀγαθοποιῶν.
VI 4. (in marg. ε') Περὶ ἐπεμβάσεων.
VI 5. (in marg. ς') Περὶ τῆς εἰς ι' ἔτη καὶ μῆνας θ' διαιρέσεως ἐμπράκτων τε καὶ ἀπράκτων χρόνων.
VI 6. Περὶ τῆς ὑποδιαιρέσεως τῆς προκειμένης ἀγωγῆς. V f. 101.
VI 7. (in marg. ζ') Μαθεῖν τίνος ἀστέρος εἰσὶν αἱ καταγόμεναι ἡμέραι τῆς προκειμένης ἀγωγῆς.
VI 8. (in marg. η') Περὶ χρόνων ζωῆς ἀπὸ πανσεληνιακοῦ καὶ ὡροσκοπικοῦ γνώμονος.
VI 9. (in marg. Ν') Εὕρεσις πορίμης (scr. σπορ-) Σελήνης καὶ ὡροσκόπου. V f. 101v.

VII Prooemium (in marg. α').
VII 1. (in marg. β'). Ἀγωγὴ περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων καὶ ζωῆς πρός τε τὸν οἰκοδεσπότην καὶ τὰς ἀναφορὰς καὶ τὸν ὡροσκόπον.
VII 2. (in marg. γ') Ἀγωγὴ β' περὶ χρόνων διαστέσεως (scr. διαιρ-) πρὸς τὰς τῶν ζῳδίων ἀναφορὰς καὶ τὰς τῶν ἀστέρων περιόδους. V f. 102.

IV 30. On Active and Inactive Times with Respect to the Fourth Part of the Period. S f. 90.

n 1. On the Causal Place. 5 f. 90v.

n 2. On the Climacteric Year and Eclipse Places and Beginnings. 5 f. 92 (extrema in V f. 97).

In 3. On Beginnings. V f. 97.

In 4. (in marg. γ') On the climacteric signs of the zodiac.

n 5. On the counter-nativity, concerning the place of active and inactive matters.

In the 6th (in marg. δ') On the chrematistic month and day.

c 7. On the chrematistic and inactive day.

In the 8th (in marg. ε') On the inclinations of the Moon at the new moons from Leo and the following signs of the zodiac.

ν 9. What is the cause of the same results occurring through a twelve-year cycle. V f. 97,

n 10. Examples of the aforementioned methods. V f. 98.

n 11. On the release (aphesis).

WE Prooemium (in marg. α'). V f. 99[4].

WE 1. (in marg. β') On active and inactive times according to the degree-based distance and conjunction of the times.

V f. 100. VI 2. (in marg. δ' [pro γ']) For what reason the ancients assigned such colors to the 5 planets and the Moon and the Sun. ν f. 100.

VI 3. (in marg. δ') Why the malefics seem to be more effective than the benefics.

WE 4. (in marg. ε') On transits (epembasis).

WE 5. (in marg. ς') On the division into 10 years and 9 months of active and inactive times.

WE 6. On the subdivision of the present method. V f. 101. (in

WE 7. marg. ζ') To learn to which star the days derived from the present method belong.

VI 8. (in marg. η') On the years of life from the full moon and horoscopic indicator.

VI 9. (in marg. N') Finding the fruitful (scr. σπορ-) Moon and horoscope. V f. 101.

VII Prologue (in marg. α').

VII 1. (in marg. β'). Method concerning active and inactive times and life in relation to the lord of the house, the ascensions, and the horoscope.

VII 2. (in marg. γ') Second method concerning the division (scr. διαιρ-) of times according to the ascensions of the Zodiac signs and the periods of the stars. H f. 102.

VII 3. (in marg. δ') Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς τὸν κλῆρον τῆς τύχης καὶ τὸν τούτου κύριον. V f. 102ᵛ.
VII 4. (in marg. ε') Ἀγωγὴ λεπτομερεστέρα καὶ (del.) περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων πρὸς τὰς ἀναφορὰς καὶ τὰς περιόδους τῶν ἀστέρων. V f. 103.
VII 5. Ἀγωγὴ περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων πρὸς τὸ ἥμισυ καὶ τρίτον τῶν τε ἀναφορῶν καὶ τῶν περιόδων τῶν ἀστέρων.

VIII 1. Πῆξις τοῦ α' ὀργάνου. V f. 104ᵛ
VIII 2. Πῆξις τοῦ β' ὀργάνου φυσικὴ τῆς περὶ τὸ ὄργανον οἰκονομίας προκειμένης.
VIII 3. Πῆξις ὡροσκοπούσης μοίρας πρὸς τὰ προκείμενα δύο ὄργανα.
VIII 4. Πῶς χρὴ τῶν διδυμογόνων γὴν γεννητικὴν ὥραν ἱστάνειν. V f. 105.
VIII 5. Ἔκδοσις (scr. εἴσοδος) τῶν προκειμνέων β' ὀργάνων. Des. in V f. 105ᵛ.
VIII 6. Περὶ πήξεως τῶν ἀναφορῶν καὶ τῶν τριῶν ὅρων. S f. 144.
VIII 7. Τῶν προκειμένων ἐφόδων εἰς τὸ ρ' (*sic*) ὄργανον ὑποδείγματα. S f. 150ᵛ.
VIII 8. Περὶ τῶν ἐχθρῶν τόπων καὶ ἀστέρων· περὶ κλιμακτήρων (*sic*) τόπων πρὸς τὸ α' ὄργανον. S f. 151ᵛ.

IX Prooemium. S f. 153ᵛ.
IX 1. (in marg. β') Περὶ κλήρου τύχης καὶ δαίμονος εἰς τὸν περὶ ἐμπράκτων καὶ ἀπράκτων χρόνων καὶ ζωῆς τόπον. S f. 154.
IX 2. (in marg. γ') Περὶ τοῦ ιβ' τρόπου εἰς τὸ (scr. τὸν) περὶ ἐμπράκτων καὶ ἀπράκτων τόπων (scr. τόπον). S f. 156.
IX 3 (in marg. δ') Ἀγωγὴ περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων καὶ ζωῆς πρὸς Σελήνην. S f. 158.
IX 4. (in marg. ε') Περὶ κλιμακτήρων. S f. 160.
IX 5. (in marg. ς') Περὶ κατακλίσεως καὶ καταρχῶν. S f. 160ᵛ.
IX 6. (in marg. ζ') Περὶ εὑρέσεως ὡροσκοποῦντος ζῳδίου καὶ μοίρας ὡροσκοπούσης. S f. 162.
IX 7. (in marg. η' id quod non iam adnoto) Περὶ ἀρσενικῆς καὶ θηλυκῆς γενέσεως καὶ τεράτων ἢ τετραπόδων. S f. 162ᵛ.
IX 8. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς τὰ ἀπογώνια. S f. 165ᵛ.
IX 9. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς Ἥλιον καὶ Σελήνην. S f. 169ᵛ.
IX 10. Ἀγωγὴ περὶ ὡροσκοπού<σης> μοίρας (μόρας S).
IX 11. Ποίοις δεῖ κανόσι χρῆσθαι καὶ τίνα δεῖ παρατηρεῖν καὶ ὅτι οὐδὲν ἐφ' ἡμῖν. S f. 170ᵛ.
IX 12. (sine numero) Περὶ τῶν συνδέσμων. S f. 172ᵛ.

VII 3. (in marg. δ') A method concerning the chronocratorships of life in relation to the Lot of Fortune and its ruler. V f. 102.

VII 4. (in marg. ε΄) A more detailed method (del.) concerning active and inactive periods in relation to the ascensions and the periods of the stars. V f. 103.

VII 5. A method concerning active and inactive periods in relation to the half and the third of both the ascensions and the periods of the stars.

VIII 1. Setting up of the first instrument. V f. 104

VIII 2. Setting up of the second instrument, the natural arrangement of the management of the instrument being set forth.

VIII 3. Setting up of the degree of the horoscope in relation to the two aforesaid instruments.

VIII 4. How one must determine the birth hour of twins.
V f. 105.

VIII 5. Income (scr. income) of the relevant second organs. Dec. innV f. 105.

VIII 6. On the fixing of the ascensions and the three terms. S f. 144. Examples

VIII 7. of the aforementioned methods applied to the 100th (sic) instrument. S f. 150.

VIII 8. On the hostile places and stars; on the climacteric (sic) places in relation to the 1st instrument. S f. 151.

IX Prologue S f. 153.

IX 1. (in marg. β) On the Lot of Fortune and the Daimon, concerning the place of active and inactive times and of life. S f. 154.

IX 2. (in marg. γ΄) On the 12th method concerning the place (scr. places) of active and inactive times (scr. time). S f. 156.

1X 3 (in marg. δ') A Guide on Active and Inactive Times and Life in Relation to the Moon. S f. 158.

IX 4. (in marg. ε') On Climacterics. S f. 160.

IX 5. (in marg. ς') On Taking to Bed and Beginnings. S f. 160.

IX 6. (in marg. Z') On Finding the Ascending Sign and the Ascending Degree. S f. 162.

IX 7. (in marg. n' id quod non iam adnoto) On Male and Female Nativities and Monsters or Quadrupeds. S f. 162.

IX 8. A Method Concerning the Years of Life in Relation to Descendants. S f. 165.

IX 9. A Method Concerning the Years of Life in Relation to the Sun and Moon. S f. 169.

IX 10. A Method Concerning the Ascending Degree (μόρας 5).

IX 11. Which Canons Must Be Used and What Must Be Observed and That Nothing Is in Our Power. S f. 170.

IX 12. (sine numero) On Conjunctions. S f. 172.

IX 13. (in marg. ιγ' et sic deinceps) Ἀγωγὴ περὶ χρόνων ζωῆς ἐμπράκτων καὶ ἀπράκτων πρὸς Ἥλιον καὶ Σελήνην. S f. 173.
IX 14. Περὶ σπορᾶς εἰς τὸν περὶ χρόνων ζωῆς τόπον.
IX 15. Ὅτι δεῖ τὴν γεννητικὴν ὥραν πρὸς μέρος ἀκριβῶς στῆσαι.
IX 16. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς Ἥλιον καὶ Σελήνην. S f. 174v.
IX 17. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς Ἥλιον καὶ Σελήνην. S f. 175.
IX 18. Περὶ ὡροσκοπικοῦ ζῳδίου καὶ ἀναγκαστικῆς καὶ φυσικῆς ὥρας.
IX 19. Σεληνιακὴ μοῖρα πρὸς ὡριαῖον δρόμημα ἀναγκαστικὴ ἣν εὗρον. S f. 175v.
IX 20(?) Περὶ χρόνων ζωῆς εἰς τὰ ἐν τοῖς ὀργάνοις τοῦ ιβ' κεφαλαίου. Πῆξις ὡροσκόπου μοιρικὴ πρὸς τὰ β' ὄργανα Οὐάλεντος τὰ ἐν τῷ ιβ' κεφαλίῳ. V f. 106 (= S f. 177). Sequuntur exempla aevi posterioris (cf. *Catal.*, II, 87).

Περὶ συνελεύσεως = Hephaest. III, 10.

Περὶ χωρισμῶν = Hephaest. III, 11 (cf. *Catal.*, VI, 104).

Ἀστέρων μεταπαραδόσεις. Κρόνου ἐπιμερισμός et omnium septem stellarum, des. f. 106v in verba : ἐναντίαις γνώμαις περιπίπτουσιν.

Παράδοσις χρόνων ἀστέρων β'· ἐπιμερισμοὶ ἐκ τῶν Κριτοδήμου (Ἥλιος Ἑρμῆς Λέοντι, Σελήνη Σκορπίῳ — περὶ τὸν βίον γενήσονται). Τέλος τοῦ ·Β· βιβλίου Οὐάλεντος (fort. pro Θ?) et reliqua pag. vacua. Extrema infra edentur.

V f. 107 : Τόποι ζῳδιακοὶ τῶν ιβ' ζωδίων ἁρμόζοντες περὶ χρόνου ζωῆς πρὸς τὸν ἐλάχιστον καὶ μέσον καὶ μέγιστον ὅρον περὶ ὁρίων. — Post canones inc. Οἱ πλείους μέντοι μερίζουσιν... οὗτος ὁ τρόπος τῶν ἐπιμερισμῶν κείμενος καὶ παρὰ τῷ Βάλεντι ἁπλοῦς τέ ἐστι καὶ ἀληθὴς μᾶλλον οὐκ ἐπεισάγων μόρια μηνάς τε καὶ ἡμέρας — des. f. 107v καὶ τοὺς ἀστέρας δηλώσουσιν, ὑπὸ δ' ἐναντίων ἐναντίως [1].

F. 108v. Ψηφηφορία τῆς ἡλιακῆς ἐποχῆς (Ὑποθώμεθα βούλεσθαι ἡμᾶς ἐκβολὴν ποιήσασθαι.... cum canoniis pluribus ab eadem manu a qua f. 105-107 usque ad f. 111, a quo nova manus incipit — [f. 111v] ἔμπροσθέν εἰσι γεγραμμένα).

Περὶ ὑψώματος τοῦ Ἡλίου (Λάμβανε τὴν ἐποχὴν τοῦ Ἡλίου [plura non extant]). Sequentia scriptura carent.

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[1] In haec verba desinit codex S (f. 186v), qui descriptus est ex V, cum folia 89-107 additis eis quae postmodo perierunt codicem efficiebant singularem. Vel inde verisimile fit extrema quoque quamquam non omnia a Valente perscripta sunt tamen quodammodo ad eum pertinere.

IX 13. (in marg. ιγ' et sic deinceps) A guide on the years of active and inactive life in relation to the Sun and Moon. S f. 173. On
IX 14. conception, in the section on the years of life.
IX 15. That one must establish the nativity hour accurately to the degree.
IX 16. A guide on the years of life in relation to the Sun and Moon. S f. 174. IX 17. A guide on the years of life in relation to the Sun and Moon. S f. 175. IX 18. On the horoscopic sign and the compulsory and natural hour.

IX 19. The lunar degree for the compulsory seasonal course which I found. S f. 175.

IX 20 (?) On the years of life, regarding the instruments in the 12th chapter. The degree-based fixing of the horoscope in relation to the 2 instruments of Valens in the 12th chapter. V f. 106 (= S f. 177). Sequuntur exempla aevi posterioris (cf. Catal., II, 87).

On Conjunction = Hephaest. III, 10.

On Separations = Hephaest. III, 11 (cf. Catal., VI, 104).

Transmissions of Stars. The Distribution of Saturn and of all seven stars, ending on f. 106v with the words: ἐναντίαις γνώμαις περιπίπτουσιν.

Transmission of the times of the stars, Book 2; distributions from Critodemus (Sun Mercury in Leo, Moon in Scorpio – περὶ τὸν βίον γενήσονται). End of Book 2 of Valens (perhaps for e?) and the remainder of the page is blank. The final portions will be edited below.

V f. 107: Zodiacal Places of the 12 Signs corresponding to the time of life in relation to the minimum, mean, and maximum limit concerning the terms. – After the canons, begins: Οἱ πλείους μέντοι μερίζουσιν... this method of distributions as set out also in Valens is simple and more true, not introducing fractions of months and days, ending on f. 107v: καὶ τοὺς ἀστέρας δηλώσουσιν, ὑπὸ δ' ἐναντίων ἐναντίως 1.

F. 108. Calculation of the solar epoch (Υποθώμεθα βούλεσθαι ἡμᾶς ἐκβολὴν ποιήσασθαι... with several canons by the same hand as ff. 105–107, continuing to f. 111, where a new hand begins – [f. 111v] ἔμπροσθέν εἰσι γεγραμμένα).

On the Exaltation of the Sun (Λάμβανε τὴν ἐποχὴν τοῦ Ἡλίου [no more extant]). The following pages are without writing.

1 Codex S (f. 186v), which was copied from V, ends with these words; when ff. 89–107 together with those leaves that subsequently perished formed a self-contained codex. From this it is probable that the final portions as well, although not all of them were written by Valens, nonetheless belong to him in some fashion.

F. 112ᵛ-127. Canonia varia. Κανόνια τῶν χρόνων τῶν μηνῶν καὶ τῶν ἡμερῶν τοῦ Ἡλίου.

F. 113. Κανόνια τῶν ὡρῶν et κανόνιον τῆς ὀρθώσεως τοῦ Ἡλίου.

F. 113ᵛ. Κανόνια τῶν χρόνων τῶν μηνῶν, τῶν ἡμερῶν καὶ τῶν ὡρῶν τῆς Σελήνης.

F. 114. Κανόνια τῆς ὀρθώσεως τῆς Σελήνης.
Tum Saturnus, Iupiter, Mars, Venus, Mercurius ἀναβιβάζων et similia.

F. 127ᵛ vacuum, tum duo folia item vacua; f. 128 vacuum.

F. 128ᵛ-169ᵛ. Ptolemaei geographia scripta tota a manu archaizante saec. XIV. — Cf. Nobbe, vol. I, p. x.

F. 170. <Ἐ>κβολὴ τοῦ αὐθημερινοῦ τοῦ Ἡλίου (Ἐτέθη εἰς παράδειγμα μιᾶς ἡμέρας ἐκβολὴ — καθ' ἣν ἐζητήσαμεν τοῦτο).
Ψῆφος τοῦ αὐθημερινοῦ τῆς Σελήνης εἰς παράδειγμα (Κρατοῦνται ὡσαύτως αἱ εἰκοσαετηρίδες — [f. 170ᵛ] κατὰ τὴν ιδ' ταύτην ἡμέραν τοῦ Ἀπριλλίου), A manu saec. XIV.
Deinde a manu inelegantiore saec. XV ut vid. (Ἡ ἕνωσις τῶν ἐκβαλλομένων ἀπὸ τῶν κανονίων ζῳδίων — [f. 172ᵛ med.] ἐντὸς τῶν ἐν τῷ κλειδίῳ εὑρισκομένων ἀριθμῶν ὀφείλουσιν εἶναι). Reliquum folium vacuum est.

F. 173. Πρόκλου διαδόχου ὑποτύπωσις τῶν ἀστρονομικῶν ὑποθέσεων. — Cf. Pitra, *Anal.*, V, 2, p. 301.

A manu saec. XIV quae sequentia scripsit usque ad f. 228ᵛ, deinde rursus scribere coepit inde a f. 287. De hac parte sic Maass, *Aratea*, p. 10: " Non modo capitum initia sciendum est verum titulos quoque ab altera manu vix posteriore rutilo atramento suppleta esse, praeterea ex alio codice ab hac eadem manu quaedam inducta... Tertia aliquanto recentior manus perraro quidem attamen velut f. 209 med. agnoscitur scripsitque incerti auctoris opusculum ποῖα τῶν ζῳδίων... ιβ' ζωδίοις. „ Ab his me paullum dissentire videbis. Des. f. 189.

F. 189. Ioannes Philoponus Alexandrinus de astrolabo des. f. 194ᵛ.

F. 194ᵛ. Τῶν Ἀράτου φαινομένων πρὸς εἰσαγωγὴν ἐκ τῶν Ἀχιλλέως περὶ τοῦ παντός — [f. 203]. — Hoc codice usus ed. Maass, *Comm. in Arat.*, p. 25-86.

F. 203ᵛ. Αἱ ἐξ ἑτέρων διαιρέσεις (<Σ>φαῖρα ἐπὶ τῶν οὐρανίων πλανήτων — ὑπὸ γῆν).
Γένος Ἀράτου καὶ βίος (Ἄρατος ὁ ποιητὴς — [f. 204] Εὐριπίδου ἐπιστολάς). — Cf. Maass, l. c., p. 323.

F, 204. Περὶ ἐξηγήσεως (Τὴν δὲ τῶν φαινομένων ἐξήγησιν — [f. 205] τέκμωρ γὰρ τὸ τέλος). Manus recens subscripsit: τῶν Ἀράτου φαινομένων πρὸς εἰσαγωγὴν ἐκ τῶν Ἀχιλλέως.

F. 112-127. Various canons. Κανόνια τῶν χρόνων τῶν μηνῶν καὶ τῶν ἡμερῶν τοῦ Ἡλίου.

F. 113. Κανόνια τῶν ὡρῶν et κανόνιον τῆς ὀρθώσεως τοῦ Ἡλίου.

F. 113. Κανόνια τῶν χρόνων τῶν μηνῶν, τῶν ἡμερῶν καὶ τῶν ὡρῶν τῆς Σελήνης.

F. 114. Canons of the correction of the Moon.
Then Saturn, Jupiter, Mars, Venus, Mercury αναβιβάζων and the like.

F. 127v blank, then two leaves likewise blank; f. 128 blank. F. 128-169. Ptolemy's Geography, written in its entirety by a hand with an archaizing style of the 14th century. Cf. Nobbe, vol. I, p. x.

F. 170. Projection of the daily position of the Sun (A projection was set out as an example for one day — according to which we sought this.
Calculation of the daily position of the Moon as an example (The nineteen-year cycles are likewise retained [illegible] [f. 170] on the 14th day of April), By a hand of the 14th century. Then
by a less elegant hand of the 15th century as it appears (The union of the projections cast from the canonical signs — [f. 172v mid.] they must be within the numbers found in the key). The remaining folio is blank.

F. 173. Proclus the Successor's Outline of Astronomical Hypotheses. — Cf. Pitra, Anal., V, 2, p. 301.

By a hand of the 14th century which wrote the following sections up to f. 228v, then began writing again from f. 287 onward. Concerning this part, Maass, Aratea, p. 10, writes as follows: "It must be known that not only the beginnings of chapters but also the titles were supplied by another hand, scarcely later, in red ink, and furthermore certain passages were inserted from another codex by this same hand... A third hand, somewhat more recent, is admittedly recognized only rarely, yet for instance at f. 209 mid., and wrote the opuscule of an unknown author ποῖα τῶν Ζῳδίων... ιβ΄ Ζωδίοις." You will see that I differ somewhat from these views. Ends at f. 189.

F. 189. John Philoponus Alexandrinus about the astrolabe des.nf. 194

F. 194. Introduction to the Phenomena of Aratus from the works of Achilles on the Universe [illegible] [f. 203]. Used in this codex, ed. Maass, Comm. in Arat., p. 25-86.

F. 203. The divisions from other sources ("The Sphere concerning the heavenly wanderers of the [illegible] below the earth).

The lineage and life of Aratus ("Aratus the poet [illegible] [f. 204] Euripletters of Eudus). — Cf. Maass, l. c., p. 323.

F. 204. On Exposition (But the exposition of the phenomena: [f. 20[illegible]] for the end is the sign). A recent hand has subscribed: Introduction to the Phenomena of Aratus from the works of Achilles.

Inscriptio rubra a manu eadem quae inde a f. 229 rubricas pinxit. Ἐξ ἑτέρων σχολίων εἰσαγωγὴ προοίμιον (Καλὸν κατὰ τὸν Κυρηναῖον [multa capita brevia] — [f. 207] αὐτοῦ τοῦ κινοῦντος φοράν). — Ex hoc cod. ed. Maass, l. c., p. 89.
Inscriptio a manu recenti. Ἐρατοσθένους ἐν ἄλλῳ Ἱππάρχου εἰς τὰ Ἀράτου φαινόμενα (Τὴν μὲν δεῖξιν τῶν φαινομένων — [f. 207ᵛ] ζῴδια τριάκοντα καὶ ἑπτά). — Ed. Maass, l. c., p. 102.
Inscriptio a manu recenti[1]. Ποῖα τῶν ζῳδίων συνανατέλλουσι καὶ συγκαταδύνουσι τοῖς ἐν τῷ ζῳδιακῷ ιβ' ζῳδίοις (Συνανατέλλουσι δὲ... — [f. 208] σταδίων μυριάδες κ' καὶ ε'). — Ed. Maass, l. c., p. 114 sqq.
Περὶ μεταρσίων (Γίνονται οὖν φησιν ἀναθυμιάσεις — ἀκόλουθα τούτων ἐροῦμεν).
Περὶ κόσμου (Κόσμος ἐστὶ σύστημα οὐρανοῦ καὶ γῆς — τῶν ἐν τῷ ζῳδιακῷ).
Τί διαφέρει ἄστρον ἀστέρος (Διαφέρει δὲ — ἰδεῖν τι τοιοῦτον).
Πόσοι οἱ πάντες ἀστέρες (Τοὺς πάντας — Παρθένῳ Ἰχθύες).
Περὶ τῶν τῆς Σελήνης σχημάτων (Τῶν δὲ σχημάτων — αἱ δὲ λοιπαὶ τοῦ ὑπὸ γῆν).
Περὶ ἄστρων (Τῶν δὲ ἄστρων τὰ μὲν ἀπλανῆ — ἀπλανέσιν ἄστροις).
Περὶ τῶν ἐν γῇ ζωνῶν (Ζῶναι δέ εἰσι τῆς γῆς — ὑπὸ γῆν ἀντίποδες).
Οἱ περὶ τοῦ ποιητοῦ συνταξάμενοι (Ἄτταλος Ῥόδιος — Διδυμος πονηρός). — Hunc laterculum ed. Maass in *Arateis*, p. 121.

F. 210. Inscriptio recens. Ἱππάρχου τῶν Ἀρᾶτου καὶ Εὐδόξου φαινομένων ἐξηγήσεως πρῶτον — [f. 228ᵛ, reliquum folium scriptura vacat]. — Cf. Manitii praefat., p. vi sq.

Sequentia olim alterum codicem efficiebant[2]; exstat enim pristina numeratio, quae incipit in f. 229 (f. 1) et desinit in folio quod est post 291 (f. 63). Haec usque ad f. 286 scripta sunt a manu perspicua sed deformi saec. XIV.

F. 229. <Heliodori> Εἰς τὴν Παύλου διδασκαλίαν περὶ ὧν ἔγραψεν.
Praemittitur index capitum. Περὶ ποιότητος τῶν σχημάτων καὶ εἰς τί συμβάλλονται — περὶ οἰκοδεσπότου καὶ χρόνων ζωῆς.

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[1] Sequentia quoque prolegomena sunt carminis Aratei, quae ed. Maass, *Comm. in Arat.*, p. 114-133.
[2] Cf. tamen ad f. 173 et 204.

Red heading by the same hand that painted the rubrics from f. 229 onward. Introduction and preface from other scholia (It is good, according to the Cyrenean [many brief chapters) — [f. 207] the motion of that which moves). — From this codex ed. Maass, l. c., p. 89.

Heading by a recent hand. Eratosthenes, in another copy Hipparchus, on the Phenomena of Aratus (The demonstration of the phenomena · [f. γων 207v] thirty-seven zodiac signs). — Ed. Maass, l. c., p. 102.

Inscriptio a manu recenti '. Which of the Signs rise together and set together with the 12 Signs of the Zodiac (And they rise together... — [f. 208] myriads of stades 20 and 5'). Ed. Maass, l. c., p. 114 sqq.

On Atmospheric Phenomena (There arise, he says, exhalations and the acco- following matters we shall discuss).

On the Cosmos (The cosmos is a system of heaven and earth of the in the Zodiac).

How a star differs from a star (It differs — to see something of this kind).

How many stars there are in total (All of them - Virgo Pisces).

On the phases of the Moon (Of the phases but the the remaining ones of that below the earth).

On stars (Of the stars, some are fixed among the fixed stars stars).

On the zones of the earth (The zones of the earth are below the earth antipodes).

Those who wrote commentaries on the poet (Attalus of Rhodes — Duo - wicked me). - Hunc laterum ed. Maass in Arateis, p. 121.

nF. 210. Inscriptio recens. Hipparchus of Aratus and Eudoxon of explaining phenomena first — [f. 228, reliquum folium the writing is empty]. - Cf. Preface of Manitius, p. vi sq.

The following sections once formed a separate codex; for the original numbering survives, which begins at f. 229 (f. 1) and ends at the folio after 291 (f. 63). These up to f. 286 were written in a clear but inelegant hand of the 14th century.

F. 229. <Heliodori> Εἰς τὴν Παύλου διδασκαλίαν περὶ ὧν ἔγραψεν.

A table of contents is prefixed. Περί ποιότητος τῶν σχημάτων And what do you contribute about the host and years to life?

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[1] The following are also prolegomena to the poem of Aratus, edited by Maass, *Comm. in Arat.*, p. 114-133.

palm. It was added to. 173 et 904.

Εἰς τὸν Παῦλον (<Τ>ὸ ἑξάγονον σχῆμα ἀγαθόν ἐστιν· οἷον Διδύμοις — τοῦ Διὸς τὴν μίαν μοῖραν ἐν ᾗ ἦν μετ' αὐτοῦ Des. in media sententia). — Cf. *Catal.*, VI, p. 25.

F. 230. Θεμέλιος τῆς ἀστρονομικῆς τέχνης κατὰ τοὺς Χαλδαίους δόξα (*sic*) (Διήγησις σοφωτάτου ἀνδρὸς περὶ ποικίλης καὶ πολυμόρφου σφαίρας κατὰ τὴν τῶν ἐμπείρων καὶ σοφωτάτων Χαλδαίων δόξαν (Φησὶν ἔπλασεν ὁ πάνσοφος θεὸς — [f. 231] ἐκ τῶν παρελθόντων πραγμάτων τὰ μέλλοντα γίνεσθαι ἐσχάτως). — Initium ed. Pitra, *Analect.*, V, 2, p. 300 sq., cf. appendicem huius libelli.

F. 231. Περὶ τῶν ζ' ἀστέρων τῶν πλανητῶν καὶ τῶν ζ' ζωνῶν καὶ ὅπως ἐγένοντο οἱ ἄνθρωποι πολυχρόνιοι ἐν τῇ πρώτῃ χιλιονταετηρίδι (Ἐπειδὴ ἰδόντες τὸν Κρόνον κυριεύσαντα τὴν πρώτην χιλιάδα — [f. 231v] παρὰ τοῖς ἐμπείροις ἀστρονόμοις τῶν Χαλδαίων καὶ Αἰγυπτίων). — Editum in *Catal.*, IV, p. 116.

Tum rubr. Ὑπόδειγμα τῶν προειρημένων χιλιάρχων, ἑκατοντάρχων καὶ δεκάρχων καὶ ἐνιαυσιάρχων καὶ τῶν ἑξῆς. (In marg. λείπει et tertia pars pag. vac.). — Tum rubr. Ὑπόδειγμα εἰσαγωγικὸν (ex -ῶν) ἐπὶ τῶν ἐπαλλήλων ζ' ζωνῶν. — Tum dimidia pag. vac.

F. 232. Τινὲς δὲ μετὰ ταῦτα λαβόντες πρόφασιν ἐκ τῶν προειρημένων καθολικῶν ὑποδειγμάτων συνεστήσαντο μερικωτέρως τὰς ἕξεις καὶ θέσεις καὶ ἐπιτηδεύματα τῶν ἐθνῶν ἀρξάμενοι ἀπὸ ἀνατολῆς. Est astrologia geographica recens, nam initio memoratur Τζινίσταν [Dshingiskhan] — [f. 232v] ἐπειδὴ τὸ κανόνιον τῆς ψηφηφορίας λύχνος ἐστὶν τῆς ἀστρονομίας.

Rubr. Εἰσαγωγὴ συνέχουσα τὸ πᾶν μέρος τῆς ἀστρονομίας (Ὁ ζῳδιακὸς κύκλος κινεῖται λοξῶς ἔχων τμήματα ιβ' ἃ καλεῖται ζῴδια [Pauli Alexandrini recensio posterior ut vid.] sequitur descriptio profusa XII signorum — [f. 236v] εὐλαβὲς σχῆμα ἔχοντας ἢ καὶ μονάζοντας ἐκκλησιαστικοὺς ἐν ἅπασι στυγνούς).

Rubr. Περὶ φύσεως καὶ κράσεως καὶ γεύσεως τῶν ζ' ἀστέρων (Ὁ Κρόνος φύσεως ἐστὶ ψυχρᾶς καὶ ξηρᾶς καὶ σκοτεινοῦ εἴδους· κυριεύει δὲ ... pergit per VII stellas, des. in Luna — [f. 239] ἡ Σελήνη ἀποτελεῖ ἔχοντας σκέλη παχέα πλατυγονάτους χοντροὺς κοντοὺς εὐοφθάλμους γυναικοπροσώπους γυναικοειδεῖς εὐτραφεῖς).

Rubr. Περὶ ἐκλείψεως κρίσις (Σκόπει τὴν ἔκλειψιν τὴν γιγνομένην εἴτε Ἡλίου εἴτε Σελήνης, ἐν ποίῳ ζῳδίῳ γίνεται — [f. 239v] εἰ δὲ καλύπτεται ὑπὸ τοῦ καταβιβάζοντος, πλείων ἡ βλάβη γίνεται).

Rubr. Περὶ τροφῆς [pro τροπῆς] ἀέρων (Σκόπει τὴν ἐαρινὴν τρο-

On Paul ("The hexagonal figure is good; for example, in Gemini — one degree of Jupiter in which it was with him Des. in media sententia). — Cf. Catal., VI, p. 25.

F. 230. Foundation of the astronomical art according to the opinion of the Chaldeans (sic) (A narrative of a most wise man concerning the varied and multiform sphere according to the opinion of the experienced and most wise Chaldeans (He says the all-wise God formed — [f. 231] from past events the things that are to come to pass at the last). — Initium ed. Pitra, Analect., V, 2, p. 300 sq., cf. appendicem huius libelli.

F. 231. On the seven planets and the seven Zones and how men came to live long lives in the first millennium (Since, seeing Saturn ruling the first millennium — [f. 231b] among the experienced astronomers of the Chaldeans and Egyptians). — Editum in Catal., IV, p. 116. Then rubr. Example of the aforementioned chiliarchs, centurions and decarchs and year-rulers and those following. (In marg. λείπει and the third part of the page is blank). — Then rubr. Introductory example (ex — being upon the successive seven Zones. — Then half a page blank. F.

232. But some after these, taking occasion from the aforementioned general examples, organized more particularly the habits and positions and pursuits of the nations beginning from the east. This is recent geographical astrology, for at the beginning Τζινίσταν [Dshingiskhan] [f. 239] is mentioned since the

The canon of calculation is the lamp of astronomy. Rubr. Introduction containing the whole part of astronomy (The Zodiac circle moves obliquely, having 12 divisions called signs — a posterior recension of Paulus Alexandrinus as it appears, followed by a diffuse description of the XII signs — [f. 236⁴] having a reverent form or even monastics, ecclesiastics, gloomy in all things).

Rubr. On the nature, temperament, and quality of the 7 stars (Saturn is of cold and dry nature and of dark appearance; it rules over ... continues through the 7 stars, ending at the Moon [f. 239] the Moon produces those who have thick legs, broad-kneed, heavy-set, short, with fine eyes, woman-faced, effeminate, well-nourished).

Rubr. Judgment on eclipse (Observe the eclipse that occurs whether of the Sun or the Moon, in which Sign it occurs — [f. 239⁴] and if it is obscured by the descending node, the harm that occurs is greater).

Rubr. On the change [in place of "turning"] of the winds (Observe the vernal turn-

πὴν ὅταν ὁ Ἥλιος εἰσέρχεται... — [f. 240] καὶ τὴν προγενομένην σύνοδον ἢ πανσέληνον καὶ ἁπλῶς ὡς προείρηται ποιεῖται).

F. 240v. Rubr. Ἔκθεσις καὶ διδασκαλία πῶς δεῖ ἀποτελεῖν τὰς γενέσεις (Μετὰ τὸ στῆσαι τὰς ἐποχὰς τῶν ἀστέρων καὶ τὰς μοίρας καὶ τὰς φύσεις τῶν ζῳδίων — [f. 242v] εὑρίσκεσθαι τὴν σπορίμην Σελήνην εἰς τὸν γεννητικὸν ὡροσκόπον εἰς τὴν γεννητικὴν Σελήνην τῶν αὐτῶν μοιρῶν καὶ λεπτῶν).

Rubr. Ὑπόδειγμα γενέσεων καὶ ἐναλλαγῶν ἀπὸ φωνῆς Ἀλεὶμ υἱοῦ Ἰσαὰκ τοῦ Ἰσραηλίτου[1]. (Nonnullae lineae vacant). (Γενεθλιαλογικὴ τάξις καθὰ ὁ διδασκαλικὸς τῆς διαιρέσεως τρόπος ἀπαιτεῖ διαιρεῖται εἰς γ' — [f. 243v] καὶ ὁ μὲν πατὴρ δοξάσει τὸν υἱόν· ὁ δὲ υἱὸς πειθήνιος ἔσται τῷ πατρὶ καὶ ὑπήκοος).

Rubr. Περὶ τῶν ἀδελφῶν (Περὶ τῶν ἀδελφῶν σκοπήσας ἠρεύνησα τοὺς ε' ἀφετικοὺς τόπους τῶν ἀδελφῶν ἤτοι τὸν τόπον — [f. 244] ἀδελφοὶ δίδυμοι διὰ τὸ εἶναι τὴν Ἀφροδίτην καὶ τὸν Ἑρμῆν ὁμοῦ δισώμῳ ζῳδίῳ).

Περὶ μητέρων (Τὰ δὲ περὶ μητέρων δηλοῖ ἡ Ἀφροδίτη καὶ ἡ Σελήνη — [f. 244v] οἷον ἐστὶ τὸ περὶ ἀρρενογόνων καὶ θηλυγόνων).

Περὶ ἀρρενογόνων καὶ θηλυγόνων (Καταλαμβάνεται δὲ τοῦτο ἀπὸ τριῶν τόπων τοῦ οὐρανοῦ τῶν κυριοτέρων — [f. 245v] καὶ ἐν τούτῳ τῷ καιρῷ μέγιστον σύμπτωμα γενήσεται).

Περὶ τοῦ εἴδους καὶ τῆς μορφῆς (Ἕπεται τῷ περὶ τῆς ζωῆς λόγῳ καὶ ὁ περὶ τῆς ζωῆς (*sic*) λόγος — ἠγαπημένον παρὰ πάντων· ἔσται ἰσχνὸς καὶ τὴν κρᾶσιν θερμός).

Περὶ τῶν παθῶν τοῦ σώματος (Λέγω τοίνυν περὶ τῶν τοιούτων ἁπλῷ λόγῳ ὡς τὸ μὴ εἶναι — [f. 246] πρὸς δυσμὰς καὶ ἤδη παρελθόντων τὸ ἥμισυ τοῦ ζῳδίου).

Περὶ τῶν τῆς ψυχῆς παθῶν (Καὶ ἐπὶ τούτων ἔστι καθόλου λόγος καὶ μερικός — [f. 246v] δηλοῖ τὸ ἀποστρέφεσθαι τοῦτον τὸ ψεῦδος καὶ φιλαληθῆ εἶναι).

Περὶ παθῶν ψυχικῶν (Ὥσπερ τῷ σώματι παρέπονται πάθη τινὰ πολλάκις — ut vid. ἄδεκτον εἶναι τῶν ψυχικῶν παθῶν). — Spatium vac., tum (ῥητέον τοίνυν περὶ τῶν ἐπισυμβησομένων αὐτῷ ἐν τῷ μέλλοντι — [f. 247v] καὶ εὐτυχὴς ἔσται παρ' ὅλον τὸν τῆς ζωῆς αὐτοῦ χρόνον).

Περὶ τοῦ γάμου (Τὰ δὲ περὶ τοῦ γάμου καὶ τῶν συνουσιῶν ὡς ἐπὶ τὸ πλεῖστον ἡ Ἀφροδίτη δηλοῖ — [f. 248] ὡς ἀπὸ τοῦ κλήρου τοῦ γάμου ποιήσουσι τὰ γαμήλια).

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[1] Κρίσις quaedam eiusdem edita est in *Catal.*, II, p. 131 (cf. III, p. 16; V, p. 53); caput de canonio extat in cod. Neapolit. 19, f. 430 (*Catal.*, IV, p. 61).

ing when the Sun enters... - [f. 240] and the preceding conjunction or full moon and simply as stated before it is effected).

F. 240. Rubr. Exposition and instruction on how one must interpret nativities (After establishing the positions of the stars and the degrees and the natures of the Signs — [f. 242] to find the sowing Moon in the natal horoscope, in the natal Moon of the same degrees and minutes).

Rubr. "A model of nativities and changes from the voice of Aleim, son of Isaac the Israelite." (Several lines are blank). (The genethlialogical order, as the didactic method of division requires, is divided into 3 — [f. 243] and the[1] father shall glorify the son; and the son shall be obedient and submissive to the father).

Rubr. On Brothers (Having considered the matter of brothers, I examined the 5 aphetic places of brothers, that is, the place — [f. 244] twin brothers, because Venus and Mercury are together in a bicorporeal sign).

On Mothers (The matters concerning mothers are indicated by Venus and the Moon — [f. 244v] such as the matter concerning the begetting of males and females).

On the Begetting of Males and Females (This is determined from three of the most important places of the heavens — [f. 245v] and at that time the greatest event will occur).

On Form and Shape (Following the discussion concerning life is also the discussion concerning life (sic) · beloved by all; he will be slender and warm in temperament).

On the Afflictions of the Body (I speak therefore concerning such matters in plain terms, so that there may not be — [f. 246] toward the west and having already passed the middle of the Sign).

On the Afflictions of the Soul (In these matters too there is a general account and a particular one — [f. 246v] it indicates that this person turns away from falsehood and is a lover of truth).

On Disorders of the Soul (Just as the body is often accompanied by certain disorders — as it seems, to be incapable of receiving the disorders of the soul). — A blank space, then (one must therefore speak of the things that will befall him in the future — [f. 247] and he will be fortunate throughout the entire duration of his life).

On Marriage (The matters concerning marriage and conjugal relations are for the most part indicated by Venus — [f. 248] as from the of the lot of marriage they will perform the marriage ceremonies).

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[1] A certain Krisis of the same has been published in Catal., II, p. 131 (cf. III, p. 16; V, p. 53); the chapter on the canon exists in cod. Neapolit. 19, f. 430 (Catal., IV, p. 61).

Περὶ τέκνων (Ὁ δὲ περὶ τῶν τέκνων λόγος λαμβάνεται ἀπὸ τοῦ Διὸς — [f. 248v] ἢ καὶ θανάτου [*sic*] ὄψεταί τινων, ἐξ αὐτῶν ἐπὶ τοῖς λοιποῖς χρήσεται).

Rubr. Τμῆμα πρῶτον περιέχον λόγους ἐννέα. Tum index capitulorum, quem totum describo :

Τμῆμα πρῶτον περιέχον λόγους ἐννέα. — α'. Περὶ ἐναλλαγῆς τῶν γενεθλίων. — β'. Περὶ ἀνατροπῆς τῶν μὴ δεχομένων αὐτήν. — γ'. Τίς ὠφέλεια ἡ ἀπὸ τῆς ἐναλλαγῆς τῶν ἐτῶν. — δ'. Περὶ τῆς τῶν ἀστέρων διαθέσεως ἐν τῇ ἀλλαγῇ. — ε'. Περὶ σχηματογραφίας τῆς ἐναλλαγῆς. — ς'. Περὶ ἡλικίας τοῦ ἀνθρώπου καὶ λοιπῶν τινων. — ζ'. Ὅσα δεῖ προγνῶναι τὸν ἐπιστήμονα πρὸ τοῦ ἀποτελέσαι.

Τὸ β' τμῆμα περιέχει λόγους ιγ'. — α'. Περὶ ἀριθμοῦ τῶν σημαινόντων τὸ ἔτος. — β', Καὶ τῶν σημασιῶν (ex -αντικῶν vel contra) τῆς ψυχῆς. — γ'. Καὶ τῶν σημαντικῶν τοῦ σώματος. — δ'. Καὶ τοῦ ζωδίου τῆς ἐναλλαγῆς ἤγουν ἔνθα κατήντησεν ὁ χρόνος. — ε'. Περὶ τοῦ Καχαλδάη ἤτοι τοῦ κυρίου τοῦ ἔτους καὶ τῆς σημασίας αὐτοῦ καὶ περὶ ὧν δηλοῦσιν οἱ ἀστῆρες (*sic*) οἱ ἐφορῶντες αὐτόν. — ς'. Περὶ τῆς σημασίας τοῦ τόπου ἐν ᾧ ἐστιν ὁ Καλχοδάης κατὰ τὴν τοῦ χρόνου ἐναλλαγήν. — ζ'. Περὶ τοῦ ὡροσκόπου τοῦ ἔτους καὶ τοῦ κυρίου αὐτοῦ καὶ ἧς ἔχει κοινωνίας πρὸς τὸν τόπον ἔνθα κατήντησεν ἡ ἐναλλαγὴ καὶ τὸν Καλχοδάην (α supra o scr. m²), ἔτι δὲ καὶ πρὸς ἕτερον.

Τμῆμα τρίτον περιέχον λόγους δέκα. — α'. Περὶ ἀναγνώσεως ἐτῶν καὶ τοῦ τόπου τοῦ μερισμοῦ καὶ τοῦ ἐπιμερίζοντος καὶ τοῦ κοινωνοῦντος αὐτῷ. — β'. Περὶ ὧν σημαίνουσιν οἵ τε ἀγαθοποιοὶ ἐπιμερίζοντες καὶ οἱ κακοποιοὶ καὶ οἱ κοινωνοῦντες κατά τε ὅριον καὶ κατὰ τὰς ἀκτῖνας. — γ'. Καὶ περὶ τῆς παραδόσεως τοῦ ἑνὸς πρὸς τὸν ἕτερον. — δ'. Περὶ τῆς σημασίας τῶν ἀστέρων ὅτε ὁ μὲν εἷς αὐτῶν ἐπιμερίζει, ὁ δὲ κοινωνεῖ αὐτῷ. — ε', Περὶ τῆς σημασίας τοῦ χρονοκράτορος καὶ τοῦ ἐπιμερίζοντος τοῦ ὡροσκόπου. — ς'. Περὶ ὧν εἶπον οἱ Ἰνδοὶ περὶ τοῦ Νουπεῦχρες καὶ περὶ ὧν σημαίνει ἀγαθῶν καὶ κακῶν.

Τμῆμα δ' περιέχον λόγους ζ'. — α'. Περὶ τῆς περιόδου τῶν ζ' ἀστέρων τῆς λεγομένης Φαρταρίας [1]. — β'. Περὶ τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος.

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[1] De hac voce C. Brockelmann a me interrogatus comiter haec rescripsit : *In* φαρταρία *kann ich nichts weiter sehn als* περίοδος *selbst, so wenig wahrscheinlich das zunächst vorkommen wird.* περίοδος *umschrieben und mit der ar. Abstraktendung versehn, was ich allerdings nicht belegen kann, wozu es aber*

On Children (The discourse concerning children is derived from Jupiter — [f. 248] or he will also see the death [sic] of some, and will make use of the rest in the remaining matters).

Rubric: First Section containing nine books. Then follows the table of chapters, which I transcribe in full:

First Section containing nine books. — 1. On the Revolution of Nativities. — 2. On the Overturning of those who do not receive it. — 3. What benefit comes from the Revolution of the Years. — 4. On the Disposition of the Stars in the Revolution. — 5. On the Schematography of the Revolution. — 6. On the Age of Man and certain other matters. — 7. What the expert must know in advance before making a judgment.

The 2nd Section contains 13 books. — 1. On the number of the significators of the year. 2. And of the significators (from — antikōn or otherwise) of the soul. — 3. And of the significators of the body. — 4. And of the zodiac sign of the revolution, that is, where the period has arrived. — 5. On the Zachaldaios, that is, the lord of the year, and its signification, and on what the stars (sic) that watch over it indicate. — 6. On the signification of the place in which the Galchodaes is located according to the revolution of the period. — 7. On the horoscope of the year and its lord, and the relationship it has with the place where the revolution has arrived and the Alchodaen (a written above o by first hand), and furthermore also with another.

Third section containing ten chapters. — 1st. On the reading of years and the place of distribution and the distributor and the one sharing with it. — 2nd. On what the benefic stars signify when distributing, and the malefic stars, and those sharing according to term and according to rays. 3rd. And on the transmission from one to the other. — 4th. On the signification of the stars when one of them distributes and another shares with it. — 5th. On the signification of the time-ruler and the distributor of the horoscope. 6th. On what the Indians said concerning Noupeukhres and on what it signifies of good and evil. Fourth section containing 7 chapters. — 1st. On the period of the 7 stars called Phartaria[1]. — 2nd. On the ascending and descending node.

[1] Regarding this word, C. Brockelmann, when asked by me, kindly wrote back the following: in φαρταρία I can see nothing further than περίοδος itself, as unlikely as that may seem at first. περίοδος transcribed and provided with the Arabic abstract suffix, which I cannot indeed document, but for which there is

Τμῆμα πέμπτον περιέχον λόγους η'. — α'. Περὶ τῆς ἀποκαταστάσεως τῶν ἀστέρων ἐν ταῖς τῶν χρόνων ἐναλλαγαῖς εἰς τοὺς ἰδίους τόπους καὶ τῆς εἰς ἀλλήλους αὐτῶν ἐπεμβάσεως.

Τμῆμα ς' περιέχον λόγους ς'. — <α'.> Περὶ τῆς σημασίας τοῦ κυρίου τῆς περιόδου. — β'. Περὶ τοῦ περιπάτου τῶν οἴκων καὶ τοῦ περιπάτου τῶν μοιρῶν. — γ'. Περὶ τῆς σημασίας τοῦ ζῳδίου ἔνθα κατήντησεν ὁ χρόνος. — δ'. Καὶ τοῦ ὡροσκόπου τῆς ἐναλλαγῆς ὅτε τύχῃ εἶναί τις τῶν κατὰ πῆξιν οἴκων. — ε'. Περὶ τῆς σημασίας τῶν ζ' ἀστέρων καὶ τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος καθ' ἕνα ἕκαστον οἶκον ἐν τῇ ἐναλλαγῇ. — ς'. Περὶ τῆς σημασίας τοῦ κατὰ πῆξιν ἀστέρος ὅτε ὁ χρόνος εἰς τὸ ζῴδιον ἔνθα ἦν. — ζ'. Περὶ τοῦ συσχηματισμοῦ τῶν ἀστέρων πρὸς ἀλλήλους καὶ τῆς ἀπορροίας αὐτῶν.

Τμῆμα ἕβδομον. — α'. Περὶ μεταστάσεως τῶν ἀστέρων καὶ τοῦ ἀναβιβάζοντος καὶ καταβιβάζοντος καθ' ἕνα ἕκαστον οἶκον.

Τμῆμα η' περιέχον λόγους ιε'. — α'. Περὶ σημασίας τῶν ἀστέρων ὅτε εὑρεθῶσιν ἐν τοῖς ἰδίοις ὁρίοις ἢ ἐν ἀλλοτρίοις καὶ ὅτε τύχωσιν ἐν τοῖς νεφελοειδέσι τόποις καὶ ἐν τοῖς λοιποῖς τόποις τοῦ ζῳδιακοῦ.

Τμῆμα ἔννατον περιέχον λόγους ἐννέα. — α'. Περὶ τῆς σημασίας τῶν μηνῶν καὶ τῆς ἐναλλαγῆς αὐτῶν καὶ περὶ τῆς διαθέσεως τῶν ἀστέρων καὶ τῆς σημασίας τῷ τετάρτῳ τόπῳ (*sic*) καὶ περὶ ὡρῶν καὶ ἡμερῶν καὶ περὶ χρόνου κλιμακτηρικοῦ καὶ περὶ ἰδίων ἐξετάσεων τῶν ἐν τῷ ἔτει γινομένων. Desinit index in extremo f. 248v. Infra sunt τμήματα decem et extrema prorsus differre videntur ab eis quae hic enumerantur; videntur autem τμῆμα θ' et ι' ex alio libro hausta esse (cf. p. 23, 24).

F. 249. Textus incipit. Εἰ τάχα δὲ ἐν τούτῳ τῷ βιβλίῳ πεποιήκαμεν τὰς τοιαύτας διαιρέσεις καὶ <διὰ> σαφῶν λέξεων ταύτας ἐσαφηνίσαμεν, ἀλλ' οὖν ἐν τῇ χρήσει καὶ τοῖς ἀποτελέσμασι τῷ ἐναλλάττειν πολλὴ δυσχέρεια ἔσται τοῖς ταύτην μετιοῦσι τὴν τέχνην· καὶ διὰ τοῦτο ἕτερον βιβλίον ἐξεθέμεθα διὰ παραδειγμάτων ἐν ᾧ ἐσαφηνίσαμεν ἅπερ διέγνωμεν εἶναι δυσχερῆ.

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*viele Analogien giebt, wäre* فريدية. *Nun fehlen in arab. Handschriften nicht nur die Vokale, sondern sehr oft auch die diakritischen Punkte der Konsonanten. Mit der häufigen Verwechselung von* d *und* r *kommt man auf* فرريه *das mit zwei falschen Punkten* فرتريه φαρταρία *gelesen werden kann. Bei lateinischen Uebersetzern aus dem Arab. kommen ja oft noch stärkere Entstellungen vor.* Cf. Bouché-Leclercq, *Astrol. gr.*, p. 491.

Fifth section containing 8 chapters. — 1st. On the restoration of the stars to their own places during the changes of periods and their mutual ingress into one another. Sixth section containing 6 chapters. — ⟨1st⟩. On the signification of the lord of the period. — 2nd. On the transit of the houses and the transit of the degrees. 3rd. On the signification of the zodiac sign where the period has arrived. — 4th. And of the horoscope of the change when it happens that there is one of the houses according to the nativity. — 5th. On the signification of the 7 stars and the ascending and descending node for each individual house at the change. 6th. On the signification of the star according to the nativity when the period enters the zodiac sign where it was. — 7th. On the configuration of the stars in relation to one another and their separation.

Section seven. — On the transition of the stars and of the ascending and descending node according to each individual house.

Section eight, containing 15 discourses. – 1. On the significance of the stars when they are found in their own terms or in foreign ones, and when they happen to be in the nebulous places and in the remaining places of the Zodiac.

Section nine, containing nine discourses: — 1. On the significance of the months and their alternation, and on the disposition of the stars and the significance of the fourth place (sic), and on hours and days, and on the climacteric period, and on the particular examinations of those things that occur in the year. Desinit index in extremo f. 248. Below are ten τμήματα and the final ones appear to differ entirely from those enumerated here; however, τμῆμα θ' and ς' seem to have been drawn from another book (cf. pp. 23, 24).

F. 249. The text begins. If perhaps in this book we have made such divisions and have clarified them through clear expressions, nevertheless in practice and in the outcomes, in the alternation, there will be great difficulty for those who pursue this art; and for this reason we have set forth another book through examples, in which we have clarified those things we judged to be difficult.

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there are many analogies, وزية would be. Now in Arabic manuscripts not only the vowels are missing, but very often also the diacritical points of the consonants. With the frequent confusion of d and r, one arrives at wuje, which with two incorrect points can be read as paprapia. In Latin فرفرية translators from the Arabic, even stronger distortions often occur. Cf. Bouché-Leclercq, Astrol. gr., p. 491.

Περὶ τῆς ἐναλλαγῆς τῶν γενεθλίων (α'. Τοῦ Ἡλίου ὄντος ἔν τινι τόπῳ — διάφορα γίνεται τὰ περὶ τοὺς ἀνθρώπους συμβαίνοντα).

F. 249v. β'. Ἀνατροπὴ τῶν μὴ δεχομένων τὸ ἔτος καὶ ἀπόδειξις τούτου καὶ τῶν μηνῶν καὶ τῶν ἡμερῶν (Τινὲς τῶν ἀνθρώπων ἐξενίσθησαν τοὺς λόγους τῶν ἀρχαίων — διὰ τὸ διαφέρον τῆς κινήσεως τοῦ Ἡλίου).

Τρίτον. Πρὸς τοὺς ἀνατρέποντας τὰς τῶν ἐτῶν ἐναλλαγάς (Τινὲς τῶν ἀνατρεπόντων τὴν ἀστρονομίαν εἶπον μὴ χρείαν εἶναι — [f. 250] διὰ τὲε' ἡμερῶν καὶ τετάρτου λείποντος τριακοσιοστοῦ μέρους ἡμέρας).

Τέταρτον. Περὶ ὧν συμβάλλεται πρὸς διάγνωσιν τῶν διαθέσεων ἡ τῶν ἐτῶν ἐναλλαγὴ ἤτοι περὶ τῆς ὠφελείας τῆς ἀπὸ τῶν ἐναλλαγῶν τῶν ἐτῶν (Ἡ μὲν ἀρετὴ τῆς διαγνώσεως κατὰ τοὺς ἀνθρώπους — λυσιτελὴς καὶ ὠφέλιμος ἡ τῶν χρόνων ἐναλλαγή).

Πέμπτον. Περὶ τῆς κατασκευῆς καὶ σχηματοποιίας τῆς ἐναλλαγῆς τοῦ ἔτους καὶ τῶν ταύτῃ ἐγγραφομένων (Εἰ βούλει ποιῆσαι τὴν σχηματογραφίαν τῆς ἐναλλαγῆς — [f. 250v] τέλειον ἐξέθου τὸ τῆς ἐναλλαγῆς τοῦ χρόνου θέμα).

Ἕκτον. Περὶ τοῦ ὡροσκόπου τοῦ ἔτους καὶ τῶν διαθέσεων τῶν ἀστέρων κατὰ τὴν ἐναλλαγήν (Ὅτε ποιήσεις τὸ θέμα τῆς τοῦ χρόνου ἐναλλαγῆς — [f. 251] ἐν ἀμφοτέροις τοῖς καιροῖς ὡς διαφόρου οὔσης τῆς σημασίας).

Ἕβδομον. Περὶ τῆς τῶν ἡλικιῶν διαγνώσεως (Δεῖ ἐν ταῖς ἐναλλαγαῖς τῶν ἐτῶν πρῶτον διαγνῶναι — [f. 251v] ὥσπερ ἀπαγορεύουσι τῆς φύσεως καὶ ἐκκόπτονται τὰς ἐλπίδας καὶ ἐπιθυμιῶν ἐστέρηνται καὶ νόσοις πιέζονται [1]).

Ὄγδοον. Περὶ τῆς διαθέσεως τῶν ἀστέρων ἐν τοῖς γενεθλίοις καὶ κατὰ πάροδον (Ἐν ταῖς ἑπτὰ οὖν ἡλικίαις ταύταις ἕκαστος ἀστὴρ — [f. 252] ἐκείνῳ τῷ ἀστέρι κυβερνᾶται, ᾧ ἀναλογεῖ ἡ φύσις τῆς ἡλικίας).

Ἔνατον. Περὶ τοῦ τίνα δεῖ προγινώσκειν τὸν ἀστρολόγον περὶ τοῦ ἔχοντος τὴν ἐναλλαγήν (Δεῖ πρὸ τοῦ ἀποτελέσματος τῆς τῶν χρόνων ἐναλλαγῆς γινώσκειν — [f. 252v] ὥσπερ διαγινώσκεται τὰ περὶ τοῦ πατρὸς ἐκ τοῦ γενεθλίου τοῦ παιδὸς εἰ καὶ τέθνηκεν ὁ παῖς).

Τμῆμα δεύτερον. Περὶ τοῦ ἀριθμοῦ τῶν σημαντήρων τοῦ ἔτους (α'. Ἰστέον ὅτι τὸ ἓν ἔτος διαιρεῖται εἰς μῆνας — [f. 253] διὰ τοῦτο διάφορα ἐστὶ καὶ τὰ κατ' αὐτὸν πάθη).

[1] Librarius interdum spatia vacua reliquit videlicet quod archetypus lacunosus aut lectu difficilis erat.

On the Alternation of Nativities (α΄. When the Sun is in a certain place — various things happen to people that occur ). .

Γ. 249. β΄. Refutation of those who do not accept the year and proof thereof and of the months and the days (Some people were astonished at the reasonings of the ancients [redacted] because of the difference of the motion of the Sun).

Third. Against those who overturn the alternations of the years (Some of those who overturn astronomy said there is no need — [f. [redacted]50] through 365 days and a quarter lacking a three-hundredth part of a day).

Fourth. On what the alternation of the years contributes toward the diagnosis of conditions, or on the benefit derived from the alternations of the years (The virtue of diagnosis with respect to people is profitab[redacted]and beneficial — the alternation of times ).

Fifth. On the construction and schematic representation of the alternation of the year and of what is inscribed therein (If you wish to make the schematic diagram of the alternation — [f. 250] you have set forth completely the theme of the alternation of time).

Sixth. On the horoscope of the year and the conditions of the stars according to the alternation (When you make the theme of the alternation of the year — [f. 251] in both seasons as the signification being different).

Seventh. On the diagnosis of ages (It is necessary in the alternations of the years first to discern — [f. 251v] as if they despair of nature and are cut off from hopes and are deprived of desires and are oppressed by diseases).

Eighth. On the disposition of the stars in nativities and in transit (In these seven ages, then, each star — [f. 252] is governed by that star whose nature corresponds to the age).

Ninth. On what the astrologer must foreknow concerning the one who has the change (It is necessary, before the effect of the change of times, to know [f. 252] just as matt[redacted]s concerning the father are discerned from the nativity of the child, even if the child has died).

Second section. On the number of the significators of the year (1. It must be known that one year is divided into months — [f. 253] for this reason the conditions pertaining to it are also various).

1 The copyist occasionally left blank spaces, evidently because the archetype was lacunose or difficult to read.

F. 253. Δεύτερον. Περὶ τῶν σημασιῶν τῆς ψυχῆς καὶ τοῦ σώματος καὶ τῶν ἐν ταῖς ἐναλλαγαῖς σημασιῶν (Τὰς σημασίας ἃς προείπομεν λαμβάνομεν τινὰς μὲν — [f. 253v] τὰς τοιαύτας σημασίας, ἃς οὗτοι σημαίνουσιν).

Τρίτον. Περὶ τοῦ ζῳδίου τῆς ἐναλλαγῆς καὶ τοῦ κυρίου τοῦ ἔτους ἤτοι τοῦ χρονοκράτορος τοῦ λεγομένου περσιστὶ Σαλχαδάη[1] καὶ ἣν ἔχουσι σημασίαν (Δεῖ δὲ ἐν τῇ τῶν ἐτῶν ἐναλλαγῇ ἰδεῖν — [f. 254] πρὸς τοὺς ἀστέρας καὶ τὰς ἀκτινοβολίας καὶ τοὺς κλήρους καὶ τὰ δωδεκατημόρια καὶ οὕτως ἀποφαίνου).

Τέταρτον. Περὶ τῆς χρονοκρατορίας τοῦ Κρόνου ὅτε ἀγαθυνομένη ᾖ (Ὁ μὲν Κρόνος φύσει ἐστὶ κακοποιὸς καὶ φθοροποιὸς — [f. 255] ἐλαττοῦνται πάντα ὅσα προείπομεν).

Πέμπτον. Περὶ τοῦ Κρόνου ὅτε ᾖ χρονοκράτωρ καὶ ὑπάρχει κεκακωμένος (Ὅτε ἐστὶν ὁ Κρόνος χρονοκράτωρ καὶ ὑπάρχει κεκακωμένος — [f. 257v] ζ', ὅτε συνοδεύουσιν αὐτῷ οἱ ἀστέρες· η' ἡ τοποθεσία αὐτοῦ περὶ ἧς ὅσον οὔπω λεκτέον).

Περὶ τῆς σημασίας τοῦ Κρόνου ὅτε ὑπάρχει χρονοκράτωρ ἀπὸ τῶν τόπων ἐν οἷς τυγχάνει (Ὅτε ἐστὶ χρονοκράτωρ ὁ Κρόνος καὶ τύχῃ ἐν τοῖς δυσὶ καιροῖς ἀκάκωτος — [f. 258] τῆς τῶν τόπων θέσεως, οὕτως μνημονεύσωμεν καὶ τῶν λοιπῶν ἀστέρων).

Περὶ τῆς σημασίας τοῦ Διὸς ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος (Ὅτε ἐστὶ χρονοκράτωρ ὁ Ζεὺς καὶ ὑπάρχει ἀκάκωτος — [f. 260v] συσχηματίζεται ἀστέρι ἀγαθοποιῷ, τὰ αὐτὰ σημαίνει οἷα καὶ ἐπὶ τοῦ Κρόνου προείπομεν).

Περὶ τῆς σημασίας τοῦ Διὸς χρονοκράτορος ὄντος κατὰ τὴν ἐν τοῖς τόποις αὐτοῦ πάροδον (Ὅτε ὑπάρχει χρονοκράτωρ ὁ Ζεὺς καὶ ᾖ κατά τε πῆξιν καὶ κατὰ πάροδον ἀκάκωτος καὶ ἐν ἰδίῳ : hic oratio abrumpitur),

Hic incipit f. 261 (i. e. initium quat. μα') textum alium continens : Ἀρχὴ σὺν θεῷ διαφόρων ἐρωτημάτων (<Ἐ>ρώτησις τίς πρὸς ἕτερον ὅτι δός μοι ἀφ' ὧν βαστάζεις — ἀλλ' ἀπεντεῦθεν λέγομεν ὅτι τόσους μῆλα) scripta haec ab ea manu quae f. 173-228 exaravit, sed postea deleta. — F. 261v. Οἴκῳ ἢ ἐν ᾧ ἔχει λόγον quae verba continuant f. 260v. — [F. 262] ὑποστήσεται λύπας τῇ τῶν τοιούτων προφάσει.

Περὶ τῆς σημασίας τοῦ Ἄρεος ὅτε χρονοκράτωρ ἐστὶ καὶ ἀκάκωτος (Ὅτε ἐστὶ χρονοκράτωρ ὁ Ἄρης — [f. 262v] τοῦ προκειμένου σκοποῦ ὄντος περὶ σχημάτων ἀγαθῶν).

Περὶ τῆς τοῦ Ἄρεος σημασίας ὅτε ἐστὶ χρονοκράτωρ καὶ

[1] Veram formam esse σαλχοδάης eamque esse compositam e vocabulis Persicis sâl " annus " et chodâi " dominus " = κύριος τοῦ ἔτους scribit mihi Brockelmann.

F. 253. Second. On the significations of the soul and the body and the significations in the changes (The significations which we mentioned before, we take some of them — [f. 253] such significations as these indicate).

Third. On the zodiacal sign of the change and the lord of the year, that is, the chronocrator called in Persian (al-khadah) and the signification which they have (It is necessary in the change of years to see — [f. 254] in relation to the stars and the ray-castings and the lots and the dodecatemoria, and thus declare). Fourth. On the chronocratorship of Saturn when it is beneficently disposed (Saturn by nature is malefic and destructive — [f. 255] all things which we mentioned before are diminished).

Fifth. Concerning Saturn when it is the chronocrator and is afflicted ("When Saturn is the chronocrator and is afflicted — [f. 257] 7th, when the stars are in conjunction with it; 8th, its placement, of which we shall speak presently).

Concerning the signification of Saturn when it is chronocrator according to the places in which it happens to be (When Saturn is chronocrator and happens to be in the two seasons unafflicted — [f. 258] of the position of the places, let us thus make mention also of the remaining stars).

Concerning the signification of Jupiter when it is chronocrator and unafflicted (When Jupiter is chronocrator and is unafflicted [f. 260] and is configured with a benefic star, it signifies the same things as we previously stated in the case of Saturn).

Concerning the signification of Jupiter when it is chronocrator according to its passage through its places ("When Jupiter is chronocrator and is both by station and by passage unafflicted and in its own : hic oratio abrumpitur),

Hic incipit f. 261 (i. e. initium quat. μα') textum alium continens: Beginning, with God's help, of various questions (Question, one person to another, saying: give me from what you carry — but from this point we say that so many apples) scripta haec ab ea manu quae f. 173-228 exaravit, sed postea deleta. — F. 261. Οἴκῳ ἢ ἐν ᾧ ἔχει λόγον quae verba continuant f. 260. [F. 262] ὑποστήσεται λύπας τῇ τῶν τοιούτων προφάσει.

Concerning the signification of Mars when it is chronocrator and unafflicted (When Mars is chronocrator — [f. 262'] the proposed aim being concerning good configurations).

On the significance of Mars when he is the chronocrator and

That the true form is σalxodáṅg and that it is composed of the Persian words sal meaning year, and chodii * meaning master, = κύριος τοῦ ἔτους, Brockelmann writes to me

ὑπάρχει κεκακωμένος (Ὅτε ἐστὶν ὁ Ἄρης χρονοκράτωρ καὶ ὑπάρχει κατά τε πῆξιν — [f. 263v] διὰ τὸ παραιρέτην εἶναι τὸν τοῦτον [corr. τον in Ἄρεος??]). In marg. λείπουσι τετράδια δ', id quod verum esse inspecto indice apparet; nam sequentia ad τμῆμα δ' pertinere videntur. — Cf. etiam infra ad f. 281v.

F. 263v. <Apomasaris> Περὶ τῆς φαρταρίας τῆς Σελήνης (Τῆς Σελήνης ἡ φαρταρία ἐστὶ θ', ἐπιμερίζει δὲ τὸ ἕβδομον μέρος αὕτη — [f. 264] καὶ βλαβήσεται παρὰ ὕδατος ἢ πυρὸς καὶ κλαπήσεται) = cod. Vatic. 11, f. 116v.

Περὶ τῆς τοῦ Κρόνου φαρταρίας (Τοῦ δὲ Κρόνου ἡ φαρταρία ἐστὶν ἔτη ια' — [f. 264v] καὶ πρὸς τῷ τέλει αὐτοῦ ἐπικτήσεται πλοῦτον) = ibid., f, 118v.

Περὶ τῆς τοῦ Ζηνὸς φαρταρίας (Τοῦ Ζηνὸς ἡ φαρταρία ἔστιν ἔτη ιβ' — [f. 265] ὑφ' ὧν πλησίον κινδύνου ἐλεύσονται) = ibid., f. 120v.

Περὶ τῆς τοῦ Ἄρεος φαρταρίας (Τοῦ δὲ Ἄρεος ἡ φαρταρία ἔστιν ἔτη ζ' — [f. 265v] ἀποφαίνεσθαι καὶ περὶ τῶν μερικῶν ἀποτελεσμάτων) = ibid., f. 122.

Περὶ τῆς τῶν ἀστέρων ἐπεμβάσεως· διαιρεῖται δὲ εἰς τμήματα ὀκτώ (est indicis τμῆμα ε') (Ἡ ἐν τῇ ἐναλλαγῇ τῶν ἐτῶν ἐπέμβασις — [f. 266v] ὑπό τινας ὑδατώδεις τόπους καὶ ἐπ' ἐκείνων ἐφ' ἑτέρους).

Τμῆμα β'. Περὶ τῆς ἐπεμβάσεως τοῦ Κρόνου ἐφ' ἑαυτὸν καὶ ἐπὶ τοὺς λοιποὺς ἀστέρας (Ὁ Κρόνος ἀποκαταστὰς ἐν τῇ ἐναλλαγῇ — [f. 267] νόσῳ περιπεσεῖται ἐπικινδύνῳ).

Περὶ τῆς ἐπεμβάσεως τοῦ Διὸς ἐπὶ τὸν ἴδιον τόπον καὶ ἐπὶ τοὺς τῶν ἀστέρων τόπους (Εἰ δὲ ὁ Ζεὺς καταντήσει ἐπὶ τὸν τοῦ Κρόνου τόπον — τῷ κλήρῳ τῶν τέκνων δηλοῖ γέννησιν παιδός).

F. 267v. Περὶ τῆς ἐπεμβάσεως τοῦ Ἄρεος ἐφ' ἑαυτόν τε καὶ τοὺς λοιπούς (Ὁ Ἄρης ἐπεμβὰς τῷ Κρόνῳ ἐν τῷ καιρῷ τῆς ἐναλλαγῆς — εἰ δὲ ἐξουσίαν ἔχει, ἀποβαλεῖται αὐτήν).

Περὶ τῆς τοῦ Ἡλίου σημασίας καθ' ἕκαστον ζῴδιον (Ὅτε ὑπάρχει κατὰ τὸν καιρὸν τῆς ἐναλλαγῆς ὁ Ἥλιος — [f. 268] καὶ μάλιστα ἐὰν οὐκ ἐφορᾷ ἡ Σελήνη).

Περὶ τῆς ἐπεμβάσεως τῆς Ἀφροδίτης ἐπί τε τὸν τόπον αὐτῆς καὶ ἐπὶ τοὺς <τῶν> λοιπῶν ἀστέρων (Ὅτε καταλάβῃ ἡ Ἀφροδίτη τὸν κατὰ πῆξιν τρόπον [*sic*] τοῦ Ἡλίου — καί τινα φίλον ἐπικτήσεται ἴσον ἀδελφῷ).

Περὶ τῆς τοῦ Ἑρμοῦ σημασίας ὅτε ἐπεμβῇ ἑαυτῷ καὶ τοῖς λοιποῖς ἀστράσι (Ὁ δὲ Ἑρμῆς ὅτε ἐπεμβῇ τῷ κατὰ πῆξιν τόπῳ τοῦ Κρόνου — [f. 268v] ἔσται ἐλάττονα τὰ δεινά).

Περὶ τῆς σημασίας τῶν τόπων ἐν οἷς τύχῃ ὁ Ἄρης χρονοκρά-

is afflicted ("When Mars is the chronocrator and is in a fixed state — [f. 263] because the one who takes precedence is that of Mars (corr. τον in Αρεος ??). In the margin: four quaternions are missing; that this is true appears upon inspection of the index; for the following sections seem to belong to section 4. - Cf. also below at f. 281. F. 263. Apomasaris> On the fardaria of the Moon (The fardaria of the Moon is 9 years, and it distributes a seventh part of itself — [f. 264] and he will be harmed by water or fire and will be robbed) = cod. Vatic. 11, f. 116.

On the fardaria of Saturn (The fardaria of Saturn is 11 years — [f. 264v] and toward the end of it he will acquire wealth) = ibid., f. 118v.

On the fardaria of Jupiter (The fardaria of Jupiter is 12 years — [f. 265] by whom they will come near to danger) = ibid., f. 120v.

On the fardaria of Mars (The fardaria of Mars is 7 years — [f. 265] to declare also concerning the particular outcomes) = ibid., f. 192.

On the transit of the stars; it is divided into eight sections (this is section 5 of the index) (The transit in the alternation of the years — [f. 266v] under certain watery places and from those to others).

Section 2. On the transit of Saturn upon itself and upon the remaining stars (Saturn, having returned in the exchange — [f. 267] will fall into a dangerous illness).

On the transit of Jupiter upon its own place and upon the places of the stars (But if Jupiter arrives at the place of Saturn, it indicates by the lot of children the birth of a child).

F. 267. On the transit of Mars upon itself and the remaining ones (Mars, having transited Saturn at the time of the exchange — but if it holds power, it will lose it).

On the significance of the Sun in each zodiac sign (When the Sun is present at the time of the exchange — [f. 268] and especially if the Moon does not look upon it).

On the transit of Venus upon its own place and upon the places of the remaining stars (When Venus seizes the fixed position [sic] of the Sun — and it will acquire a certain friend equal to a brother).

On the significance of Mercury when it transits itself and the remaining stars (But Mercury, when it transits the fixed place of Saturn – [f. 268v] the humble matters will be lesser).

On the significance of the places in which Mars happens to be as chrono-

τωρ ὢν (Ὅτε ἐστὶν ὁ Ἄρης χρονοκράτωρ — [f. 269] δεῖ σύγκρασιν ποιήσασθαι τῶν σημασιῶν τῶν τόπων καθὼς προεδείξαμεν).

F. 269v. Περὶ τῆς σημασίας τοῦ Ἡλίου ὅτε ἐστὶ χρονοκράτωρ καὶ ἀκάκωτος (estne indicis VI, 1?) (Ὅτε τύχῃ ὁ Ἥλιος χρονοκράτωρ οὗ λαμβάνομεν — οἱ δὲ κεκακωμένοι τὸ ἐναντίον).

F. 270. Περὶ τῆς χρονοκρατορίας τοῦ Ἡλίου ὅτε ἐστὶ κεκακωμένος (Ὅτε ἐστὶ χρονοκράτωρ ὁ Ἥλιος προείπομεν — ἀσθενέστερα ἔσται τὰ ἀποτελέσματα).

Περὶ τῆς σημασίας τοῦ Ἡλίου ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει ἔν τινι τόπῳ τοῦ διαθέματος (Ὅτε ὑπάρχει ὁ Ἥλιος χρονοκράτωρ καὶ ᾖ κατά τε πῆξιν καὶ κατὰ πάροδον — [f. 270v] εἰ δὲ παραλλάσσει, ἔσται ἀσθενέστερα).

Περὶ τῆς σημασίας τῆς Ἀφροδίτης ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος (Ὅτε ἐστὶν ἡ Ἀφροδίτη χρονοκράτωρ καὶ ὑπάρχει ἀκάκωτος — [f. 271] τῶν οἰκείων γυναικῶν καταφρονήσας καὶ ἀκηδιάσει πρὸς αὐτάς).

Περὶ τῆς Ἀφροδίτης ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει κεκακωμένη (Ὅτε ἐστὶν ἡ Ἀφροδίτη κεκακωμένη καὶ ὑπάρχει χρονοκράτωρ — [f. 271v] ἐν τῷ ἑνὶ καιρῷ, ἀσθενέστερα ἔσται τὰ ἀποτελέσματα).

Περὶ τῆς Ἀφροδίτης ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει ἔν τινι τόπῳ τοῦ διαθέματος (Ὅτε ἐστὶν ἡ Ἀφροδίτη χρονοκράτωρ καὶ ὑπάρχει — [f. 272] ἢ ὁ Κρόνος ὑπάρχει ἔν τινι κέντρῳ τῆς ἐναλλαγῆς).

Περὶ τῆς σημασίας τοῦ Ἑρμοῦ ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος (Ὅτε ὑπάρχει ὁ Ἑρμῆς χρονοκράτωρ καὶ τυγχάνει ἀκάκωτος — ἐν τῷ ἑνὶ καιρῷ, πολὺ μέρος ἀφαιρεῖται τῆς σημασίας).

Περὶ τοῦ Ἑρμοῦ ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει κεκακωμένος — (Ὅτε ἐστὶν ὁ Ἑρμῆς χρονοκράτωρ καὶ ὑπάρχει κεκακωμένος — σὺ δὲ διάκριναι τῷ νῷ τὰς μίξεις τῶν ἀποτελεσμάτων).

F. 272v. Περὶ τῆς σημασίας τοῦ Ἑρμοῦ ὅτε ἐστὶ χρονοκράτωρ καὶ ὑπάρχει ἔν τινι τόπῳ τοῦ διαθέματος (Ὅτε ἐστὶν ὁ Ἑρμῆς χρονοκράτωρ καὶ ὑπάρχει ἐπίκεντρος — κατὰ τὴν κρᾶσιν ἀμφοτέρων ἀποφαίνεσθαι).

Περὶ τῆς Σελήνης ὅτε ὑπάρχει χρονοκράτωρ καὶ ᾖ ἀκάκωτος (Ὅτε ἐστὶν ἡ Σελήνη χρονοκράτωρ τὰ ἀποτελέσματα ἔσονται — [f. 273] ἐξορίας ἀπὸ τόπου εἰς τόπον καὶ φυλακὰς καὶ συνοχάς).

Περὶ τῆς σημασίας τοῦ ὡροσκόπου τῆς ἐναλλαγῆς καὶ τοῦ κυρίου αὐτοῦ (Δευτέραν ἔχει δύναμιν μετὰ τὸν ἐνιαυτοκράτορα

crator (When Mars is chronocrator — [f. 269] one must make a blending of the significances of the places as

we have previously shown).

F. 269. On the significance of the Sun when it is chronocrator and

unafflicted (estne indicis VI, 1?) (When the Sun happens to be chronocrator we do not take — but those that are afflicted, the opposite).

Г. 270. On the chronocratorship of the Sun when it is afflicted

("When the Sun is chronocrator we have previously stated — the effects will be weaker).

On the signification of the Sun when it is chronocrator and is present in some place of the nativity ("When the Sun is chronocrator and is either by fixed position and by transit - [f. 2705] but if it deviates, the effects will be weaker).

On the signification of Venus when it is chronocrator and is unafflicted ("When Venus is chronocrator and is unafflicted — [f. 271] having despised his own women he will be indifferent toward them).

On Venus when it is chronocrator and is afflicted ("When Venus is afflicted and is chronocrator [f. 2714] at the one moment, the effects will be weaker).

On Venus when it is chronocrator and is present in some place of the nativity ("When Venus is chronocrator and is present Г. 272) or Saturn is present in some angle of the exchange).

On the signification of Mercury when it is chronocrator and is unafflicted ("When Mercury is chronocrator and happens to be unafflicted — at the one moment, a great part of the

signification is removed).

On Mercury when it is chronocrator and is afflicted ("When Mercury is chronocrator and is afflicted — but do thou discern with the mind the combinations of the effects).

Г. 272. On the significance of Mercury when he is chronocrator and is in a certain place of the nativity (When Mercury is chronocrator and is angular, one should pronounce judgment according to the mixture of both).

On the Moon when she is chronocrator and is either unafflicted (When the Moon is chronocrator the outcomes will be — [f. 273] exiles from place to place, and imprisonments, and confinements).

On the significance of the horoscope of the revolution and its lord (The distributor holds second power after the lord of the year

ὁ ἐπιμερίζων — [f. 275] ἀπὸ τετραγώνου ἢ διαμέτρου, δηλοῖ βλάβην πολλήν).

F. 275. Περὶ τῶν περιπάτων τῶν ἐν ταῖς ἐναλλαγαῖς λαμβανομένων· διαιρεῖ (*sic*) δὲ εἰς τμήματα δέκα· ὧν πρῶτον τμῆμα περί τε τοῦ περιπάτου καὶ τοῦ μερισμοῦ καὶ τοῦ ἐπιμερίζοντος καὶ τοῦ κοινωνοῦντος ἀστέρος τῷ ἐπιμερίζοντι[1] (Δεῖ ἐν ταῖς ἐναλλαγαῖς τῶν χρόνων πολλῶν τόπων ποιεῖσθαι περίπατον τῶν μὲν κατὰ πῆξιν — [f. 276] εἰ δὲ διοικοῦσι διάφοροι ἀστέρες, ποίησον σύγκρασιν τῆς σημασίας αὐτῶν).

Τμῆμα δεύτερον περὶ τὰς (*sic*) σημασίας τῶν ἀγαθοποιῶν καὶ κακοποιῶν ὁριοκρατόρων καὶ τῶν κοινωνούντων αὐτοῖς εἴτε διὰ τοῦ οἰκείου σώματος εἴτε διὰ τῆς οἰκείας ἀκτῖνος (Τοῖς ἐπιμερίζουσιν ἀγαθοποιοῖς τε καὶ κακοποιοῖς ἰδία τις πρόσεστι σημασία ἐν τῇ διοικήσει τοῦ ἐπιμερισμοῦ — [f. 278v] θάνατος μὲν οὐ γενήσεται, σύμπτωμα δὲ μέγα καὶ κινδυνῶδες).

Περὶ τῆς σημασίας τοῦ Κρόνου ἐπιμερίζοντος καὶ περὶ τοῦ συνεπιμερισμοῦ τῶν ἀστέρων πρὸς αὐτόν (Ὅτε ποιήσεις τὸν περίπατον τινὸς τῶν ἀφετῶν ἢ τοῦ Ἡλίου — ὅτε ἀκτινοβολήσουσι τὸ ὅριον ἐκεῖνο καθὼς εἴπομεν καὶ πρότερον).

Περὶ τῆς σημασίας τοῦ Ζηνὸς ὅτε ὑπάρχει ἐπιμερίζων καὶ τὰς συνεπισημασίας τῶν συνεπιμεριζόντων αὐτῷ ἀστέρων (Ὅτε ἐπιμερίζει ὁ Ζεὺς μὴ συνεπιμερίζοντος αὐτῷ τινος τῶν ἀστέρων ἢ ἐφορῶντος — [f. 279] οἰκειωθήσεται βασιλεῦσι καὶ πρόθυμος ἔσται ἐν τοῖς ἔργοις αὐτοῦ).

Περὶ τοῦ ἐπιμερισμοῦ τοῦ Ἄρεος καὶ τῶν συνεπιμεριζόντων αὐτῷ ἀστέρων (Ὅτε ἐπιμερίζει ὁ Ἄρης μηδενὸς συνεπιμερίζοντος αὐτῷ ἀστέρος — [f. 279v] πρεσβείας καὶ ἀγγελίας καὶ φήμας καὶ μητέρα καὶ θηλείας ἀδελφάς).

Περὶ τοῦ ἐπιμερισμοῦ τῆς Ἀφροδίτης καὶ τῶν συνεπιμεριζόντων αὐτῇ ἀστέρων (Ὅτε ἐπιμερίζει ἡ Ἀφροδίτη μόνη μηδενὸς συνεπιμερίζοντος αὐτῇ ἀστέρος — ὠφεληθήσεται προφάσει γυναικῶν καὶ τεύξεται ἀξίας καὶ πλούτου).

Περὶ τοῦ ἐπιμερισμοῦ τοῦ Ἑρμοῦ καὶ τῶν συνεπιμεριζόντων αὐτῷ ἀστέρων (Ὅτε ἐπιμερίζει ὁ Ἑρμῆς μηδενὸς ἐπιμερίζοντος αὐτῷ ἢ συσχηματιζομένου — [f. 280v] ἢ τοῖς ἔτεσιν αὐτοῦ, τηνικαῦτα ἐνδύναμα ἔσται τὰ ἀποτελέσματα).

Τμῆμα ὄγδοον: Περὶ τῆς κοινωνίας τοῦ χρονοκράτορος καὶ τοῦ ἐπιμερισμοῦ αὐτοῦ καὶ τοῦ ἐπιμερίζοντος καὶ τοῦ ὡροσκόπου κατὰ τὴν σημασίαν [In marg. f. 281v adscr. περὶ τῆς φάρταρίας τοῦ Ἡλίου[2]] (Ὅτε ἐστὶν ὁ ἐπιμερισμὸς καὶ ὁ κύριος

[1] Respondere videtur indicis VI, 2, sed vides multa turbata esse.

[2] Supra f. 263v sqq. tractantur φαρταρίαι Lunae Saturni Iovis Martis; infra

causing [f. 275] from the square or opposition, it signifies great harm). Γ.

275. On the circumambulations taken in the revolutions; he divides it into ten sections; of which the first section concerns the circumambulation and the distribution and the sub-distributor and the star sharing in the sub-distribution[1] (In the revolutions of the times one must make a circumambulation of the many places, those according to fixity — [f. 276] but if different stars govern, make a mixture of their signification).

Second section on the significations of the benefic and malefic bound-lords and of those sharing with them either through their own body or through their own ray (To the sub-distributing benefics and malefics there belongs a certain particular signification in the administration of the sub-distribution — [f. 278] death will not occur, but a great and dangerous mishap will). On the signification of Saturn sub-distributing and on the co-distribution of the stars with him (When you shall make the circumambulation of one of the aphetas or of the Sun — when they shall cast their rays upon that bound as we have also said previously).

On the significance of Jupiter when it is distributing and the co-significations of the stars that co-distribute with it (When Jupiter distributes and none of the stars co-distributes with it or oversees [f. 279] it, the native will be associated with kings and will be eager in his works).

On the distribution of Mars and the stars that co-distribute with it (When Mars distributes and no star co-distributes with it — f. 279a] embassies and messages and rumors and mother and female siblings).

On the distribution of Venus and the stars that co-distribute with it (When Venus distributes alone and no star co-distributes with it – the native will benefit on account of women and will attain dignity and wealth).

On the distribution of Mercury and the stars that co-distribute with it (When Mercury distributes and none distributes with it or is configured with it – [f. 280] or in its years, then the effects will be powerful).

Eighth section: On the fellowship of the lord of time and his distribution and the distributor and the horoscope according to the signification [In marg. f. 281 Inscribed: on the fardaria of the Sun 2] (When the distribution and the lord are

1 It seems to correspond to section VI, 2 of the judge, but it is evident that much has been confused.

* Above f. 263′ sqq. the fartariae of the Moon, Saturn, Jupiter, Mars are treated; below

αὐτοῦ κατὰ πῆξιν καὶ κατὰ πάροδον — [f. 282] καὶ ὁσάκις κακωθῶσιν ὁ Ἄρης καὶ ὁ Ἥλιος, τοσαυτάκις ἐκείνοις [ex -εῖνος ut vid.] βλαβλήσεται).

F. 282ᵛ. Περὶ τῆς φαρταρίας τῆς Ἀφροδίτης (Εἰ δὲ Ἀφροδίτη κυβερνᾷ διὰ τῆς οἰκείας φαρταρίας — [f. 283] πληθυνθήσεται (*sic*) αἱ ὠφέλειαι αὐτοῦ καὶ συνομιλήσει βασιλεῦσι).

Περὶ τῆς φαρταρίας τοῦ Ἑρμοῦ (Τοῦ δὲ Ἑρμοῦ ἡ φαρταρία ἔστιν ἔτη ιγ' — [f. 283ᵛ] βλάπτει τὸν κύριον τοῦ ὡροσκόπου, βλαβλήσεται ὁ γεννηθεὶς κατὰ τὸν καιρὸν ἐκεῖνον).

Τμῆμα θ' : Περὶ τῶν λεγομένων Νουπαχρατῶν [1] καὶ τῶν κυρίων αὐτῶν καὶ τοῦ περιπάτου αὐτῶν καὶ τῆς τρίτης διαιρέσεως αὐτῶν καὶ περὶ διαγνώσεως παντὸς ἐπιμερίζοντος καὶ τῆς σημασίας αὐτοῦ καὶ τῆς σημασίας τοῦ συνεπιμερίζοντος αὐτῷ ἢ κατα σῶμα ἢ κατὰ ἀντῖνα καθὼς οἱ Ἰνδοὶ ἐξέθεντο [2].

F. 284. Τῷ μὲν ἐπιμερισμῷ ᾧ προείπομεν ἔναγχος χρῶνται οἱ Βαβυλώνιοι καὶ οἱ Πέρσαι καὶ οἱ Αἰγύπτιοι· οἱ μέντοι Ἰνδοὶ καὶ οἱ γειτνιάζοντες αὐτοῖς ἰδόντες — [F. 285] καὶ τὰ παραδιδόντα καὶ τὰ παραλαμβάνοντα καὶ τοιουτοτρόπως ἐργάζεσθαι.

Τμῆμα δέκατον : Περὶ διαγνώσεως τοῦ χρονοκράτορος ἐκ τῶν ἐνναταῖων (*sic*) κατὰ τὴν Ἰνδῶν δόξαν ("Οτε καταντήσει ὁ χρόνος εἴς τε (*sic*) ζῴδιον, λαμβάνουσιν οἱ Ἰνδοὶ χρονοκράτορα — διηγησόμεθα εἰς τὸ μετέπειτα τοῦ θεοῦ θέλοντος).

Λόγος δ' ἀπὸ τῆς βίβλου τοῦ Ἀπομάσαρ [3] ἐκ τῆς τῶν ἐτῶν ἐναλλαγῆς περὶ τῶν φαρταριῶν ἤτοι τῶν κύκλων· καὶ διαιρεῖται εἰς τμήματα ζ'. Τμῆμα πρῶτον περὶ τῆς φαρταρίας τοῦ Ἡλίου ("Εκαστος ἀστὴρ τῶν ζ' καὶ ὁ ἀναβιβάζων καὶ ὁ καταβιβάζων ἔχουσι χρόνους τινάς ὡρισμένους — [f. 285ᵛ] δι' ἃς προείπομεν αἰτίας).

Περὶ τῆς ἐπεμβάσεως τῆς Σελήνης ἐπί τε ἑαυτὴν καὶ ἐπὶ τοὺς τόπους τῶν λοιπῶν ἀστέρων ('Η Σελήνη κατὰ τὸν τῆς ἐναλλαγῆς καιρὸν — [f. 286] δηλοῖ τὸ ἀποτέλεσμα ἔσεσθαι ἐξ ἀπροόπτου αἰτίας).

Περὶ τοῦ ἐπιμερισμοῦ τοῦ ἀναβιβάζοντος καὶ τοῦ καταβιβάζοντος ('Επιμερίζει δὲ ὁ ἀναβιβάζων ἔτη τρία καὶ δηλοῖ εὐτυ-

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f. 285 Solis; ergo compage foliorum divulsa ordo perturbatus esse videtur. Haec ex Apomasare desumpta esse ostendit cod. Vatic. 11, f. 108ᵛ (*Catal.*, V, p. 77) qui pristinum ordinem servavit.

[1] Νουπούχαρ in Flor, 11, f. 57 et Roman. 2, f. 34ᵛ; alibi νουπευχρες. Esse fortasse naub ḥadath " mutationem fortunae " mihi significavit Brockelmann.

[2] Idem caput in cod. Vatic. 11, f. 103ᵛ (*Catal.*, V, p. 77), ubi etiam sequentia congruunt.

[3] Cf. *Catal.*, I, p. 83; V, p. 91 sqq. et supra p. 19. Videntur haec non ex mysteriis sed v. c. ex " Introductorio maiore " excerpta esse (*Catal.*, V, p. 143).

of him according to fixation and according to passage [f. 282] and as often as but when Mars and the Sun are afflicted, so many times will those [from -είνος as it appears] be harmed).

F. 282. On the fartaria of Venus (But if Venus governs through her own fartaria — [f. 283] his benefits will be multiplied (sic) and he will associate with kings).

On the fartaria of Mercury (The fartaria of Mercury is 13 years — [f. 283] it harms the lord of the horoscope, the native will be harmed at that time).

δ

Section 9: On the so-called Noupachratai and their lords and their course and their third division and on the discernment of every distributor and its signification and the signification of the co-distributor with it either by body or by opposition as the Indians set forth.

F. 284. The distribution which we mentioned just now is used by the Babylonians and the Persians and the Egyptians; but the Indians and those neighboring them, having observed — [F. 285] both those that hand over and those that receive, and to work in such a manner.

Tenth Section: On the discernment of the chronocrator from the ninths (sic) according to the opinion of the Indians (When the time arrives at a Zodiac sign, the Indians take the chronocrator — we shall explain this later, God willing).

Book 4 from the book of Abū Maʿshar on the revolution of the years concerning the fartariai, that is the cycles; and it is divided into 7 sections. First section on the fartaria of the Sun (Each of the 7 stars and the ascending node and the descending node have certain fixed times — [f.285] for the reasons we stated above).

On the Transit of the Moon over Itself and over the Positions of the Remaining Stars (The Moon at the time of the alternation [f. 286] indicates that the outcome will arise from an unforeseen cause).

On the Distribution of the Ascending Node and the Descending Node (The ascending node distributes three years and indicates good fortu

f. 285 of the Sun; therefore, since the binding of the folios has been torn apart, the order appears to have been disrupted. That these pas

Apomasaris is shown by cod. Vatic. 11, f. 108v (Catal., V, p. 77), which preserved the original order.

1 Νουπούχαρ in Flor. 11, f. 57 and Roman. 2, f. 34v; elsewhere νουπευχρες. That it is perhaps naub hadath "a change of fortune" was indicated to me by Brockelmann.

* The same chapter in cod. Vatic. 11, f. 103v (Catal., V, p. 77), where the following passages also agree.

[3] Cf. Catal., I, p. 83; V, p. 91 sqq. and above p. 19. These passages appear to be drawn not from the mysteries but e.g. from the * Greater Introduction (Catal., V, p. 143).

χίαν — [f. 286v] λέγε τὴν βλάβην ἔσεσθαι περὶ ἐκεῖνο τὸ μόριον).

Sequentia quae ad nos nil pertinent breviter secundum Partheyum et Ianum enoto :

F. 287. Gaudenti isagoge.
F. 292. Euclidis introductio harmonica et canon. (E Marciano, VI, 3, saec. XII).
F. 297. Aristoxeni ἁρμονικῶν στοιχείων α' β' γ' (E Marciano).
F. 309. Alypii introductio.
F. 314. Aristoxeni ῥυθμικά στοιχεῖα (fluxit e Marciano, VI, 3; cf. Marquard, p. xv).
F. 317. Κανόνιον ἐπιγραφὲν κλειδίον ἀστρονομικῶν.
F. 319. Κανόνιον τῶν Ἡλίου κύκλων.
F. 320. Ptolemaei ἁρμονικῶν α' β' γ'.
F. 360. Diophanti ἀριθμητικῶν α'-ς'. Tannnery in edit. I, p. III et II, p. XXIV exponit haec descripta esse in Italia atque etiam Romae (?) fere medio saec. XV (?) e codice Matrit. 48, saec. XIII.
F. 390. Eiusdem de polygonis.
F. 393. Euclidis introductio harmonica iterum (cf. f. 292).
F. 395. Eiusdem sectio canonis iterum.
F. 397. Τὰ ὀνόματα τῶν νομοθετῶν τῆς δωδεκαδέλτου.
Τὸ γενέθλιον τῆς Κωνσταντινουπόλεως.

fortune [f. 286] declare that the harm will be concerning that portion).

The following matters, which are of no concern to us, I note briefly according to Parthey and Janus:

F. 287. Gaudentius's Isagoge.

F. 292. Euclid's Introduction to Harmonics and Canon. (From Marcianus, VI, 3, 12th century).

F. 297. Aristoxenus's Harmonic Elements, Books I, II, III (From Marcianus).

F. 309. Alypius's Introduction.

F. 314. Aristoxenus's Harmonic Elements (derived from Marcianus, VI, 3; cf. Marquard, p. xv).

F. 317. A small table inscribed as a little key to astronomical matters.

F. 319. A small table of the solar cycles.

F. 320. Ptolemy's Harmonics, books 1, 2, 3.

F. 360. Diophantus's Arithmetica, books 1–6. Tannery in edit. I, p. vi and II, p. xxiv explains that these were copied in Italy and even in Rome (?) around the middle of the 15th century (?) from the Madrid codex 48, 13th century.

F. 390. By the same author, On Polygonal Numbers.

F. 393. Euclid's Introduction to Harmonics again (cf. f. 292).

F. 395. By the same author, Sectio Canonis again.

F. 397. The names of the lawmakers of the Law of the Twelve Tables.

The nativity of Constantinople.

# APPENDIX

# APPENDIX

# EXCERPTA EX COD. 15 (VATIC. 191)

## Excerpta ex Vettii Valentis florilegio.

Vettii Valentis editionem etsi mox apud Weidmannos me emissurum esse spero, tamen haud absonum mihi visum est, hoc fasciculo quasi florilegium florilegii componere eisque locis excerptis, ex quibus ingenium scriptoris aliquo modo cognosceretur, secundi libri partem et quartum totum et alia quaedam edere.

Et quoniam de aetate scriptoris olim egi (*Catal.*, II, 86), nunc restat ut de codicibus agamus. Ergo si excerpta syntagmatographorum omittimus ceterosque, qui vetustiorum astrologorum auctoritate et verbis nisi novos libros concinnaverunt [1], duplici rivo traditio Valentis ad nos fluxit.

Vatic. 191, quem modo descripsimus, continuit olim ἀνθολογιῶν η' aut θ' sed ita ut liber primus et initio et fine, alter initio careret. Quae perierunt, certe haud dudum perierunt; nam cum saec. XVI. e Vaticano describebatur Seldenianus 22, ille multo plenior erat et fortasse integer; nam num initium libri primi unquam in V infuerit (quod sane inesse potuit), admodum dubium est. Interciderunt igitur aliquot folia in V postquam descriptus est S, et compagibus solutis folium olim cum f. 89 cohaerens delatum est inter f. 95 et 97. Hic igitur est status, qui illustratur numeris quaternionum partim etiam nunc extantibus:

| | | | |
|---|---|---|---|
| <Quat. ιδ'> | a | | f. 89 |
| | b | | periit |
| | c | | periit |
| | d | | periit |
| | d' | | periit |
| | c' | | periit |
| | b' | | periit |
| | a' | = | f. 96 |

[1] Cf. Anon. de planetis, qui Valentem Ptolemaeum Anubionem compilavit: *Catal.*, II, 159, et eum qui Hephaestionem cum Paulo et Valente commiscuit (Maxim. ed. Ludw., p. 112; *Catal.*, I, 71).

# EXCERPTS FROM COD. 15 (VATIC. 191)

## Excerpts from the florilegium of Vettius Valens.

Although I hope to publish the edition of Vettius Valens shortly with Weidmann, it nonetheless seemed not inappropriate to me to compile in this fascicle a kind of florilegium of the florilegium, and to publish selected passages from which the character of the author might in some measure be discerned, including part of the second book, the whole of the fourth, and certain other things.

And since I once dealt with the question of the author's date (Catal., II, 86), it now remains for us to treat of the manuscripts. If, then, we set aside the excerpts of the compilers and others who, relying on the authority and words of earlier astrologers, fashioned new books [1], the tradition of Valens has come down to us through two streams.

Vatic. 191, which we have just described, once contained ávŝolosiŵv ŋ' or 0' but in such a way that the first book lacked both its beginning and its end, while the second lacked only its beginning. What was lost was certainly not lost long ago; for when the Seldenianus 22 was copied from the Vatican in the 16th century, that manuscript was much more complete and perhaps intact; for whether the beginning of the first book was ever present in V (which it certainly could have been) is quite doubtful. Some folios in V were therefore lost after S was copied, and with the binding loosened, a folio that once was joined to f. 89 was carried over between f. 95 and 97. Such, then, is the state of affairs, which is illustrated by the quire numbers partly still extant:

| | | |
|---|---|---|
| <Quat. ιδ'> | a | f. 89 |
| | b | lost |
| | c | lost |
| | d | lost |
| | d' | lost |
| | c' | lost |
| | b' | lost |
| | a' | f. 96 |

1 Cf. Anon. of the planets, who compiled Valens Ptolemy Anubion: nCatal., II, 159, and him who mixed Hephaestion with Paulus and Valens (Maxim. ed. Ludw., p. 112; Catal., I, 71).

| | | | |
|---|---|---|---|
| <Quat. ιε'> | a | | periit |
| | b | = | f. 90 |
| | c | = | f. 91 |
| | d | = | f. 92 |
| | d' | = | f. 93 |
| | c' | | f. 94 |
| | b' | = | f. 95 |
| | a' | | periit |
| Quat. ις' | | = | f. 97-104 |
| Quat. ιζ' | a | | f. 105 |
| | b | | periit |
| | c | | periit |
| | d | | periit |
| | d' | | periit |
| | c' | | periit |
| | b' | | periit |
| | a' | | f. 106 |
| Quat. ιδ' | a | = | f. 107 |
| | cetera interierunt. | | |

At quae perierunt folia, ea omnia descripta extant in S. Et V quidem solus contuli, S ante me inspexerat Riess et quae ille descripserat non iterum examinavi, quamquam satius erat id facere; maiorem partem ipse transcripsi. Postea cum codex V talis esset qualis nunc, descriptus est ex eo codex Hamburgensis (h) 94 (Math. gr. III, 40) saec. XVII, qui olim fuit Lindebrogii, ex quo ad complures Valentis notitia delapsa est; ex quo graviora excerpserant Usener (cuius schedis uti licuit) et ego, totum descripserat Riess, qui apographon suum summa liberalitate mihi donavit. Librarius cum complura omiserit et suo Marte divisionem librorum restituere conatus sit, graves errores eis peperit qui ex hoc codice Valentem cognoscebant. Salmasius vero, cuius liber de annis climactericis quasi commentarius perpetuus est Valentis, notitiam eius hauserat aut ex Hamburgensi aut ex codice Paris. suppl. gr. 330 B (nam 330 A item Valentem continens postea demum ab Huetio scriptus est [1]), qui ipse quoque aliquo modo fluxit e V. — Cf. *Catal.*, VII, cod. 38.

Alia via ad nos pervenerunt reliquiae librorum I et II, quibus damna codicis V partim sarciuntur; partim : nam hic quoque initium ipsum deest. Haec traditio rursus in duos ut videtur rivulos dividitur :

Familiae prioris sunt : Marcian. 314 (M), saec. XIV (*Catal.*, II, 2, 83 sqq.).
Neapol., III, C 20, saec. XV (*Catal.*, IV, 65, 174 sqq.).
Laurent., 28, 20 saec. XIV (*Catal.*, I, 4; IV, 179).

[1] De his pauca debeo amicitiae Ioannis Graeven, quem praemature literis ereptum esse quis non luget?

| | | | |
|---|---|---|---|
| <Quat. ιε'> | a | | lost |
| | b | II | f. 90 |
| | c | | f. 91 |
| | d | | f. 92 |
| | d' | | f. 93 |
| | c' | | f. 94 |
| | b' | | f. 95 |
| | a' | | lost |
| Quat. ις' | | II | f. 97-104 |
| Kuat. IZIZ | a | | f. 105 |
| | b | | lost |
| | c | | lost |
| | d | | lost |
| | d' | | lost |
| | c' | | lost |
| | b' | | lost |
| | a' | | f. 106 |
| Quat. that's | a | | f. 107 |

the rest have perished.

But the folios that have been lost all survive in copies in S. I myself collated V alone; Riess had examined S before me, and what he had transcribed I did not examine again, though it would have been better to do so; the greater part I transcribed myself. Afterwards, when codex V was in its present state, the Hamburg codex (b) 94 (Math. gr. III, 40) of the 17th century was copied from it — a codex that once belonged to Lindebrog, from whom knowledge of Valens spread to several others; Usener (whose notes I was permitted to use) and I had excerpted the more important passages from it, while Riess had transcribed it in its entirety and with great generosity donated his apograph to me. Since the scribe omitted a good many things and attempted on his own initiative to restore the division of the books, he produced serious errors for those who came to know Valens through this codex. Salmasius, however, whose book on climacteric years is virtually a running commentary on Valens, had drawn his knowledge of Valens either from the Hamburg codex or from the Paris codex suppl. gr. 330 B (for 330 A, which likewise contains Valens, was written by Huelius only later[1]), which itself also derived in some way from V. Cf. Catal., VII, cod. 38.

The remains of Books I and II have reached us by another route, through which the losses in codex V are partly made good — only partly, for here too the very beginning is missing. This tradition again divides, as it appears, into two streams:

The manuscripts of the first family are: Marcian. 314 (M), 14th century (Catal., II, 2, 83 sqq.).

Neapol., III, C 20, 15th century (Catal., IV, 65, 174 sqq.).

Laurent., 28, 20, 14th century (Catal., I, 4; IV, 179).

1 About these matters I owe a few words to the friendship of Johannes Graeven, whose premature loss to scholarship who does not mourn?

Haec et prioris libri partem posteriorem et alterius principium conservavit.

Familiae alterius : Laurent. 86, 18, anni 1491 (scr. Io. Rhosos); *cf. Catal.*, IV, 77, 179. Hic primi tantum libri fragmenta, sed paulo pleniora exhibet. At suspicio est, ne Rhosi sint ista additamenta, non ipsius Valentis. Qua de re antequam iudicem, plura de hoc codice comperiam necesse est.

Ex particula libri II, quam infra editurus sum, ad quam M et S (i. e. V) adhibiti sunt, videbis hanc traditionem ad codicis V gemellum redire.

## Excerpta ad Valentis vitam et philosophiam pertinentia.

### Ex capite V, 6. — F. 97v, codicis V.

Νενομοθέτηκε γὰρ ἡ εἱμαρμένη ἑκάστῳ ἀμετάθετον ἀποτελεσμάτων ἐνέργειαν περιτειχίσασα πολλαῖς αἰτίαις ἀγαθῶν τε καὶ κακῶν, δι' ὧν αὐτογέννητοι ὑπουργοὶ δύο θεαὶ φερόμεναι, Ἐλπίς τε καὶ Τύχη, διακρα-
5 τοῦσι τὸν βίον καὶ μετὰ ἀνάγκης καὶ πλάνης φέρειν ἐῶσι τὰ νενομοθετημένα. Καὶ ἡ μὲν αὐτῶν πρόδηλος πᾶσι διὰ τῆς τῶν ἀποτελεσμάτων ἐκβάσεως ἑαυτὴν ἀπελέγχουσα ὁτὲ μὲν ἀγαθὴν καὶ μακαρίαν, ὁτὲ δὲ σκυθρωπὴν καὶ ἀνήμερον· οὓς μὲν γὰρ ἀνίστησιν ἵνα καταβάλῃ, οὓς δὲ εἰς ταπεινὸν καταρρίπτει ἵνα λαμπρότερον ἀναστήσῃ· ἡ δὲ οὔτε
10 σκυθρωπὴ οὔτε φαιδρά, ἀλλὰ διὰ παντὸς ἀποκεκρυμμένη πανταχοῦ λεληθότως ἐπιβαίνει καὶ προσμειδιῶσα πᾶσιν οἷά τε κόλαξ πολλὰς αἱρέσεις ἀγαθῶν ἐπιδείκνυσιν ὧν οὐκ ἔστι λαβέσθαι· πλανῶσα δὲ τοὺς πλείστους διακρατεῖ, οἱ δὲ καίπερ ἀδικούμενοι καὶ κατακόλουθοι γενόμενοι ταῖς ἡδοναῖς πάλιν ὑπ' αὐτῆς ἀνθέλκονται, καὶ ἐλπίζοντες ἃ
15 θέλουσι πιστεύουσιν, ἐπιτυγχάνουσι δὲ ἃ μὴ προσδοκῶσιν. εἰ δέ ποτε καὶ βεβαίαν οἴησίν τινα παράσχῃ, καταλείπουσα πρὸς ἑτέρους πεπόρευται καὶ δοκεῖ παρὰ πᾶσιν εἶναι παρ' οὐδενὶ μένουσα. ὅθεν οἱ μὲν ἄπειροι τῆς προγνώσεως ἢ μηδ' ὅλως ἐντυχεῖν βουλόμενοι ἄγονται καὶ λεηλατοῦνται ὑπὸ τῶν προειρημένων θεῶν καὶ πᾶσαν τιμωρίαν ὑπομέ-
20 νοντες μεθ' ἡδονῆς κολάζονται· καὶ οἱ μὲν τῶν προσδοκηθέντων ἀπὸ μέρους ἐπιτυγχάνοντες καὶ μείζονας πίστεις εἰσενεγκάμενοι βεβαίας καὶ καλὰς τὰς ἐκβάσεις περιμένουσιν, οὐκ εἰδότες τὸ εὐκαθαίρετον καὶ τὸ ἐπισφαλὲς τῶν ἀντιπτωμάτων, ἔνιοι δὲ οὐ πρὸς καιρὸν ἀλλὰ διὰ παντὸς ταῖς γνώμαις καταδικασθέντες, ἕκδοτον δὲ τὴν ψυχὴν καὶ τὸ σῶμα

Cf. ad totum caput R. Schuetze, *Iuvenalis Ethicus*, cap. IX. 3 Fatum enim est Stoicis εἱμαρμὸς αἰτίων. 4-5 Cf. A. P., IX, 49, Ἐλπίς καὶ σὺ Τύχη μέγα χαίρετε· τὸν λιμέν' εὗρον· οὐδὲν ἐμοὶ χὠμῖν· παίζετε τοὺς μετ' ἐμέ et Anth. lat. 1408, Buech. 8 καταλάβῃ V, corr. Us. 10 φανερά V. 12 possis εὑρέσεις. 16 an ὄνησιν? τινι Cumont. 17 οὐδὲν V. 21 ἐνεγκ. V; corr. Cumont.

This manuscript preserved both the latter part of the first book and the beginning of the second. Of the second family: Laurent. 86, 18, of the year 1491 (written by Io. Rhosos); cf. Catal., IV, 77, 179. This manuscript presents only fragments of the first book, but somewhat more complete ones. There is, however, a suspicion that these additions are the work of Rhosos himself, not of Valens. Before I pass judgment on this matter, I must learn more about this codex.

it is necessary.

From the excerpt of Book II, which I shall edit below, for which M and S (i.e. V) were employed, you will see that this textual tradition leads back to a twin of codex V.

## Excerpts pertaining to the life and philosophy of Valens.

### From CHAPTER V, 6. - F. 97r, of codex V.

For fate has decreed for each person an immutable operation of outcomes, surrounding it with many causes of good and evil, through which two self-born servant goddesses, borne along, namely Hope and Fortune, hold sway over life and with necessity and wandering allow the decreed things to be carried. And the one of them is manifest to all, revealing herself through the outcome of results, at times good and blessed, at other times gloomy and harsh; for some she raises up only to cast them down, and others she casts down into humility only to raise them up more gloriously; but the other is neither gloomy nor bright, but throughout entirely hidden, treads everywhere unnoticed and, smiling upon all like a flatterer, displays many choices of good things which cannot be grasped; and by deceiving the many she holds them in her power, and they, though wronged and having become slaves to pleasures, are drawn back again by her, and hoping for what they wish they believe, yet they obtain what they do not expect. And if ever she grants someone a firm conviction, she departs and moves on to others, and seems to be with everyone while remaining with no one.Wherefore those who are inexperienced in foreknowledge or who have no wish to encounter it at all are led and plundered by the aforementioned goddesses, and enduring every punishment are chastised with pleasure; and those who attain in part what they had hoped for and who have brought in greater pledges await sure and fine outcomes, not knowing the ease of overthrow and the precariousness of reversals, while some, condemned in their minds not for a time but perpetually, with their soul and body surrendered

Cf. on the whole chapter R. Schuetze, Iuvenalis Ethicus, cap. IX. 3 For fate is among the Stoics εἱρμός αἰτίων. 45 Cf. A. P., IX, 49, Ἐλπὶς καὶ σὺ Τύχη μέγα χαίρετε· τὸν λιμέν' εὗρον· οὐδὲν ἐμοὶ χύμῖν· παίζετε τους μετ' εμέ οι Anth. lat 1408, Buech8 καταλάβη ν, corr. U. 10 φανερά Y. 19 possis εὑρέσεις.16 an ὄνησινέτινι Cumont 17 οὐδὲν V. 21 éveyk. V; corr. Cumont,

ταῖς ἐπιθυμίαις παραδεδωκότες ἀτιμαζόμενοι καὶ ἀναισχυντοῦντες ἢ μηδ' ὅλως ἐπιτυχεῖν δυνάμενοι παραμένουσιν ἀβεβαίῳ τύχῃ καὶ πλάνῳ ἐλπίδι ἐξυπηρετοῦντες. οἱ δὲ περὶ τὴν τῶν μελλόντων πρόγνωσιν καὶ τὴν ἀλήθειαν ἀσχοληθέντες ἀδουλαγώγητον καὶ ἐλευθέραν τὴν ψυχὴν κτησάμενοι καταφρονοῦσι μὲν τῆς τύχης, οὐ προσκαρτεροῦσι δὲ ἐλπίδι, τὸν δὲ θάνατον οὐ φοβοῦνται, ἀταράχως δὲ διάγουσι, προγεγυμνακότες τὴν ψυχὴν θαρσαλέαν, καὶ οὔτε μὴν ἐπὶ τοῖς ἀγαθοῖς ἀγάλλονται οὔτε ἐπὶ τοῖς φαύλοις ταπεινοῦνται, ἀρκοῦνται δὲ τοῖς παροῦσι. ἀδυνάτων δὲ μὴ ἐρῶντες ἐγκρατῶς φέρουσι τὰ νενομοθετημένα καὶ πάσης ἡδονῆς ἢ κολακείας ἀλλοτριωθέντες στρατιῶται τῆς εἱμαρμένης καθίστανται. ἀδύνατον γὰρ τινα εὐχαῖς ἢ θυσίαις ἐπινικῆσαι τὴν ἐξ ἀρχῆς καταβολὴν καὶ κατασκευάσαι ἑαυτῷ πρὸς τὸ θέλειν ἑτέραν· τὰ γὰρ δεδομένα καὶ μὴ εὐχομένων ἡμῶν γενήσεται, τὰ δὲ μὴ πεπρωμένα οὐδὲ εὐχομένων συμβήσεται. καθάπερ οὖν οἱ ἐν τῇ σκηνῇ ὑποκριταὶ ταῖς τῶν ποιητῶν γραφαῖς ὑπαλλάσσοντες καὶ τὰ πρόσωπα ὑποκρίνονται κοσμίως ὁτὲ μὲν βασιλεῖς ὁτὲ λῃστὰς ὁτὲ ἀγρότας δημότας τε καὶ θεούς, τὸν αὐτὸν τρόπον καὶ ἡμᾶς <χρὴ> τοῖς τῆς εἱμαρμένης περιτεθειμένοις προσώποις ὑποκρίνασθαι καὶ ἐξομοιοῦσθαι ταῖς τῶν καιρῶν τύχαις οὐ συγγινώσκοντας. ἐὰν δέ τις μὴ θέλῃ, κακὸς γενόμενος αὐτὸ τοῦτο πείσεται. κἂν μέν τις προσέχῃ ταῖς ὑπ' ἐμοῦ συντεταγμέναις παραγγελίαις καὶ καθολικαῖς χρονογραφίαις, πάντα κατὰ τρόπον εὑρήσει· ἐὰν δὲ κατοπτεύσῃ μέρη τινά, τὰς δὲ αἰτίας ἢ τὰς λοιπὰς ἐπιλύσεις μὴ ἐπιγνῷ, ἔπαινον ὁμοῦ καὶ ψόγον καταψηφιεῖται· ἐὰν δὲ μηδ' ὅλως ἐντύχῃ † ὑπακούσειν, ἐλεγχθήσεται ὁ τοιοῦτος ἀμαθὴς καὶ ἀκόλαστος ὑπὸ τῶν φιλοκάλων καὶ ἐγκρατεστέρων ἀνδρῶν.

Δεῖ δὲ καὶ τοῦτο προγινώσκειν κατὰ τὸν φυσικὸν λόγον, ὅτι οὐ τὰ αὐτὰ δίδοται πᾶσιν οὐδὲ συμφέρει·

ἄλλῳ μὲν γὰρ δῶκε θεὸς πολεμήϊα ἔργα,
ἄλλῳ δ' ὀρχηστύν, ἑτέρῳ κίθαριν καὶ ἀοιδήν,
ἄλλῳ δ' ἐν στήθεσσι τίθει νόον εὐρύοπα Ζεὺς
ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι

καὶ κατὰ τὸν συγγραφέα. οὐ γὰρ πάντες ἄνθρωποι πάντων ἀνθρώ-

7 μὴν ad prius οὔτε applicat ut p. 31, 11. 10 ἀλλοτριωθόντες V. ut sunt milites Veneris sim. (Prop. I, 6, 30; Minuc. 36, 7. etc.), cf. Cumont, *Mithra*, I, 317. 12 Cf. versus vetustos (Plat., *Alcib.*, II, 143ᵃ) : Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνεύκτοις ἄμμι δίδου, τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπάλεξον. 13 πεπεπρωμένα V. 14 Cf. σκηνὴ ὁ βίος in poculo apud Boscoreale invento etc., infra V, 9, v. 12. 15 ἀπαλλάσσοντες V, corr. Us. (possis etiam ἐπαλλ.); desidero <σὺν> ταῖς τ. π. γρ. vel tale quid. πρώσωπα V. 16 ὁτὲ <δὲ> bis Us. δήμου V ut vid., corr. Us. (possis δημίους). 18 Nempe <καὶ> οὐ. 19 Cleanth. fr. 527 Arn. 24 an ἡ ὑπακούσῃ? pro ὑπακοῦσαι positum putat Raderm. ἐλεχθήσεται V. an <ὡς> ἀμαθής? 25 ἐγκατεστέρων (nisi est -καλτ-) V. 26 Il., N 730 sqq. 29 ὀρχηστεύειν et ἀείδειν V. 30 στήθεσι V. 31 ἐπευρίσκοντ' V. 32 καὶ abundat.

Those who have surrendered themselves to their desires, suffering dishonor and acting shamelessly, or being wholly unable to attain their ends, persist in serving unstable fortune and wandering hope. But those who have occupied themselves with foreknowledge of the future and with truth, having acquired a soul unshackled by servitude and free, despise fortune, do not cling to hope, do not fear death, and pass their lives undisturbed, having trained their soul to be courageous; they neither exult in good things nor are cast down by bad ones, but are content with what is present. Not desiring impossible things, they bear with self-restraint what has been ordained by law, and having been estranged from every pleasure and flattery, they become soldiers of fate. For it is impossible for anyone to overcome by prayers or sacrifices the original constitution laid down from the beginning, or to fashion for himself another according to his will; for what has been given will come to pass even without our prayers, and what has not been fated will not come to pass even with our prayers.Just as the actors on the stage, conforming to the writings of the poets, also play their roles with propriety — now as kings, now as robbers, now as farmers, commoners, and gods — in the same way we too must play the roles assigned to us by fate and adapt ourselves to the circumstances of the times, not resisting. But if anyone is unwilling, he will suffer this very thing by becoming wretched. And if anyone attends to the precepts composed by me and to the universal chronological tables, he will find everything in proper order; but if he examines certain parts without recognizing the causes or the remaining explanations, he will render judgment of both praise and blame together; and if he does not engage with them at all † so as to give heed, such a person will be exposed as ignorant and undisciplined by men of refined taste and greater self-control.

One must also know this according to the natural principle, that the same things are not given to all, nor are they beneficial to all;

for to one man a god gave the works of war,
to another dancing, to another the lyre and song,
and in the breast of yet another far-seeing Zeus placed 30
a noble mind, from which many men derive benefit.

and according to the writer. For not all men have the same minds or actions as all other men—

7 μήν ad prius οὔτε applicat ut p. 31, 11. 10 ἀλλοτριωθόντες V. ut sunt milites Veneris sim. (Prop. I, 6, 30; Minuc. 36, 7. etc.), cf. Cumont, Mithra, I, 317. 12 Cf. versus vetustos (Plat., Alcib., II, 1434) : Ζεῦ βασιλεῦ, τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνεύκτοις ἄμμι δίδου, τὰ δὲ δεινὰ καὶ εὐχομένοις ἀπάλεξον. 13 πεπεπρωme V. 14 Cf. σκηνὴ ὁ βίος in poculo apud Boscoreale invento etc., infra V, 9, ν. 12. 15 ἀπαλλάσσοντες V, corr. Us. (possis etiam ἐπαλλ.); desidero <σύν> ταῖς τ. π. γρ. vel tale quid. πρώσωπα V. 16 ἀτὲ <δε> bis Us. δήμου V ut vid., corr. Us. (possis δημίους). 18 Nempe <καὶ> οὐ. 19 Cleanth. fr. 527 Arn. 24 an ἢ ὑπακούσῃ ? pro ὑπακοῦσαι positum putat Raderm. ἐλεχθήσεται V. an <ὡς> ἀμαθής? 25 ἐγκατεστέρων (nisi est -καλτ-) V. 26 Il., N 730 sqq. 29 ὀρχησ-τεύειν et ἀείδειν V. 30 στήθεσι V. 31 ἐπευρίσκοντ' V. 32 καὶ abundat

πων διανοίας ὁμοίας ἢ πράξεις ἔχουσι. Ταῦτα δὲ πρὸς τοὺς τολμῶντας κατὰ τοῦ ἔργου λέγειν προεθέμεθα καὶ πρὸς τοὺς ἀστροδώρητον φύσιν κεκτημένους καὶ φιλομαθεῖς. ὅθεν ἡ μὲν ὑπόστασις τοῦ μαθήματος ἱερὰ καὶ σεβάσμιος ὡς ὑπὸ θεοῦ παραδεδομένη τοῖς ἀνθρώποις, ὅπως καὶ αὐτοὶ μέρος ἀθανασίας διὰ τῆς προγνώσεως ἔχωσι· περὶ δὲ τοὺς ἐντυγχάνοντας ἡ διάκρισις ἐλέγχεται ἤτοι ἀληθὴς ἢ ἀνυπόστατος ἢ δυσκατάληπτος. ὅνπερ μὲν οὖν τρόπον οὐσίαν μίαν πολυτελοῦς οἴνου ἀπὸ ἑνὸς χωρίου κεραμικὰ ἀγγεῖα δεξάμενα μετὰ χρόνον ἃ μὲν ἀπέδωκε τὴν παρακαταθήκην τοῖς πεπιστευκόσι πλήρη τε καὶ εὐάρεστον μεθ' ἡδονῆς τε καὶ τέρψεως, ἃ δὲ μειώσαντα τοῦ μέτρου τὸν ὄγκον καὶ μὴ εὐτονοῦντα διαβαστάζειν ὑπερεκζέσαν τὸ ἀνθηρότατον [καὶ] οὔτε μὴν τῆς ἡδονῆς μετέβαλεν οὔτε ἠρνήσατο τὴν γεῦσιν τῆς οὐσίας, ἀλλ' ἐν ἀμφοτέροις διεψεύσατο, ἕτερα δὲ μήτε χρόνον ὑπομείναντα μήτε τὴν φύσιν φυλάξαντα εὐθέως μετετράπη (ὡς καὶ ἐπὶ τῶν ἑτέρων φυτῶν τὸ ὅμοιον ἔστι συνιδεῖν· ἀπὸ γὰρ ἑνὸς δένδρου ὁ μὲν καρπὸς ἡδύς τε καὶ πέπειρος τρυγᾶται, ἄλλος δὲ σκληρός τε καὶ κατηγριωμένος, ἕτερος δὲ πικρὸς καὶ σεσηπὼς ἢ βλαβερὸς τοῖς χρωμένοις), τὸν αὐτὸν τρόπον καὶ αἱ τῶν ἐντυγχανόντων διάνοιαι· ὁ μὲν γὰρ μετὰ προθυμίας καὶ ἐπιμονῆς τὰς μαθήσεις ποιησάμενος μέχρι τέλους τὴν ἡδονὴν ἐκτήσατο, οἱ δὲ ἀφύσικοι καὶ ἀμαθεῖς ἀκροθιγεῖς τὰς εἰσόδους ποιησάμενοι καὶ μὴ ἐγχρονίσαντες διὰ τὸ ἀκαρτέρητον μηδὲ νομίμοις ὑφηγηταῖς ἐσχολακότες ἔλεγχον μὲν καθ' ἑαυτῶν ἀπαιδευσίας εἰσηνέγκαντο, ψόγον δὲ κατὰ τῶν συνταγματογράφων.

Ἐάσαντες δὲ τὰ περὶ φυτῶν καὶ οὐσίας ἐπὶ τὴν ἀνθρώπειον γένναν κατέλθωμεν καὶ σκοπήσωμεν. ἀπὸ δύο φύσεων, ἀπὸ τοῦ αὐτοῦ πατρός τε καὶ μητρός τῆς αὐτῆς, παῖδες πολλοὶ γεννῶνται, ἀλλ' οὐχ ὁμοίαν τὴν φύσιν τῇ σπορᾷ ἢ τῇ πρὸς ἑαυτοὺς συμπαθείᾳ κέκτηνται, ἀνομοίᾳ δὲ τύχῃ διὰ τῆς καταβολῆς φερόμενοι οἱ μὲν κοσμίως καὶ εὐγενῶς ἀχθέντες τὸ γένος δοξάζουσι καὶ μακάριοι καθίστανται καὶ διὰ τῆς ἰδίας φιλοκαλίας ἔργα τε καὶ ναοὺς κατασκευάζουσι καὶ ὄχλοις ἀρεστοὶ γίνονται καὶ τέκνων γονὰς καὶ εἰκόνας προλείψαντες περιόντες μὲν δοξάζονται, θανόντες δὲ αἰωνίας φήμης καταξιοῦνται. οἱ δὲ οὐ μόνον τοῖς γονεῦσι καὶ οἰκείοις ἔχθιστοι γενόμενοι διὰ κακότροπον ἦθος, ἀλλὰ καὶ τοῖς μὴ προσήκουσι πολλοὺς ἀπέστρεψαν παιδοποιῆσαι· οἱ δὲ παρὰ τῆς φύσεως καὶ θεοῦ διωχθέντες δικαίαν τιμωρίαν ὑπέμειναν <καὶ> πρὸς αἴσχιστον ἢ βίαιον κατήντησαν τέλος. ὅπερ καὶ τοὺς κατὰ τοῦ μαθήματος οἶμαι πείσεσθαι.

1 ἢ πρᾶξεις geminat V. De astrologiae obtrectatoribus, cf. Boll, *Studien über Ptolemaeus*, 131 sqq. 3 φιλομαθῆ Cumont. 5 Idem fere dicit Firmic., *Math.*, VIII, praef. (Boll, 146). 11 ἥπερ ἔξεδήμησαν V, ἅπερ ἐξίδισεν Us. 15 συνειδεῖν V. 21 nolim μονίμως. 24 τά] τὰς V. Nempe καὶ <οἴνου> οὐσίας, nisi praestat φ. [καὶ] οὐσίας (ita Cumont). 25 nolim σκοπήσωμεν, <ὅπως>. 31 προσλείψαντες V. 33 οἱ] ἤτοι et suprascr. οι V. 37 fort. non opus μαθήματος <εἰπόντας>.

—are the same. These remarks we have set forth both against those who dare to speak against this work, and for those who possess a nature gifted by the stars and who are lovers of learning. Hence the foundation of this discipline is sacred and venerable, as having been handed down to men by god, so that they themselves might also have a share of immortality through foreknowledge; but concerning those who encounter it, the judgment is tested as either true, or without foundation, or difficult to grasp.Just as earthenware vessels, having received a single substance of costly wine from one place, after a time—some returned the deposit to those who entrusted it, full and pleasing, with delight and enjoyment; others, having diminished the volume of the measure and being unable to sustain the fermentation of what was most fragrant, neither transformed the pleasure nor denied the taste of the substance, but in both respects fell short; and still others, having endured neither the time nor preserved the nature, were immediately altered (as one can observe the same thing with other plants as well: for from a single tree one fruit is harvested sweet and ripe, another is hard and wild, and yet another is bitter and rotten or harmful to those who use it)—in the same way are the minds of those who encounter this discipline: for the one who pursued his studies with eagerness and perseverance acquired the pleasure of it to the end, while those who are untalented and ignorant, having made only a superficial entry and not having persisted on account of their lack of endurance, nor having spent time with proper teachers, brought reproach upon themselves for their lack of education, and blame upon the authors of the treatises.

Leaving aside matters concerning plants and substance, let us descend to the subject of human generation and examine it. From two natures, from the same father and the same mother, many children are born, yet they do not possess a similar nature in their seed or in their sympathy toward one another; carried by unequal fortune through their birth, some, having been raised nobly and with distinction, glorify their lineage and become blessed, and through their own love of beauty construct works and temples, and become pleasing to the multitudes, and having left behind offspring and images, are glorified while living, and after death are deemed worthy of eternal fame. Others, however, not only become most hateful to their parents and kin on account of their wicked character, but have also turned away many who are unrelated from producing children; and those who have been persecuted by nature and by god have endured just punishment and have come to a most shameful or violent end. This, I believe, will also befall those who speak against this science.

1 or acts geminal V. De astrologiae obtrectatoribus, cf. Boll, Studien übernPtolemaeus, 131 sqq. 3 studious Cumont. 5 Idem fere dicit Firmic., Math., VIII,npraef. (Boll, 146). 11 ἀπερ ἐδήσειμαν V, ἠπερ ἐξidisen Us. 15 consciousness V. n21 nolim permanently. 24 τὰ] ts N. Nempe and <wine> essence, nisi praestatnφ. [and] of essence (ila Cumont). 25 nolim we intend, <as if>. 31 missing V. 33 the] ie et suprascr. the V. 37 fort. non opus of course < eipontas>>.

## Ex capite V, 9. — F. 99v.

Καὶ ταῦτα μὲν ἡμεῖς νήφοντι λογισμῷ καὶ πολυμερίμνοις ἀνίαις δοκιμάσαντες μετὰ πολλοῦ πόνου προεθέμεθα τοῖς γε νοῦν ἔχουσι, καὶ ὥσπερ οἱ παλαιοὶ καὶ περὶ ταῦτα ἠσχολημένοι ἔπραττον δυνάμενοι ἐξομοιοῦσθαι καὶ συμπάσχειν. ἀλλὰ νῦν ῥᾳδίως μὲν τούτων <τις τῶν> τὴν ἐπιστήμην νοθευόντων λόγοις κεκαλλωπισμένοις καὶ ποικίλαις μεθόδων ἀγωγαῖς πείσειεν <ἂν> οὐ μόνον τοὺς τῆς θεωρίας ἀμυήτους, ἀλλὰ καὶ τοὺς ποσῶς αὐχοῦντας ἢ ἐν μεγάλῃ δόξῃ καθεστῶτας διὰ τὸ ἀκατάληπτον τῆς περὶ αὐτῶν γοητείας τε καὶ τόλμης. τὰ γὰρ ἀποπτώματα μὴ κρίνων ἐναντιώματα εὐημερεῖ διὰ τοῦ θάρσους μὴ ἔχων ἐρύθημα ἔλεγχον ἀμαθίας, ἀλλ' ὥσπερ τραγικὸν ἢ κωμικὸν πρόσωπον περικείμενος σκηνοβατεῖ, πλάνης μᾶλλον ἢ ἀληθείας τρόπον κεκτημένος. ὁ δὲ ἀπὸ δογμάτων καὶ ἀπὸ θεωρημάτων φερόμενος πολυχρονίαν μάθησιν μὴ βουλόμενος καταρρῖψαι ἐπερειδόμενος τῇ ἐμπειρίᾳ ἅτε δὴ βακτηρίᾳ βραδέως μὲν καὶ δεδιότως φθέγγεται καὶ τῇ διανοίᾳ συννεκροῦται λογιζόμενος τὸ μὲν ἀπόπτωμα φυγῆς <καὶ> θανάτου ἄξιον, τὸ δὲ ἐπίτευγμα κέαρ πεπονημένον ἀρετῆς. τοῦτο δὲ περὶ τοὺς ἀμαθεῖς ἢ μετὰ ἀκριβείας μὴ φέροντας τὸν χρόνον ἢ τὴν ὥραν γίνεται· ὅθεν ἐχρῆν τοὺς μάλιστα μετὰ ἀσφαλείας βουλομένους ἀκούειν περὶ τῶν ὄντων καὶ ἐσομένων κρίναντας τοὺς ἄνδρας οἵτινες εἶεν μετὰ σπουδῆς συναγωνίζεσθαι καὶ ἐξομολογεῖσθαί τινα τῶν πραγμάτων, ὅπως καταλαμβανόμενος ὁ προγνωστικὸς τὰς κεντροθεσίας ἀκριβεῖς ἢ καί τινας δυναστικοὺς τόπους ἐξ ἀριθμῶν καὶ ἀγωγῆς περὶ τῶν ὄντων ἀποφαίνηται. πολλάκις γάρ, καθὼς προεῖπον, οὐ μόνον αὐτοὶ ἀλλὰ καὶ οἱ τούτων γεννήτορες τὰς ὥρας διαψευδόμενοι ἀδικοῦσι τὴν ἐπιστήμην· ὁμοίως γὰρ καὶ αὐτὸς ἐκ τῶν ἐμῶν φυτοσπόρων κατελαβόμην. ἀλλὰ ταῦτα μὲν [οὖν] οὐ πράσσουσι, βουλόμενοι ἐν στιγμῇ περὶ τῶν καταθυμίων καὶ μὴ συγκεκραμένων ἀκούειν καὶ ἀδυνάτων πραγμάτων ἐπιτυγχάνειν διά τινος μυστικῆς κακουργίας, ἀκούοντες μὲν παρὰ τῶν ἀμαθῶν καὶ πράσσοντες μετὰ προθυμίας, ἃ μὴ θέμις, ἡδόμενοι παραυτίκα ἐπαίνῳ καὶ τιμαῖς ἀμείβονται τοὺς πολεμίους, κακολογοῦσι δὲ τοὺς σεμνοὺς καὶ ἐμπείρους ὡς μὴ δυναμένους μήτε οὕτως ῥᾳδίως ἀποφαίνεσθαι μήτε πράσσειν λεπτομερῶς, οὐκ εἰδότες ὅτι μετὰ πολλοῦ πόνου καὶ ζητήματος τὰ πράγματα ἑκάστης γενέσεως καταλαμβάνεται. ἐξ ὑστέρου δὲ σφαλέντες τῶν προσδοκωμένων καὶ μετανοοῦντες

5 sc. discentibus. 6 κεκακαλλωπισμένοις V. 9 Nempe περὶ αὐτόν. 10-11 ἐρίθυμα V ut vid. 12 παρακείμενος V. 13 ὁ δέ] ὃς V. 14 scientiam suam dedecore afficere nolens. 15-16 συνεκκρούεται V. 17 κατὰ κ. π. ἀρετῇ Us., versus lyrici vel tragici alicuius. 20 ἑπομένων V. 23 τινας] nempe τοὺς. 24 ἀποφαίνεται V. 28 aut iungendum περὶ τ. κ. καὶ μὴ et scribendum συγκεκομμένως vel sim. aut in μὴ latet dativus a συγκεκρ. pendens (velut τιμῇ). 29 possis μὴν vel μέντοι. 30 nempe πρασσόντων. 31 mathematicos neglegentes, inimicos aut Valentis aut ipsorum, remunerantur laudibus et honoribus.

FROM CHAPTER V, 9. F. 99v.

We ourselves, having tested these things with sober reasoning and manifold anxious pains, set them forth with great labor for those who have understanding, and acted as the ancients who were occupied with these matters did, being able to assimilate and sympathize. But now someone among those who adulterate the science with embellished words and varied methods of instruction easily persuades not only those uninitiated in theory, but also those who play the flute to some degree or who are held in great repute, because of the incomprehensible nature of the sorcery and audacity surrounding these matters. For he who does not judge failures as contradictions prospers through boldness, having no blush of shame as proof of ignorance, but like one wearing a tragic or comic mask struts upon the stage, possessing the manner of deception rather than truth. But he who is guided by doctrines and theorems, unwilling to cast aside learning acquired over many years, leaning upon experience as upon a staff, speaks slowly and with fear, and is deadened in mind, reckoning that failure deserves flight and death, while success is a heart worn through with virtue.This happens among the ignorant or those who do not bear accurately the time or the hour; wherefore those who wish to hear most securely concerning things present and future ought, having judged which men they are, to strive earnestly together and to acknowledge something of the matters, so that the prognosticator, having grasped the precise positions of the centers or also certain powerful places from numbers and method, may pronounce concerning things that are. For often, as I said before, not only they themselves but also their parents, by falsifying the hours, do wrong to the science; for likewise I myself learned this from my own progenitors. But these things they do not do, wishing in an instant to hear about their heart's desires and matters not mixed together, and to achieve impossible things through some mystical villainy, hearing from the ignorant and acting eagerly upon what is not lawful, delighting immediately in praise and repaying their enemies with honors, while they slander the dignified and experienced as being unable either to pronounce so easily or to act in detail, not knowing that the affairs of each nativity are grasped with great labor and inquiry.But afterward, having failed in their expectations and repenting,

5 [illegible]μένοις

SC. discentibus. 6 κεκακαλλωπισμένοις V. 9 Namely περὶ αὐτόν. 10-11 ἐρί- θυμα V ut vid. 12 παρακείμενος V. 13 ὁ δέ] ὃς V. 14 unwilling to disgrace his own knowledge. 15-16 συνεκκρούεται Γ. 17 κατὰ κ. π. ἀρετῆ Us., verses of some lyric or tragic poet. 20 επομένων V. 23 τινας] namely τους. 24 ἀποφαίνεται π. 28 either join περὶ τ. κ. καὶ μὴ and write συγκεκομμένως or sim., or a dative depending on συγκεκρ. lies hidden in μὴ (such as τιμή). 29 one might read μὴν or μέντοι. 30 namely πρασσόντων. 31 mathematicians who are negligent, enemies either of Valens or of themselves, are rewarded with praises and honors.

ἐπισφαλῶς καὶ ἀνιαρῶς οὐ μόνον ψόγον κατὰ τῶν ψευσαμένων ἐπεισφέρουσιν, ἀλλὰ καὶ τὸ μάθημα ἀνύπαρκτον φημίζουσι καὶ τοὺς μεταχειριζομένους ἐχθροὺς ἡγοῦνται. συμβαίνει δὲ δι' ὀλίγους καὶ ἀναξίους τῆς ἐπιστήμης πολλοὺς ἀτιμάζεσθαι.

5 SEXTI LIBRI PROOEMIUM. — F. 99v.

Πᾶσα μὲν οὖν ἐπιστήμη καὶ τέχνη ἀρεστὴ κατὰ <τὴν> τοῦ ἐπάγοντος πρᾶξίν τε καὶ σύνεσιν ἢ καὶ σώματος ἕξιν οἰκείαν ἢ ἀνάρμοστον πρὸς τὴν ἕξιν. ὅθεν καὶ πολλοὶ μέμφονταί τε καὶ χλευάζουσι τοὺς πλησίον, ἐπεὶ μὴ τῆς αὐτῆς κεκοινωνήκασι πράξεως, ὅπερ ἐστὶν ἀδύνατον καὶ
10 ἀσύμφορον πάντας τὰ αὐτὰ εἰδέναι, ἴδιον δὲ ἑκάστου ἀγαθόν ἡγούμενοι † κέκτηται συμβαίνει τε καὶ φρονεῖν δοκεῖ βέλτιστα. πολλάκις γὰρ εὑρίσκεταί τις ὢν δημιουργὸς καὶ μεθοδικὸς πρὸς τὰς ἐπιβολὰς τῶν πράξεων καὶ ἐπιτευκτικός, κἂν ἄπειρος γραμμάτων ἐπιτυγχάνῃ· ὁ δὲ πάνυ πεπαιδευμένος ῥᾳδίως ἁλίσκεται ὡς ἄπειρος τῶν παθῶν ὑπ'
15 ἀφελότητος καὶ ἀδιοικησίας προδεδομένος· καὶ οὗτος ὀδυνώμενος ματαίαν ἡγεῖται τὴν τῆς παιδείας ἐπιβολὴν καὶ εὐδαίμονα προκρίνει τὸν ἀμαθῆ. Ταῦτα δὲ εἱμαρμένης καὶ τύχης ἐστὶν ἔργα, αἵτινες ἀφάτως ἠρέμα συνερχόμεναι τοῖς ἀνθρώποις οὓς μὲν μακαρίους οὓς δὲ κακοδαίμονας ἀπεργάζονται ἀλογίστως καὶ ἀπρεπῶς. καὶ οὕτως διὰ πλάνης
20 καὶ κακουργίας ὁ βίος ὁδεύων ἃ μὲν αὔξει καὶ δοξάζει καὶ εἰς εὐημερίαν καὶ προφάνειαν ἄγει, ὡς καὶ πολλοὺς ἐραστὰς τῶν τοιούτων γίνεσθαι, ἃ δὲ λυπεῖ καὶ φθείρει καὶ μαραίνει καὶ εἰς λήθην καὶ κίνδυνον καὶ μῖσος μεταφέρει· τινὰς δὲ εἰς τὰς ἐχθίστας αὐτοῖς τέχνας καὶ ἐπιστήμας μετατρέψας ἀμετανόητον γνώμην καὶ πρᾶξιν καὶ τύχην ἐνηρμόσατο.
25 ταῦτα δὲ πάντα τελίσκεται καὶ γίνεται μεθ' ἡδονῆς καὶ ἁρμονίας καὶ λύπης κατὰ τὰς τῶν καιρῶν μεταβολὰς καὶ τὰς τῶν χρόνων ἀνακυκλήσεις.

Προέγραψα μὲν οὖν ταῦτα καὶ αὐτὸς σεμνυνόμενος ἐπὶ τῇ περιχυθείσῃ μοι ὑπὸ τοῦ δαίμονος οὐρανίᾳ θεωρίᾳ, ἥτις νῦν ἀτιμάζεται καὶ
30 ἀπελαύνεται, καὶ προγενεστέρα ὑπάρχουσα καὶ τὰ πάντα διέπουσα ἐν τῷ βίῳ, ἧς ἄνευθεν οὐδὲν οὔτ' ἔστιν οὔτ' ἔσται, ποτὲ δὲ ἐπίφθονον δοκεῖ καὶ τοὔνομα κεκτῆσθαι, ὅτε οἱ πρὸ ἡμῶν ἐπὶ τούτῳ ηὔχουν καὶ ἐμακαρίζοντο. ἄχθομαι οὖν καὶ ζηλωτὴς τυγχάνω τῶν παλαιῶν βασιλέων τε καὶ τυράννων [καὶ] τῶν περὶ τὰ τοιαῦτα ἐσπουδακότων, ἐπεὶ
35 μὴ τοῖς αὐτοῖς ηὐτύχησα βιῶναι χρόνοις εὐπαρρησίαστον καὶ ἄφθονον

8 fors. πρὸς τέχνην ἕ. aut π. τὴν πρᾶξιν. 10-11 ἑκάστου ἀ. ἡγούμενοι κέκτηται V. 11 συμβαίνει quam vim habeat nescio 12 τις ὢν δ. subiectum. 13 ἐπιτυγχάνει V. 14 Melius si scripsisset πρακτέων vel sim. 15 ὁ δυνάμενος V, οὕτως ὁ δεῖνα μὲν Us. 19 οὗτος δὲ πλάνης V. 20 μὴν V. 23 ἐχθίστους V. 24 ἀμετανόητον non intellego; an εὐμετ.? 30 καίπερ προγ. Us. 31 ὁπότε V. 33 ad sqq. cf. Riess, *Necheps.*, fr. 1; Reitzenstein, *Poimandres*, p. 4. 34 καὶ del. Reitz.

recklessly and grievously they bring not only blame upon those who have lied, but also spread the report that the discipline does not exist and regard those who practice it as enemies. It happens that because of a few unworthy of the science, many are held in dishonor.

5 PROEM OF THE SIXTH BOOK. · · F. 99v.

Every science and art is pleasing according to the practice and understanding of the one who applies it, or also according to a bodily disposition suited or ill-suited to the subject. Hence many people find fault with and mock their neighbors, since they have not shared in the same pursuit — which is both impossible and unprofitable for all to know the same things — while each considers what he possesses to be his own particular good, and it follows that he also seems to think most wisely. For often a man is found to be a craftsman and methodical in his approach to practical undertakings and successful in achieving them, even if he happens to be without experience of letters; whereas the highly educated man is easily caught out as ignorant of the passions, betrayed by his simplicity and lack of practical management; and he, in his distress, considers the pursuit of education to be in vain and deems the unlearned man fortunate. These things are the works of fate and fortune, which, drawing imperceptibly and ineffably close to men, make some of them blessed and others wretched, irrationally and unseemly.And thus life, travelling through error and wickedness, exalts and glorifies some things and leads them to prosperity and prominence, so that many become admirers of such things, while it grieves, destroys, and wastes others, and transfers them into oblivion, danger, and hatred; and having turned some toward the arts and sciences most hateful to them, it has fitted them with an unrepentant disposition, action, and fortune. All these things are accomplished and come to pass with pleasure and harmony and grief, according to the changes of the seasons and the revolutions of the times.

I have written these things myself, taking pride in the heavenly contemplation poured upon me by the divine spirit, which is now dishonored and 30 driven away, though it is more ancient and governs all things in life, without which nothing either is or will be, and yet at times even its very name seems to have acquired an ill repute, when those before us prided themselves on this and counted themselves blessed. I am therefore grieved and find myself envying the ancient kings and tyrants [and] those who were zealous about such matters, since 35 I was not fortunate enough to live in the same times, when one could speak freely and without restraint

8 perhaps πρὸς τέχνην ἔ. or π. τὴν πρᾶξιν. 10-11 ἑκάστου α. ἡγούμενοι κέκτηται V. 11 συμβαίνει what force it has I do not know 12 τις ὧν δ. subject. 13 ἐπιτυγχάνει V. 14 Better if he had written πρακτέων or similar. 15 ὁ δυνάμενος V, οὕτως ὁ δεῖνα μὲν Us. 19 οὗτος δὲ πλάνης N. 20 μὴν N. 23 ἐχθίστους V. 24 ἀμετανόητον I do not understand; perhaps εὐμετ. ? 30 καίπερ προγ. Us. 31 ὁπότε V. 33 to sqq. cf. Riess, Necheps., fr. 1; Reitzenstein, Poimandres, p. 4.34 xal del. Reitz,

τόν αἰθέρα καὶ τὴν ἀναζήτησιν κεκτημένοις. εἰς τοσοῦτον γὰρ ἐπιθυμίας καὶ ἀρετῆς ἔσπευσαν, ὡς τὰ ἐπὶ γῆς καταλιπόντας οὐρανοβατεῖν ἀθανάτοις ψυχαῖς καὶ θείαις καὶ ἱεραῖς γνώμαις συνεπιστήσοντας, καθὼς καὶ ὁ Νεχεψὼ ἐμαρτύρησε λέγων· ἔδοξε δέ μοι πάννυχον πρὸς ἀέρα *** καὶ μοί τις ἐξήχησεν οὐρανοῦ βοή, τῇ σάρκας μὲν ἀμφέκειτο πέπλος κυανόχρους κνέφας προτείνων καὶ τὰ ἑξῆς. τίς γὰρ οὐκ ἂν κρίναι ταύτην τὴν θεωρίαν πασῶν προὔχειν καὶ μακαριωτάτην τυγχάνειν, ἐν ᾗ Ἡλίου μὲν τακτοὶ δρόμοι κατὰ πρόσθεσιν καὶ ἀφαίρεσιν ἀριθμῶν τροπαῖς ἐπεμβαίνοντες καιρῶν μεταβολὰς προσημαίνουσιν, ἀνατολὰς καὶ δύσεις, ἡμέρας καὶ νύκτας, ὡρῶν [καιρῶν] κρύος καὶ θάλπος, ἀέρων εὐκρασίας, ἔτι δὲ συνιδεῖν ἔστι καὶ Μήνης ἀνωμάλους δρόμους, προσνεύσεις τε καὶ ἀναχωρήσεις, αὐξήσεις τε καὶ μειώσεις, ὕψος τε καὶ βάθος, ἀνέμων φοράς, συναφὰς καὶ ἀπορροίας, ἐκλείψεις τε καὶ σκιασμοὺς καὶ τὰ λοιπὰ πάντα; ἐκ τούτων δοκεῖ συνεστάναι τά τε ἐπὶ γῆς καὶ θαλάσσης καὶ οὐρανοῦ καὶ ἀρχὴ καὶ [τὸ] τέλος τῶν γεννωμένων. τῶν δὲ λοιπῶν ἀστέρων πέντε † αἱ πορεῖαι καὶ ἄστατοι δρόμοι καὶ ποικίλαι φάσεις, ἀλλὰ καίπερ ἀνώμαλοι καὶ πλανῆται ὀνομαζόμενοι ἐστηριγμένην τὴν φύσιν κέκτηνται καὶ διὰ τακτῶν ἀνακυκλήσεων καὶ περιόδων εἰς τοὺς αὐτοὺς ἀποκαθίστανται τόπους.

Τὰ νῦν δὲ ἡ ἐξίχνευσις καὶ κατόρθωσις τῶν πραγμάτων ὑπὸ τοῦ φόβου ἀμαυροῦνται καὶ προμαραίνονται, ἡ δὲ διάνοια ἀρνουμένη καὶ ἀστήρικτος λογισμοῦ ὑπάρχουσα ἐν τοῖς αὐτοῖς οὐκ ἐπιμένει, <ἀλλ'> ἄλλοτε ἀλλαχοῦ πηδῶσα τὴν πρώτην λήθην ἀναλαμβάνει. εὐπροαίρετος δέ τις ὢν καὶ φιλόκαλος ῥᾳδίως ὄκνον [ἀναλαμβάνει] καὶ ἀμαθίαν αἱρεῖται μᾶλλον ἢ ἐπικίνδυνον ἀρετήν· ἀλλ' ὅμως ἐπὶ πάντων ἡ ἐπιθυμία κρατεῖ καὶ κολαζομένη καὶ λυπουμένη ἐπιμένει ἐπὶ τοῖς αὐτοῖς. ἐμὲ δὲ οὔθ' ἵππων δρόμοι ποικίλοι καὶ ταχεῖα μάστιγος ῥοπὴ ἀνεπτέρωσεν οὔτε ῥυθμοὶ ὀρχηστῶν καὶ αὐλῶν καὶ Μούσης καὶ κεκλασμένης ἀοιδῆς θέλξις ματαία ἔτερψεν οὔθ' ὅσα ποτὲ διὰ μεθόδων ἢ χλεύης ἐπάγεται τοὺς ἀκούοντας, ἀλλ' οὐδὲ μὴν ἐπιβλαβέσι καὶ ἐπωφελέσιν πράξεσιν ἡδονῇ καὶ λύπῃ μεμερισμέναις ἐκοινώνησα οὔτε μυσαράς τε καὶ ἐπαχθεῖς ** ἔσχον, ἀλλὰ θείᾳ καὶ σεβασμίᾳ θεωρίᾳ τῶν οὐρανίων ἐντυχὼν ἠβουλήθην καὶ τὸν τρόπον μου ἐκκαθᾶραι πάσης κακίας καὶ παντὸς

2 ἔσπευσα V, corr. Us. 3 φωναῖς συνεπιτηρήσοντας Reitz.; an ζωαῖς συνεπιστατήσοντας? 5 totus trimeter excidisse vid. κοητῇ V. 6 κυανόχρα V, corr. Us. 10 del. Keil Plasberg. 11 fors. εὐκρ. <καὶ δυσκρασίας>. 13 ἀνέμων φοράς post εὐκρασίας v. 11 transfert Plasberg; at luna habet quosdam βαθμοὺς καὶ ἀνέμους (cf. Val., I, 13 etc.). 14 <ἃ> ἐκ Rad. 15 del. Reitz. 16 σκολιαὶ πορεῖαι Reitz. παντοῖαι Rad. 21 ἀμοιροῦνται V. ἀρνουμένη fort. corruptum (αἰωρουμένη Rad.). 24 del. Rad. 27 ταχεῖαν μ. ῥοπὴν V. 28 διαύλων V, δι' αὐλῶν Us. possis ἐκλυούσης καὶ κεκλ. 29 θέλξεως $V^a$. an μεθόδων σκευῆς? 30 possis delere ἀλλ' aut μήν, sed V a vetusto particulorum usu aberrat. 31 possis μεμιγμέναις. 32 ἑταίρας suppl. Us. 33 τόπον V.

the ether and the pursuit thereof. For they pressed forward with such great desire and virtue that, leaving behind the things of the earth, they soared to the heavens with immortal souls and divine and sacred minds to join in contemplation, just as Nechepso also testified, saying: it seemed to me that throughout the night toward the air *** and a cry from heaven rang out to me, and around my flesh 5 a dark-blue cloak was wrapped, stretching forth a shadowy darkness, and so on. For who would not judge this contemplation to excel all others and to be the most blessed, in which the ordered courses of the Sun, by addition and subtraction of numbers, treading upon the solstices, foretell the changes of seasons, risings and settings, days and nights, the cold and heat of hours [of seasons], 10 the temperate conditions of the air, and furthermore one can observe also the irregular courses of the Moon, its inclinations and retreats, its waxings and wanings, its height and depth, the movements of the winds, conjunctions and separations, eclipses and shadowings, and all the rest? From these things appear to be constituted both the things on earth and on the sea and in the sky, and the beginning and [the] end 15 of those who are born.And of the remaining five stars, the journeys and erratic courses and varied appearances, but although irregular and called wanderers, they possess a fixed nature and through regular revolutions and cycles return to the same positions.

But now the investigation and achievement of things are obscured and withered in advance by fear, and the mind, refusing and being without a firm foundation of reason, does not persist in the same things, but leaping now here now there, falls back into its former forgetfulness. And one who is well-intentioned and fond of what is noble easily takes up sloth and chooses ignorance rather than virtue fraught with danger; yet nonetheless in all cases desire prevails and, though chastened and pained, persists in the same things. But as for me, neither the varied races of horses and the swift stroke of the whip exhilarated me, nor did the rhythms of dancers and of flutes and of the Muse and of the warbling song delight my vain desire, nor whatever is brought to bear upon listeners through methods of persuasion or mockery; nor indeed did I share in harmful and beneficial actions divided between pleasure and pain, nor did I have ** foul and burdensome ones; but having encountered the divine and revered contemplation of the heavenly things, I desired to cleanse my character as well of all vice and of all

2 hastened n, corr. Us. 3 voices co-supervising Reitz.? an animals coexisting 5 totus trimeter excidisse vid. read V. 6 cyanohancorr. Us.n10 del. Keil Plasberg. 11 fors. V, okr.

<and dyscrasia. 13 post sovereignty notice n. 11 transfert Plasberg; at luna habet quosdam degrees and ἀνεμους (cf. Val., I, 13 etc.). 14 <2> from Rad. 15 del. Reitz. 16 schools in Reitz. everywhere Rad. 21 are divided V. negated fort. corruptum (αἰορου-n27 speedy m. ροπὴν N. 28 channels n, for yards Us.n29 traction men Rad.). 24 del. Rad. for 2nd methods of ware

npossis eklyousis kecl. 30 you can

ndelere fort mny, sed V a vetusto particulorum usu aberrat. 31 you can

nmigmenais. 32 partner suppl. Us. 33 place n.

μολυσμοῦ καὶ τὴν ψυχὴν ἀθάνατον προλεῖψαι. ἔνθεν καὶ τὰ θεῖά μοι προσομιλεῖν ἐδόκει καὶ τὸ διανοητικόν μου πρὸς τὴν ἀναζήτησιν νηπτικὸν ἐκεκτήμην. ἐπεὶ οὖν πολλά τε καὶ θαυμαστὰ συνέταξα δυνάμενα παρὰ τοὺς ἀρχαίους πείσειν τοὺς ἐντυγχάνοντας, ἀναπολήσας
5 ὅτι οἱ ἀρχαῖοι πολλὰς ἀγωγὰς προέθεντο δυσλύτους καὶ αἰνιγματώδεις, ἀναγκαίως ἔσχον ἐν ταύτῃ τῇ συντάξει μυστικὰς καὶ ἀπορρήτους ἀγωγὰς προτάξαι περί τε χρόνων ἐμπράκτων καὶ περὶ ἐσομένων. οὕτως γὰρ εὐκατάληπτος φανεῖσα ἡ ἐπιστήμη καὶ ὑπὸ τῆς ἀληθείας στηριζομένη τὸ μὲν μῖσος ἀποδιώξει, μετάνοιαν δὲ πολλὴν ἐνδειξαμένη
10 ἱερὰ καὶ σεβάσμιος προδειχθήσεται. εἰ δὲ δοκεῖ πολλάκις περὶ τῶν αὐτῶν λέγεσθαι, ἀδιάφορον· ἃ μὲν γὰρ ἐντυγχάνων τοῖς προγενομένοις συνέτασσον διὰ τὸ τῆς ἐπιθυμίας καὶ εὑρέσεως αἰφνίδιον (ἐνθουσιᾷ γὰρ ὁ συγγράφων, μάλιστα δὲ περὶ τούτων, καὶ θεῷ προσομιλεῖν δοκεῖ), ἃ δὲ καὶ ἐπίτηδες, εἴ τις φθόνος προσδραμὼν λυμήνηται
15 τὰς συντάξεις ἡμῶν, <θέλων> εὑρεθῆναι καὶ ἐν ἑτέροις συγγεγραμμένα.

## E CAPITE VI, 1. — F. 100.

Παραπλησίαν δὲ ἄν τις εἰκάσειεν ταύτην τὴν ἀγωγὴν τῇ διὰ λευκῶν καὶ μελαινῶν ψήφων μαρτυρίᾳ· παίγνιον γὰρ ὁ βίος καὶ πλάνη καὶ
20 πανήγυρις. καὶ γὰρ φιλόνεικοί τινες ἄνδρες δόλον πανοῦργον ἀλλήλοις μηχανώμενοι κινοῦντες τὰς ψήφους διὰ πολλῶν εὐθειῶν κατατίθενται εἴς τινας χώρας προμαχεῖν προκαλούμενοι. καὶ ἐφ' ὅσον μὲν ὁ τόπος ἄπρακτος τυγχάνει, ἀνεμπόδιστος φέρεται ὁ πεσσὸς κατὰ τὴν τοῦ κινοῦντος θέλησιν φεύγει τε καὶ μένει καὶ διώκει καὶ ἀντιτάσσεται καὶ
25 νικᾷ καὶ ἡττᾶται πάλιν· ἐπὰν δὲ δικτύου τρόπον ὑπὸ τῶν ἐναντίων περιφρουρηθῇ, ἀδιεξόδους τὰς εὐθείας ἔχων καὶ μεσολαβηθεὶς ἀπόλλυται. καὶ οὕτως ἑκάτεροι ὁ μὲν ἡδονὴν καὶ τέρψιν, ὁ δὲ χλεύην καὶ λύπην ἀπαράμονον κατεργάζεται· ὁ γὰρ πεπονθὼς τὸ ἀνιαρὸν μετ' οὐ πολὺ διά τινος μεθόδου ἀναλαβὼν χαρὰν ἀντιπαραδίδωσι τὸ λύπης
30 βάρος τῷ προδεδωκότι. τὸν αὐτὸν τρόπον καὶ ἐπὶ τῆς τῶν ἀστέρων δυνάμεως νοείσθω. ἐφ' ὅσον μὲν γὰρ ἀγαθοποιὸς διακρατεῖ τῶν χρόνων μηδενὸς κακοποιοῦ παρεμφερομένου, πρακτικὸς καὶ ὑγιεινὸς καὶ εὐπόριστος καὶ εὐεπήβολος τυγχάνων τὸν πάσχοντα εὐτυχῆ καὶ

1 προλῆψαι V, cf. *Catal.*, II, 183, 3. 1-2 post μοι ἔδει $V^a$. 2 προσωμιλεῖν V. 3 νἵπτικὸν $V^b$, ληπτικὸν Cumont. 4 πεῖσαι Us. ἀναπολέσας V. 7 possis περὶ ἐμβάσεων. 11 ἃ] ἕνα V. 14 <ἵν'> ἤν τις ... εὑρεθῇ Us. 18 ἂν Us.] ἐὰν V. De ludo latrunculorum. Cf. Marquardt-Mau², 855; Renard, *Bull. Inst. Arch. Liégeois*, XXIX, p. 42. 19 μελάνων V, mutavi dubitans. 20 De vitae cum mercatu comparatione cf. Praechter, *Hierokles*, 149; Cic., *Tusc.*, V, 9. 21 τοὺς ψήφους V, cf. ad l. 19. μετατίθενται Us. 23 ἄφρακτος opinor. 25 Cf. Laus Pison. 194 : ut niveus nigros, nunc et niger alliget albos. 201 similisque ligato (calculus) obligat ipse duos : ubi cetera quoque similia. 27 fort. ἑκάτερος. 30 προσδεδωκότι V.

of defilement and to leave the soul immortal. Hence it seemed to me that divine matters were communing with me, and I had acquired a contemplative intellect directed toward inquiry. Since, therefore, I have composed many wonderful things capable of persuading readers beyond what the ancients accomplished, recalling that the ancients set forth many methods that were difficult to resolve and enigmatic, I found it necessary in this treatise to set forth mystic and secret methods concerning both active periods and things to come. For when the science appears in this way easy to grasp and is supported by truth, it will drive away hatred, and having demonstrated much repentance, it will be shown forth as sacred and venerable. If it seems that the same things are spoken of many times, it makes no difference; for some things I composed as I encountered earlier works, owing to the sudden surge of desire and discovery (for the writer is inspired, especially concerning these matters, and seems to commune with God), while other things were done deliberately, so that if some envy should run up and damage our compositions, one might wish to be found written in other works as well.

FROM CHAPTER VI, 1. — **F. 100.**

One might liken this method to the game played with white and black pieces; for life is a game and a wandering and a festival. Indeed, certain contentious men, devising cunning tricks against one another, move the pieces along many straight lines and place them in certain positions, challenging one another to battle in the front ranks. And for as long as the space happens to be unoccupied, the piece moves without hindrance according to the will of the one moving it — it flees and stays and pursues and stands in opposition and wins and is defeated again; but when it is surrounded on all sides like a net by the opposing pieces, having no way out along the straight lines and being seized in the middle, it is destroyed. And so each of the two players achieves — the one pleasure and delight, the other mockery and a sorrow that does not linger; for the one who has suffered the painful experience, after no long time, by some method recovers his joy and passes the burden of grief back to the one who had previously prevailed. Let the same be understood with respect to the power of the stars. For as long as a benefic planet holds sway over the times with no malefic intervening, being active and healthful and resourceful and well-aimed, it renders the one affected fortunate and

1 προλήψαι V, cf. Catal., II, 183, 3. 1-2 post μοι ἔδει γ'. 2 προσωμιλεῖν V. 3 νιπτικὸν γ,ˢ ληπτικόν Cumont. 4 πεῖσαι Us. ἀναπολέσας N. 7 possis περί ἐμβάσεων. 11 2] ἕνα V. 14 <iv'> ἤν τις ... εὑρεθῇ Us. 18 ἂν Us.] ἐὰν V. On the game of latrunculi. Cf. Marquardt-Mau[3], 855; Renard, Bull. Inst. Arch. Liégeois, XXIX, p. 42. 19 μελάνων V, mutavi dubilans. 20 On the comparison of life with trade cf. Praechter, Hierokles, 149; Cic., Tusc., V, 9. 21 τούς ψήφους V, cf. ad 1. 19. μετατίθενται Us. 23 ἀφρακτος opinor. 25 CC Laus Pison. 194 : ut niveus nigros, nunc et niger alliget albos. 201 similisque ligato (calculus) obligat ipse duos : ubi cetera quoque similia. 27 fort. ἑκάτερος. 30 προσδεδωκότι V.

θαρραλέον καὶ συνετὸν διαφημίζει, κἂν ἄπειρος παιδείας τυγχάνῃ· [ἢ]
καὶ μὴ ὢν ἄξιος τῆς ὑπὸ τοῦ καιροῦ περιχυθείσης αὐτῷ εὐδαιμονίας,
σεμνυνόμενος δὲ καὶ ἀγαλλόμενος ἐφ' οἷς κέκτηται καὶ μὴ σκοπῶν τὰς
τῶν καιρῶν μεταβολὰς πολλοῖς ἀνιαρὰς λύπας ἐπιπέμπει· ὁπότε δὲ
κακοποιὸς ἐπιδιακατέχει τὸν χρόνον, ἄπρακτος καὶ ἐπίνοσος δυσκατα- 5
γώνιστος ἐναντιωμάτων πλήρης, ὡς καὶ πρὸς τοῖς κακοῖς ἀδρανῆ καὶ
ἄτολμον καὶ πανοῦργον τὸν πάσχοντα διακηρύσσεσθαι, κἂν ἄξιος
τυγχάνῃ, καὶ εἰς ἀπόγνωσιν τὰς ἐλπίδας ἀνατυπούμενον διὰ τὴν τῶν
καιρῶν κακίαν ἀνθελκόμενον ὑπὸ τοῦ λογισμοῦ πρὸς τὰ παράδοξα τῆς
τύχης γενναῖον καὶ εὐπαρηγόρητον καθίστασθαι ἐπὰν δὲ ἀγαθοποιοὶ 10
κεκακωμένοι διακρατῶσι τοὺς χρόνους, ἀμφοτέρως συμβήσεται, μετ'
ὠφελείας βλάβη, μετὰ δόξης δογματισμὸς καθαίρεσις κατηγορίαι
ἐπισφαλεῖς φόβοι νόσοι εὐίατοι· ὅθεν ἡδονῇ καὶ λύπῃ συγκεκραμένοι
οἱ πάσχοντες οὔτε πλῆρες τὸ φαῦλον οὔτε ἀγαθὸν κεκτημένοι διατε-
λοῦσι. 15

## Ex capite VI, 3. — F. 100ᵛ.

Δοκιμάζειν δὲ χρὴ τοὺς ἀστέρας ὁποῖοι τυγχάνουσιν. ὅνπερ γὰρ
τρόπον ἐπὶ τῶν ζωγραφικῶν χρωμάτων ἕκαστον καθ' ἣν κέκτηται
φύσιν ἀνθηρότατον ἢ καὶ διαυγέστατον καθ' αὑτὸ τυγχάνει καὶ τέρπει
τοὺς ὁρῶντας καὶ χρήσιμον εἰς πολλὰ γίνεται, ἐπὰν δ' ἕτερον συμφυρῇ, 20
θολούμενον ἀλλοιοῦται καὶ οὔτε ἐκ φύσεως ὃ ἦν ἔτι ἔστιν οὔτε τὴν
τοῦ μιγέντος μόρφωσιν ἐφύλαξεν, ἀλλ' ἐπ' ἀμφοτέροις διεψεύσθη ἐπὶ
πλάτος καὶ ἀναγκαστικὸν ἀναλαβὸν χρῶμα τυφλόν τε καὶ ἀτερπές, ἔσθ'
ὅτε δὲ ἁρμόζουσαν τὴν μῖξιν <ποιεῖσθαι> εὐτυχῆσαν εὐκρασίαν καὶ
καλλονὴν εἰργάσατο (ἀλλ' ὅμως ὁ τεχνίτης διὰ πολλῶν καὶ ποικίλων 25
μορφοῖ τὸν ἄνθρωπον, σκιὰν ἔργου καὶ ἀληθείας ἐνδεικνύμενος) —
οὕτως δὲ καὶ οἱ ἀστέρες ὅτε μὲν διαφυλάσσουσι τὴν ἐξ' ἀρχῆς φύσιν
κατὰ μόνας ὄντες, ἕτερος δ' ἑτέρῳ συγκιρνάμενος συναλλάξει καὶ τὸ
τῆς φύσεως ἰδίωμα. καὶ οὕτως χαλιναγωγοῦντες τὸν ἄνθρωπον μετὰ
λύπης καὶ φαυλότητος καὶ συγκρασίας τινὸς ἄγουσι πρὸς τὰ τοῦ βίου 30
πράγματα, ἐν οἷς διαθλεύσας ποικίλως καὶ τὸ τῆς ἐγκρατείας στέφος
λαβών, ὅπερ ἦν οὐκ ὤν, τοῦτο γίνεται. ὅθεν εἰκότως οἱ παλαιοὶ τοῖς
χρώμασι τοὺς ἀστέρας ἀπείκασαν. τὸν μὲν οὖν τοῦ Κρόνου μέλανα,
ἐπεὶ χρόνου ἐστὶ σημεῖον· βραδὺς γὰρ ὁ θεός· ἔνθεν καὶ Βαβυλώνιοι
Φαίνοντα αὐτὸν προσηγόρευσαν, ἐπεὶ πάντα τῷ χρόνῳ φανερὰ γίνεται. 35

8 καὶ] κἂν V. 9 fors. ἀνθελκόμενον <δὲ>. 12 nempe δειγματισμός. 13 συγκεκραμένη V. 14 debebat οὔτε τὸ φ. οὔτε τὸ ἀ. πλῆρες κ. 22-23 nempe ἐπίπλαστον καὶ ἀδιάγνωστον vel sim. ἀναλαβὼν V. 24 εὐτυχεῖσαν ἀκρασίαν V. verba parenthesi inclusa cur addiderit V ipse nescivit. 28 συσταλδέει V latet fort. aliud quiddam. 29 χαλεπαγωγοῦντες V, cf. VI, 9, Νέμεσις χαλιναγωγός. 31 Cf. Apoc., 2, 10, 3, 11; ep. ad Timoth. II, 4, 8; ep. Iacob., 1, 12; ep. Petr. I, 5, 4. 32 de coloribus planetarum, cf. Bouché-Leclercq, 314²; Valens, *Catal.*, II, 88 sqq.

proclaims him bold and prudent, even if he happens to be without education [5] and unworthy of the prosperity poured upon him by fortune, and while priding himself and rejoicing in what he possesses and not considering the changes of circumstances, he sends many grievous sorrows upon others; but when a malefic holds sway over the period, he is inactive and sickly, hard to prevail against, full of adversities, so that in addition to his misfortunes the sufferer is proclaimed weak, cowardly, and wicked, even if he happens to be worthy, and while casting his hopes into despair on account of the wickedness of the times, he is drawn back by reason toward the unexpected turns of fortune, becoming noble and easily consoled; but when benefics that are afflicted hold the times, both outcomes will occur together: harm along with benefit, condemnation along with glory, accusations, precarious fears, curable diseases; wherefore those who are affected, mingled with pleasure and pain, continue to possess neither the bad in its fullness nor the good.

FROM CHAPTER VI, 3. F. 100v.

One must examine the stars to determine their nature. For just as with the colors used in painting, each one, according to its own nature, happens to be most vibrant or most luminous in itself, and delights those who behold it and becomes useful for many purposes, yet when it is mixed with another, it is altered by being muddied and is no longer what it was by nature, nor has it preserved the form of that which was mixed with it, but has been deceived on both counts, having taken on a color that is forced, dull, and joyless — though sometimes, when fortunate enough to achieve a harmonious mixture, it produces a fine balance and beauty (yet nonetheless the artist, through many and varied means, shapes the human figure, displaying a shadow of his craft and of truth) — so too the stars, when they preserve their original nature while remaining alone, yet when one is blended with another, they exchange the characteristic quality of their nature as well. And in this way, bridling the human being, they lead him amid grief and baseness and a certain commingling toward the affairs of life, in which, having striven variously and having received the crown of self-mastery, he becomes what he was not. Hence it is with good reason that the ancients compared the stars to colors. The star of Saturn they likened to black, since it is a sign of time; for the god is slow; whence also the Babylonians named it Phainon, since all things become manifest in time.

8 and] do V. 9 fors. anthelkomenon <de>. 12 nempe sampling. 13 restrained v. 14 debebat neither f. nor ἄ. full Mr. 22-23 nempe furniture and undiagnostic vel sim. ἀναλαβὼν n. 24 εὐτυχεῖσαν ἀκρασίαν n.nverba parenthesi inclusa cur addiderit V ipse nescivit. 28 shrink V latet fort.naliud quiddam. 29 dampeners V, cf. VI, 9, Nemesis bridle. 31 Cf. nApoc., 2, 10, 3, 11 ; ep. ad Timothy. II, 4, 8; ep. Iacob., 1, 12, ep. Petr. I, 5, 4. 32 dencoloribus planetarum, cf. Bouché-Leclercq, 3143; Valens, Catal., II, 88 sqq.

τὸν δὲ τοῦ Διὸς λαμπρόν· ζωῆς γὰρ αἴτιος καὶ ἀγαθῶν δομάτων. τὸν δὲ τοῦ Ἄρεος κιρρόν· πυρωτὸς γὰρ καὶ τομὸς καὶ κατεργαστικὸς ὁ θεός· Αἰγύπτιοι γὰρ καὶ ἄρτην αὐτὸν προσηγόρευσαν, ἐπεὶ τῶν ἀγαθοποιῶν καὶ τῆς ζωῆς παραιρέτης ἐστί. τὸν δὲ Ἥλιον διαυγέστατον διὰ τὸ εἰλικρινὲς καὶ ἀΐδιον φῶς τὸ ἐν αὐτῷ. Ἀφροδίτην δὲ ποικίλην τῷ σώματι, ἐπεὶ δεσπόζει ἐπιθυμίας, ἥτις εἰς πολλὰ ἐκτείνεται ἀγαθά τε καὶ φαῦλα καὶ τῶν πολλῶν τῶν ἐν βίῳ τελουμένων οἰκείων τε καὶ ἁναρμόστων μόνη δοκεῖ κυριεύειν, ἐπεὶ μετὰ τὴν μέσην τοῦ Ἡλίου ζώνην τὴν διορίζουσαν κληρωσαμένη τὸν κύκλον τάς τε ὑπὲρ αὐτὴν τῶν ἀστέρων ἀπορροίας καὶ τὰς τῶν ὑπ' αὐτὴν ἀναλαμβάνουσα πολυμερεῖς καὶ τὰς ἐπιθυμίας καὶ τὰς πράξεις ἀπεργάζεται. τὸν δὲ τοῦ Ἑρμοῦ ὠχρὸν ἐποίησαν χολῇ παραπλήσιον· συνέσεως γὰρ λόγου καὶ πικρίας δεσπόζει, ἔνθεν καὶ οἱ ὑπ' αὐτὸν γενόμενοι ὅμοιοι τῇ φύσει καὶ τῇ χροιᾷ τυγχάνουσι· τὴν δὲ Σελήνην ἀερώδη· ἄστατος γὰρ καὶ ἀνώμαλος αὐτῆς ὁ δρόμος, ὁμοίως δὲ καὶ αἱ πράξεις καὶ αἱ διάνοιαι τῶν ὑπ' αὐτὴν τεταγμένων. καὶ ἵνα μὴ δόξωμεν δικολογεῖν, πρόκειται αὐτῶν αἱ φύσεις ἐν τῇ πρώτῃ βίβλῳ.

## VI, 4. Διὰ τί οἱ κακοποιοὶ δοκοῦσι μᾶλλον ἐνεργέστεροι εἶναι τῶν ἀγαθοποιῶν.

Δοκοῦσι δὲ οἱ κακοποιοὶ πλεῖον σθένειν τῶν ἀγαθοποιῶν. καὶ γὰρ <ὡς> τοῦ μέλανος καὶ ῥυπώδους ἡ σταγὼν ἐκχυθεῖσα εἰς λαμπρὰν χρωμάτων οὐσίαν ἀμαυροῖ τὴν εὐμορφίαν, τὸ δὲ διαυγὲς πλῆθος ἀτονεῖ τὸ βραχὺ καὶ μιαῖνον ἐπικαλύψαι, τὸν αὐτὸν τρόπον καὶ ἐπὶ τῶν κακοποιῶν, οἳ ἐν οἷς τινες δοκοῦσιν εὐτυχεῖν, γένει βίῳ σώματι δόξῃ εὐμορφίᾳ ἢ τοῖς λοιποῖς, ὅπερ ἐστὶ σπάνιον, [οἱ] ἐλέγχοντες καὶ ἀφαιρέται τῶν περικτηθέντων γενόμενοι αἰτίαις περιτρέποντες ἢ καὶ σίνεσι καὶ πάθεσι μιαίνουσι τὰς γενέσεις. οἱ μὲν οὖν ἀγαθοὶ ἄνδρες οἰόμενοι πάντας τὰ αὐτὰ αὐτοῖς φρονεῖν ἁπλῶς φερόμενοι πιστεύοντές τε καὶ εὐεργετοῦντες ῥᾳδίως ἁλίσκονται, εἰ καὶ μὴ ὦσιν, ἀλλ' ὅμως ἐπὶ ταῖς καλοκαγαθίαις διαφημίζονται. οἱ δὲ φαῦλοι ὁμοίως τοιούτους εἶναι πάντας νομίζοντες [ἀλογίστως] καὶ μήτε ἰδίοις μήτε οἷς δεῖ πιστεύοντες, ἀλλὰ πλεονεκτοῦντες ἀλογίστως ἔτι τε τῶν ὄντων στερηθέντες ἡδονὴν

1 δόματα $V^a$ ut vid. (per comp.), δώματα $V^b$ ne δωτήρ quidem aut δώτωρ abhorret a Valente. 3 fors. ἀγαθῶν aut ἀγαθοποιῶν. 7 τὸ ἐν β. τελούμενον οἰκεῖόν τε καὶ ἀνάρμοστον V. 8 διορ. i. e. mediam. 9 nempe τάς τε τῶν ὑ. αὐ. ἀστ. 10 πολυμερὴς V. 17 nempe διισσολογεῖν. Cf. *Catal.*, II, 88 sqq. ubi tamen partim diversa profert. 21 ὡς suppl., ubi in V aliquid deletum. πυρώδους ἢ σταγὼν V. 23 nempe del καὶ. an ἐπικλύσαι? 24 οἳ] καὶ ex ἢ aut contra V. 25 ὅπερ ἐ. σπ. non intellego (cf. p. 39, 33), an ὧνπέρ ἐστι σπάνις? 26 σύνεσι V. 29 ἁλίσκοται V. εἰ - ὦσιν obscura. (θέλωσιν?); μὴ <εὐήθεις> ὦσιν Cumont. 32 fort. ἐπὶ τέλει τῶν. " voluptatem pariunt invidis "; ἡδονῆς πολλῆς ἀπείργονται Cumont.

The star of Jupiter they made bright, for he is the cause of life and the giver of good gifts.* The star of Mars they made tawny, for the god is fiery, keen, and destructive; indeed the Egyptians also called him "Artes," since he is the destroyer of the beneficent planets and of life. The Sun they made most brilliant on account of the pure and everlasting light within it. Venus they made varied in color, since she governs desire, which extends to many things both good and base, and she alone seems to have dominion over the many things accomplished in life, both fitting and unfitting, since, having received by lot the circle after the middle zone of the Sun which marks the boundary, she takes up both the effluences of the stars above her and the manifold ones of those below her, and thus brings about both desires and actions. The star of Mercury they made pale, resembling bile; for he governs intelligence, reason, and bitterness, and hence those born under him happen to be similar in nature and in complexion. The Moon they made airy; for her course is unsteady and irregular, and likewise so are the actions and thoughts of those assigned under her. And lest we seem to speak at length, their natures are set forth in the first book.

## VI, 4. Why the malefics seem to be more powerful than the benefics.

The malefics seem to prevail more than the benefics; for just as a drop of something black and filthy, poured into a brilliant substance of colors, dims its beauty, while the bright and clear mass lacks the strength to cover over the small and defiling element, in the same way also in the case of the malefics — those by whom certain people seem to be brought low in birth, livelihood, body, reputation, beauty, or other such respects, which is a rare thing — [they] become the convictors and despoilers of what has been acquired, overturning circumstances by accusations, or even defiling nativities with injuries and afflictions. Good men, then, believing that all others think as they do, are carried along simply, and by trusting and doing good they are easily ensnared — even if they are not so — yet they are nevertheless renowned for their noble and virtuous qualities. But base men, likewise thinking all others to be such as themselves, trusting neither those close to them nor those they ought, but greedily taking advantage without reason, and furthermore, being deprived of what they have, take pleasure

1 δόματα γ' ut vid. (per comp.), δώματα Vb — neither δωτήρ nor δώτωρ is foreign to Valens. 3 perhaps ἀγαθῶν or ἀγαθοποιών. 7 τὸ ἐν β. τελούμενον οἰκεῖόν τε καὶ ἀνάρμοστον V. 8 διορ. i.e. mediam. 9 namely τάς τε τῶν ὑ. απ. ἀστ. 10 πολυμερής V. 17 namely δισσολογεῖν. Cf. Catal., II, 88 sqq. where however partly different material is presented. 21 ὡς supplied, where something is deleted in V. πυρώδους ἢ σταγών Γ. 23 namely del. καί. or ἐπικλύσαι? 24 οἱ] καὶ ex ἢ or contrariwise V. 25 ὅπερ ἐ. απ. I do not understand (cf. p. 39, 33), or ὥνπερ ἐστι σπάνις? 26 σύνεσι V. 29 ἁλίσκεται V. εἰ - ῶσιν obscure. (θέλωσιν?); μὴ εὐήθεις> ὦσιν Cumont. 32 perhaps ἐπὶ τέλει τῶν. * voluptatem pariunt invidis; ἡδονῆς πολλῆς ἀπείργονται Cumont.

πολλὴν ἀπεργάζονται. διαφυλάσσει γάρ τινας τῶν ἀνθρώπων καίπερ ἄκοντας μέχρι εἰς ὃ βούλεται αὐτοὺς περιτρέψαι οὓς μὲν εἰς ὕψος οὓς δὲ ἐπὶ τὸ χείριστον. τοιγαροῦν πολλοὶ μάτην εὐχόμενοι τὸ ζῆν κακοῖς περιπαρέντες ἀλγοῦντες ἐπὶ τοῖς γενομένοις μέμφονται βραδύνοντα τὸν θάνατον καὶ καθ' ἑαυτῶν τι μηχανῶνται ἢ βίαιον τέλος ἀναδέ- 5 χονται. φύσει δὲ πάντες ἀλλήλων χλευασταὶ καὶ κατήγοροι τῶν ἁμαρτημάτων τυγχάνουσι καὶ σφόδρα ἐπὶ τοῖς κακοῖς χαίροντες καὶ ταῖς τῶν πέλας κατηγορίαις, μετανοοῦντες δ' ἐφ' οἷς ἔπραξαν συνήγοροι τῶν ἁμαρτημάτων καθίστανται. ὥσπερ οὖν αἱ προλήψεις, περὶ ὧν ἄν τις κρίνῃ, οἷησιν ἀληθείας ἐνδείκνυνται οὐ μόνον αὐτοῖς τοῖς πεπιστευ- 10 κόσιν, ἀλλὰ καὶ πολλοῖς <ἄλλοις, οἷ> κἂν ἕτερα βούλωνται πράττειν ἄγονται ὑπὸ τῆς πλάνης, οὕτως καὶ ἐπὶ τῶν τὰς κανονοποιΐας συμπεπηχότων τινὲς μὲν εὐχερεῖς καὶ ἐπακτικοὶ τῆς ἀληθείας ἀποδέχονται, οἷς καὶ οἱ ἀμαθεῖς προσφέρονται· οἱ δὲ φυσικοὶ καὶ ἀκριβεῖς ἢ διὰ φθόνον ἢ διὰ τὸ σκολιὸν τῆς εἰσόδου παραπέμπονται καὶ καταγι- 15 νώσκονται· ὅθεν χρὴ δοκιμάσαντας τὸ ἀκριβὲς προσέχειν τῇ φυσικῇ θεωρίᾳ κἂν ἐπὶ τὸ σύνεγγυς. καὶ γὰρ Ἀπολλινάριος πρὸς τὰ φαινόμενα κατὰ τὰς παλαιὰς τηρήσεις καὶ ἀποδείξεις ποικίλων ἀνακαθάρσεων καὶ σφαιρῶν πραγματευσάμενος καὶ κατὰ πολλῶν ψόγον εἰσενεγκάμενος ὁμολογεῖ παρὰ μίαν μοῖραν ἢ καὶ δύο διαπίπτειν. ἔστι δ' 20 εὐκατάληπτον τὸ τῆς παρεμποδίσεως τρόπῳ τοιῷδε, καθὼς καὶ αὐτὸς ἐπειράθην ἐξ αὐτῶν τῶν προγενομένων ἀποτελεσμάτων ἱστάναι τὴν τοῦ ἀστέρος ἀκριβῆ μοῖραν κατὰ τὴν φυσικὴν αὐτῶν ἐνέργειαν, ὡς καὶ ὁ παλαιὸς εἶπε. προβαινούσης δὲ τῆς διηγήσεως αὐτά σοι τὰ πράγματα ὑπ' ὄψιν πάντα φανερώτερον ποιήσει τὸ λεγόμενον. ὁπόταν 25 οὖν εὑρεθῇ ἡ μοῖρα, καὶ τὸ περὶ τῶν μελλόντων βεβαίως ἀποφαίνεσθαι· ἔστι γὰρ δυσεπίληπτος ἡ μοῖρα, οὐκ ἀκατάληπτος.

## VI, 8. Περὶ χρόνων ζωῆς ἀπὸ πανσεληνιακοῦ καὶ ὡροσκοπικοῦ γνώμονος.

Ἐπεὶ δὲ τὴν μὲν εὕρεσιν τῶν ζητουμένων ῥᾳδίαν ἐκεκτήμην διὰ τὴν 30 συνεχῆ γυμνασίαν καὶ ποικίλης ἀγωγῆς ὕλην, ἡ δὲ διάκρισις καὶ ὁ σαφὴς ἔλεγχος ἐδεῖτο χρόνου, οὗτος δέ μοι βραχὺς περιελείπετο (ἔστι γὰρ στιγμιαῖος ὁ τῶν ἀνθρώπων βίος, κἂν πάνυ τι δόξῃ ὑπερφρονεῖν),

1 πολὺ V. subiectum ἡ Τύχη, fort. lacuna haustum. 2 ἀκούοντας V. 3 possis ἐχόμενοι τοῦ ζῆν; τὸ <εὖ> ζῆν Cumont. 11 πολλῶς V. 11-12 βούλονται et ἄγωνται V. 13 nempe μὲν <ὡς>. ἀποδέχονται " laudantur ". 15 σχολιὸν $V^a$. De Apollinario, cf. Petos., fr. 3; Riess ap. PaulyWissowa, I, 2845; *Catal.*, VI, 15; V, 205, 5. 18 κατά] nempe καὶ. 21 τό] τῷ V. παραμφοδίσεως V, παρεμφάσεως Usener. 24 sc. Petosiris. an ὑφηγ.? 25 πάντα] aut τεθέντα aut <τεθέντα> πάντα. 26 καὶ τό] nempe ἔσται καὶ vel sim. 33 ἐάν πανῦ τη V (possis etiam τις). nolui ὑπερχρόνιον.

they produce much. For it preserves some people, even against their will, until it wishes to bring about a transformation in them — some to a height, others to the worst condition. And so many, praying in vain and caught in evils, suffering at what has befallen them, reproach death for its delay and devise something against themselves or accept a violent end. By nature, all people turn out to be mockers of one another and accusers of failings, greatly rejoicing in the misfortunes and accusations against their neighbors, yet repenting of what they have done, they become advocates for those same failings. Just as, then, preconceptions — concerning whatever one judges — display an impression of truth not only to those who have believed them, but also to many others, who, even if they wish to do otherwise, are led astray by the error, so too among those who have compiled the rule-making systems, some ⟨who are facile⟩ and prone to superficiality accept them, and the ignorant approach these as well; while those who are scientific and precise are dismissed either through envy or because of the obscurity of the approach and are condemned. Hence one must, after testing with precision, attend to the scientific study even if only approximately.For indeed Apollinarius, having worked out the phenomena according to the ancient observations and demonstrations of various refinements and spheres, and having introduced criticism of many, admits to falling short by one degree or even two. The nature of the impediment is easy to grasp in the following manner, just as I myself attempted to establish the precise degree of a star from the actual outcomes that had already occurred, according to their natural effect, as the ancient author also said. As the account proceeds, the matters themselves will make what is said more clearly apparent to you in every respect. Whenever, then, the degree is found, it is also possible to pronounce with certainty concerning future events; for the degree is difficult to grasp, but not incomprehensible.

## VI, 8. On the Chronocrators of Life from the Full Moon and the Horoscopic Indicator.

Since I had acquired facility in finding the objects of inquiry through continuous practice and material of varied method, but the discrimination and clear examination required time, and this was left to me but briefly (for the life of men is but a moment, even if one seem to think very highly of it),

1 πολύ V. subject ἡ Τύχη, perhaps lost through lacuna. 2 ἀκούοντας V. 3 possibly ἐχόμενοι τοῦ ζῆν; τὸ ⟨εὖ⟩ τήν Cumont. 11 πολλῶς V. 11–12 βούλονται and ἄγωνται V. 13 namely μέν ⟨ὡς⟩. ἀποδέχονται = laudantur. 15 σχολιόν γι De Apollinario, cf. Petos., fr. 3; Riess ap. Pauly–Wissowa, I, 2845; Catal., VI, 15; V, 205, 5. 18 κατά] namely καί. 21 τό] τῷ V. παραμφοδίσεως V, παρεμφάσεως Usener. 24 sc. Petosiris. an ὑφηγ. 25 πάντα] either τεθέντα or ⟨τεθέντα⟩ everything. 26 καὶ τό] namely ἔσται καί or similar. 33 ἐὰν πανῦ τη V (one might also read τις). I was unwilling to write ὑπερχρόνιον.

ὡσὰν πατὴρ πρὸς τῷ τέλει τοῦ βίου νόσῳ βαρούμενος τέκνοις ἐντολὰς συντόμους καταλείπει πρὶν φθάσαι τὴν φίμωσιν, καὶ αὐτὸς μετὰ πάσης σπουδῆς τὰ συνεμπίπτοντά μοι κεφάλαια τῶν θεωρημάτων ἀνασκοπούμενος ἐσημειούμην τοῖς φιλοκάλοις ἀρχὴν εἰσόδου δωρούμενος. εἰ δὲ ἦν μακρόβιος ἢ ἀθάνατος ὁ νοῦς, ἀναμφίλεκτος καὶ μονομερὴς ἡ διάκρισις ἐτύγχανε· θεοὶ δὲ πάντα ἴσασι. ἐπεὶ οὖν τὸ συνεκτικώτατον κεφάλαιόν ἐστι τὸ περὶ χρόνων ζωῆς, πολυμερῶς [τε] οὕτως ἐν τοῖς ἔμπροσθεν συντέτακται. συμβαλὼν δέ τινι μεγαλαυχοῦντι περὶ ἑτέρας ἀγωγῆς εὗρον διὰ πολλῆς πλάνης μεθοδικῶν ἀριθμῶν πεποικιλμένην τὴν αἵρεσιν, ἣν καὶ αὐτὸς πρότερον μὲν ἠπιστάμην σαφέστερον καὶ νῦν δὲ διὰ τὴν φιλονεικίαν διασαφήσω ἐκκόψας τὰς ματαιολογίας. πᾶσα γὰρ ἀγωγὴ συγκρινομένη πρὸς ἑτέραν καὶ τὸν ἔλεγχον λαβοῦσα φυσικὴν καὶ ἀκριβῆ καὶ τὴν θεωρίαν ἐνδείκνυται.

Post complura pergit : Ὅθεν μή τις ἡμᾶς δόξῃ πολυμερῶς καὶ ποικίλως συντεταχέναι· ἀγαπητὸν γὰρ ἐμοὶ μὲν πᾶσαν ζητήματος θέσιν προμεμηνυκέναι, δυνατὸν δὲ καὶ τοῖς ἐντυγχάνουσι προγυμνασθεῖσι χρόνῳ ταῖς ἀγωγαῖς καὶ τὰ πολλὰ παραπεμψαμένοις ἐπὶ τὴν φυσικὴν καὶ ἀτρεκῆ ὁδὸν καταντῆσαι. προεῖπον γὰρ ἐν τοῖς ἔμπροσθεν, ὅτι ἃ μὲν ἐκ τῶν παλαιῶν σκοτεινῶς συντεταγμένα ἐπελυσάμην, ἃ δὲ καθὼς ἔδοξέ τισιν οὕτως ἔχειν καλῶς ἐδόκουν, ἵνα μὴ δόξω ἀμύητος τῆς ἐντεύξεως γεγονέναι, ἃ δὲ καὶ αὐτὸς ἰδίως ἀνευρὼν συνέταξα, οἷς οἱ πεισθέντες ἀμετανόητον τὴν εἴσοδον κτήσονται. παρατηρητέον δὲ τοὺς ἀφετικοὺς καὶ ἀναιρετικοὺς τόπους, τίνων ἀστέρων ζῳδίοις ἢ καὶ ὁρίοις ἔτυχον· ἐκ γὰρ τούτων αἵ τε αἰτίαι καὶ οἱ θάνατοι καταλαμβάνονται κατὰ τὰς φυσικὰς αὐτῶν ἐνεργείας. χρὴ οὖν σκοπεῖν, τίς ὑπὸ τίνος κακοῦται ἢ βοηθεῖται ἢ καὶ συμπαθὴς ἢ ἀλλότριος τυγχάνει ὅπως τε αἱ πρὸς ἀλλήλους σχηματογραφίαι κατὰ γένεσιν τυγχάνουσι καὶ κατ' ἐπέμβασιν καὶ κατὰ τὰς τῶν χρόνων παραλήψεις. καὶ περὶ μὲν ζῳδιακῶν καὶ μοιρικῶν ὡρῶν καὶ χρηματιζουσῶν μοιρῶν πολὺς ἡμῖν ὁ λόγος ἔμπροσθεν δεδήλωται τὴν ἁρμονίαν ἐχουσῶν εἰς τὸν περὶ ζωῆς χρόνον πολυμερῶς καὶ ποικίλως, καὶ εἰ μὴ κατὰ τὰς αὐτὰς μοίρας ἢ κατὰ τὰ αὐτὰ ζῴδια τὴν κατάληξιν ἐχουσῶν τὴν αὐτὴν καὶ συνεγγίζουσαν, ὅπερ σπάνιον καὶ δύσπιστον παρὰ πολλῶν νομίζεται, ἀλλὰ τῷ κοσμικῷ περιπολήματι πάντα δυνατὰ καὶ ἐφικτὰ καὶ σεμνὰ καὶ ἀληθινὰ τυγχάνει καὶ χωρεῖ ἐπὶ τοσοῦτον διὰ μορίων καὶ ποικίλων ἀγωγῶν, ἐφ' ὅσον ἂν ζητῶν τις εὑρίσκῃ οὐ διὰ πλάνων ἀλλὰ φυσικῆς δημιουργίας. καὶ γὰρ αὐτὸς ὁ κόσμος ἀπλανὴς τυγχάνει καὶ ἃ κέκτηται ἀγαθὰ καὶ σεβάσμια ἡμέρας καὶ νυκτὸς προφανῆ πᾶσι δείκνυται ἀφθόνως· καὶ

6 Cf. Odyss. δ 379, 478. 16 προμεμενηκέναι V. 19 σκοτεινῶν V. 20 καλῶς] καθὼς V. τοῖς ἐντάξεως V. 29 ῳ V (possis etiam ὡροσκόπων). 31 χρόνων V[a] quo servato possis εἰς τὸ π. Ζ. χ. at praestat fort. λόγον. 30 τὴν] an τῶν? 32 possis ἔχουσιν, sed structuram artificiosam delere nolui. 35 μερικῶν?

as a father at the end of his life, weighed down by illness, leaves brief instructions to his children before silence overtakes him, so I too, with all diligence, reviewing the chapters of theorems that came to mind, was noting them down, offering to lovers of learning a starting point of entry. But if the mind were long-lived or immortal, the discrimination would have proved unambiguous and uniform; yet the gods know all things. Since, then, the most comprehensive chapter is that concerning the chronocrators of life, it has been set out thus in multiple parts in the preceding sections. But upon meeting someone who boasted greatly of another method, I found his system elaborated through much wandering of methodical numbers — a system which I myself had previously understood more clearly, and which I will now, on account of his contentiousness, explain more fully, having cut away the idle talk. For every method, when compared with another and subjected to examination, reveals its character as natural and exact, and its theoretical basis.

After several more passages he continues: "Οθεν μή τις ἡμᾶς δόξῃ πολυμερῶς καὶ ποι- 15 κίλως συντεταχέναι· ἀγαπητὸν γὰρ ἐμοὶ μὲν πᾶσαν ζητήματος θέσιν προμεμηνυκέναι, δυνατὸν δὲ καὶ τοῖς ἐντυγχάνουσι προγυμνασθεῖσι χρόνῳ ταῖς ἀγωγαῖς καὶ τὰ πολλά παραπεμψαμένοις ἐπὶ τὴν φυσικὴν καὶ ἀτρεκῆ ὁδὸν καταντήσαι. προεῖπον γὰρ ἐν τοῖς ἔμπροσθεν, ὅτι ἃ μὲν ἐκ τῶν παλαιῶν σκοτεινῶς συντεταγμένα ἐπελυσάμην, ἃ δὲ καθὼς ἔδοξέ 20 τισιν οὕτως ἔχειν καλῶς ἐδόκουν, ἵνα μὴ δόξω ἀμύητος τῆς ἐντεύξεως γεγονέναι, ἃ δὲ καὶ αὐτὸς ἰδίως ἀνευρών συνέταξα, οἷς οἱ πεισθέντες ἀμετανόητον τὴν εἴσοδον κτήσονται, παρατηρητέον δὲ τοὺς ἀφετικούς καὶ ἀναιρετικούς τόπους, τίνων ἀστέρων Ζωδίοις ἢ καὶ δρίοις ἔτυ- χον· ἐκ γὰρ τούτων αἵ τε αἰτίαι καὶ οἱ θάνατοι καταλαμβάνονται κατὰ 25 τὰς φυσικὰς αὐτῶν ἐνεργείας. χρὴ οὖν σκοπεῖν, τίς ὑπὸ τίνος κακοῦ- ται ἢ βοηθεῖται ἢ καὶ συμπαθής ἢ ἀλλότριος τυγχάνει όπως τε αί πρὸς ἀλλήλους σχηματογραφίαι κατά γένεσιν τυγχάνουσι καὶ κατ' ἐπέμβασιν καὶ κατὰ τὰς τῶν χρόνων παραλήψεις.and about the zodiacal and fatal times and financial fates many of us. they come close to it, it is thought too rare and skeptical than many, but worldly patrols always strong and possible and modest and true35 happen and fit on this one through molecules and various paths, if they seek to find them not by plans but by physics creation.nfor this world is infallible and it happens that good things are acquired and in respectable day and night everything is shown abundantly and

6 Cf. Odyss. b 379, 478. 16 προμεμενηκέναι V. 19 σκοτεινών V. 20 καλώς] καθώς V. τοῖς ἐντάξεως V. 99 @ possis etiam ὡροσκόπων).

31 χρόνων

Vᵃ quo servato possis εἰς τὸ n. Z. X. at praestat fort. λόγον. 30 τήν] an τῶν ?
32 possis ἔχουσιν, sed structuram artificiosam delere nolui. 35 μερικών ?

βλεπόμενα μὲν οὖν οὐ καταλαμβάνεται, συνέσει δὲ νοούμενα γινώσκεται καθὼς ἕκαστα ὑπολαμβάνει. ἐκ τούτου δὲ τὸ μὲν ὁρώμενον καὶ γινόμενον καὶ λεγόμενον καταληπτὸν ὂν καὶ αὐτὸς μετέλαβον παραπεμψάμενος τίνες ἂν εἴησαν καὶ πόθεν καὶ πῶς· ἕτεροι γὰρ περὶ τῶν τοιούτων ἀπείρους λόγους ἐποιήσαντο. ἀλλ' ἄγε ἐκ παρατηρήσεως χρόνων εὑρεθέντα καὶ δοκιμασθέντα συγκρίνας καὶ μύστης γενόμενος συνέταξα δοκῶν † κόρον ἐν ταῖς γραφαῖς τεθεικέναι ἀρχήν, ἀνατυποῦμαι καὶ οὐ διαλιμπάνω κάμνων μεθ' ἡδονῆς· ἄγει γάρ με ἡ τῶν κοσμικῶν δημιουργία καὶ ἡ τῶν ζητουμένων ἀνεύρεσις περιπλέκουσα καινοτέροις θεωρήμασιν.

E CAPITE VI, 9 (Εὕρεσις σπορίμης Σελήνης καὶ ὡροσκόπου).

Ταῦτα μὲν οὖν συνέταξα οὐ ποιητικῶς ὥς τινες ἢ ἐπακτικὴν ἀκρόασιν πράσσουσι τῇ τῶν λόγων συνθήκῃ ἢ καὶ μέτρου ἁρμονίᾳ θέλγοντες τοὺς ἀκούοντας μυθώδεις καὶ ἐπιπλάστους ἐπιφερόμενοι σκοτεινολογίας. ἐγὼ δὲ οὐ λόγῳ καλῷ χρησάμενος, πολλὰ δὲ καμὼν καὶ παθὼν αὐτόπτης γενόμενος τῶν πραγμάτων δοκιμάσας συνέγραψα. τὸ γὰρ παθεῖν τοῦ ἀκούειν βέλτιον καὶ ἀληθέστερον ὑπάρχει· ὁ μὲν γὰρ ἀκούσας δύσπιστον καὶ ἀμφίβολον τὴν χρῆσιν ἔχει, ὁ δὲ πεπονθὼς παρεὶς πολλὰ καὶ μεμνημένος ἐκύρωσε τὸ πάσχον. ἀλλὰ φυσικῶς τινες βάσκανοι καὶ φιλόνεικοι καὶ ἐναντιόβουλοι ὑπάρχοντες ῥᾳδίως ἁλίσκονται καὶ τιμωροῦνται, φύσις δὲ ῥυθμισθῆναι μὲν οὐ δύναται, ἀναγκασθεῖσα δὲ μετὰ αἰδοῦς καὶ λύπης πραῦνεται, ἐλεγχομένη δὲ ἀγανακτεῖ καὶ τολμηροτέρα γίνεται ἐρεθιζομένη. καὶ μάλιστα ἐπὶ τῶν νέων ἔστι συνιδεῖν, ὡς ἄλλο τὸ πράσσειν οἴονται καὶ τὴν ἐξουσίαν αὐτῶν διαδιδόασι τοῦ τε φαύλου καὶ ἀγαθοῦ καὶ πρὸς τὸ θέλον φερόμενοι βιάζονται ἄρχειν τε καὶ ἀντιπράσσειν <καὶ> πρὸς πάντα θρασύνεσθαι φίλων τε γένους ἀλλότριοι γινόμενοι ἐχθροῖς ἥδονται, βουκολοῦντες δὲ τὸ μέλλον πάντων καταφρονοῦσι χαίροντες ἐπὶ τοῖς ἀλλοτρίοις κακοῖς, ὡς καὶ καθ' ἑαυτῶν ἐπιβάλλεσθαι καὶ ἐπικίνδυνον εὔξασθαι διὰ τοὺς ἐχθροὺς κακίαν. τοὐναντίον δὲ πάσχουσιν ὀδυνώμενοι μάτην θεούς τε μὴ τιμῶντες τὸν θάνατον οὐ φοβοῦνται, ἄγονται δὲ ὑπὸ τοῦ δαίμονος· τῶν δὲ τοιούτων καὶ τὸ τέλος αἰφνίδιον καὶ ἐπισφαλὲς καὶ ὁ βίος εὔθραυστος. βέλτιον οὖν ἐστι κατὰ τὸ δυνατὸν ἑκόντας ἀνθρώπους ἀποθέσθαι μὲν ἀπὸ τῆς ψυχῆς ὑψηλὸν αὐχένα καὶ μὴ θρασύνεσθαι, μεταμφιασαμένους δὲ τὸν λογισμὸν

2 an ἕκαστος? 4 fort. εἴησαν <οἱ εὑρόντες>. 5 ἀλλά γε V. 7 δοκῶ V. 13 τὴν τ. λ. συνθήκην V. μέρ$^{\text{τα}}$ V. 19 de παρεὶς dubito. 21 Cf. Heracl. fr. 123, φύσις κρύπτεσθαι φιλεῖ. 23 τολμητοτέρα V. 24 fort. ἄλλου aut ἄλλων: non πιστεύουσι τῷ ἐφ' ἡμῖν. 25 fort. αὐτῷ. 27 fort. τε <καὶ> γένους. 28 εἴδονται V. 31 ὀδυνόμενοι V. τε om. V$^{a}$. 35 fort. <πρός> τὸν.

Things seen cannot indeed be grasped, but are known through understanding as each person conceives them. From this, what is seen and done and said would itself be comprehensible, and I too have shared in it, setting aside who they might be and whence and how; for others have written endless accounts of such matters. But come — having compared what was found and tested through observation of times, and having become an initiate, I compiled this work, thinking † to have set a beginning of satiety in the writings; I am still forming it and do not cease laboring with pleasure; for the creation of the cosmos and the discovery of what is sought draw me on, entangling me in ever newer theories.

10

FROM CHAPTER VI, 9 (Finding the Seed-sowing Moon and the Horoscope).

These things, then, I have compiled not in a poetic manner, as some do who either pursue a captivating recitation through the arrangement of words or enchant their listeners with the harmony of meter, bringing forward mythical and fabricated obscurities. But I, without employing fine language, having labored and suffered greatly and become an eyewitness of events, have tested and written them down. For to experience is better and truer than to hear; for he who has only heard has use of it that is doubtful and uncertain, but he who has experienced it, setting aside much and keeping it in memory, has confirmed what was endured. But some who are by nature envious and contentious and ill-disposed are easily caught and punished; nature cannot be brought into order, but when compelled, it is soothed with shame and grief, and when reproved it grows indignant and, when provoked, becomes more daring.and this is especially observable in young men, how they think that action is one thing and yet distribute their authority over both base and good, and being carried toward what they desire they force themselves to rule and to act in opposition and to be bold in all things, becoming estranged from friends and kin they take pleasure in enemies, and feeding on the future they despise all, rejoicing in the misfortunes of others, to the point of plotting against themselves and praying for dangerous wickedness on account of their enemies. On the contrary they suffer in vain, grieving and not honoring the gods; they do not fear death, but are led by their daemon; and the end of such men is sudden and precarious, and their life easily shattered. It is better, therefore, as far as possible, for men willingly to put away from their soul a high neck and not to be bold, and having changed their reasoning

2 an each 4 fort. they were <ol eúrontes>. 5 but ge V. 7 try V.n13 the t. l. condition V. mint c. 19 de pares dubito. 21 Cf. Heracl.nfr. 123, nature hides and kisses. 23 bolder V. 24 fort. others aut others :nwho believe in us. 25 fort. to himself. 27 fort. te <and> genus. 28 ειδον-νται V. 31 ὀDYνομενοι V. τε om. V. 35 fort. <to the. >

ἐκδότους ἑαυτοὺς παρέχειν· οὐδεὶς γὰρ ἐλεύθερος, πάντες δὲ δοῦλοι τῆς εἱμαρμένης πεφύκασιν, ᾗ κατακόλουθοι γενόμενοι ἀτάραχοι μὲν καὶ ἀλύπητοι κατὰ τὸ ὅσιον διεξάγουσι προγεγυμνακότες θαρραλέαν τὴν ψυχήν. ἂν δέ τις ἀληθινὸν ἀναλαβὼν φρόνημα τὴν ἐξουσίαν τῶν πρασσομένων ἑαυτῷ ἀπονέμῃ, ἐλεγχόμενος ὑπὸ τοῦ μὴ δύνασθαι καὶ μάτην καταγέλαστος γενόμενος μιμήσεται τὸν τραγικὸν Εὐριπίδην λέγων·

ἄγου δέ μ' ὦ Ζεῦ καὶ σύ γ' ἡ πεπρωμένη,
ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος,
ὡς ἕψομαί γε κἂν ὀκνῶ· κἂν μὴ θέλω,
κακὸς γενόμενος αὐτὸ τοῦτο πείσομαι.

ἀλλ' ἐπὶ παντὶ εἴδει λογικῷ τε καὶ ἀλόγῳ τέχνης καὶ ἐπιτηδεύσεως ἢ καὶ ἄλλης ἡσδηποτοῦν αἰτίας Νέμεσις χαλιναγωγὸς ἔπεστι κατὰ τὸν μυθικὸν λόγον πῆχυν κατέχουσα μηδὲν πράσσειν ὑπὲρ τὸ μέτρον ἐμφαίνουσα καὶ τροχὸν ὑποκείμενον τῷ σφυρῷ κέκτηται σημαίνουσα τὰ λεγόμενα ἄστατα καὶ ἀβέβαια τυγχάνειν, ἐπεὶ καὶ ὁ τροχὸς εἰς ἑαυτὸν ἀνακυκλούμενος ἀστήρικτος ὑπάρχει. τὸν αὐτὸν τρόπον καὶ ψέγοντες καὶ μεγαλαυχοῦντες παλίνδρομον τὴν διάνοιαν κτησάμενοι καὶ ἀμετανόητον λογισμὸν τοῖς αὐτοῖς πάθεσι περιπεσόντες ἐν ἱδρῶσι διάγουσι μὴ δυνάμενοι τυχεῖν, ὧν προτέρως μὲν καταφρονοῦντες ἐξ ὑστέρου δὲ θελήσαντες ἐσφάλησαν.

## Libri VII prooemium.

Χρὴ μὲν οὖν πρὸ πάντων καὶ περὶ ταύτης τῆς βίβλου ὅρκον προτάξαι τοῖς ἐντυγχάνουσιν, ὅπως πεφυλαγμένως καὶ μυστικῶς ἔχωσι τὰ λεγόμενα· ποικίλως γὰρ καὶ ἀκολούθως τὰς προκειμένας αἱρέσεις ἐθέμην εἰς προτροπὴν καὶ ἀγωγὴν φιλόκαλον πολλὴν δύναμιν ἐχούσας, ὅπως ἀπὸ τῶν ἐλαχίστων ἐπὶ τὰ μείζονα τὴν ἐπιθυμίαν ἐπεκτείνωσι καὶ μὴ διαλιπόντες ψόγον καθ' ἡμῶν οἴσονται. βέλτιον οὖν ἐστι προγυμνασθέντας ταῖς συντεταγμέναις ὑφ' ἡμῶν βίβλοις ἐπὶ ταύτας ἐλθεῖν· ἐκ γὰρ τῶν καθολικῶν καὶ μερικῶν συγκρίσεων ἄπταιστος ἡ διαίρεσις καὶ σεβάσμιος κριθήσεται. καὶ καθάπερ ἂν εἴς τινα ἀκρώρειαν διὰ βαθμῶν καὶ περικαμπῶν τόπων ἀνελθών τις μετὰ πολλοῦ πόνου καὶ εὑρὼν ναοῦ κατασκευὴν καὶ πολυτέλειαν ἀγαλμάτων χρυσοῦ τε καὶ ἀργύρου ἠδ' ἐλέφαντος καί τινα ἀλουργήματα

3 θαρραλέον V. 4 de ἀληθινόν dubito (ἀλιτήριον Rad.). 6 vides non vere eruditum fuisse, qui quoslibet versus gnomicos Euripidi vindicaret. 7 ἀγούμενος ζεῦ καὶ σύ χ' ἡ V. 8 εἰμὴ V. 9 haec mutare nefas duxi. 10 Cf. p. 43, 19; Brinkmann, *Mus. Rhen.*, LX. 630. 11 λογικοῦ τε κ. ἀλόγου V (possis etiam λογικῆς). 14 possis <ἢ> καὶ. 19 ὧν] τῶν V. 22 De eius modi iure iurando, cf. Kroll, *De orac. chald.*, 59[2]; Dieterich, *Mithrasliturgie*, 52. 31 περικαμπείων V. 33 Cf. Odyss. δ, 73. καί ante τινα non certum in V.

to render themselves exposed; for no one is free, but all are by nature slaves of fate, and those who follow in accordance with it pass their lives free from disturbance and from grief, in accordance with piety, having trained their soul to be courageous. But if anyone, taking up a genuine spirit of independence, assigns to himself the authority over what is to be done, he will be refuted by his inability and, having become a ridiculous laughingstock in vain, will imitate the tragic Euripides, saying:

Lead me, O Zeus, and thou, O Destiny,
to wheresoever I have been appointed by you,
for I shall follow, even if I hesitate; and even if I am unwilling,
having become base, I shall suffer this very thing.

But over every kind, both rational and irrational, of skill and practice or of any other cause whatsoever, Nemesis presides as a bridler, according to the mythical account, holding a cubit to indicate that nothing should be done beyond measure, and she possesses a wheel set beneath her foot, signifying that the things spoken of prove to be unstable and uncertain, since also the wheel, revolving back upon itself, is without firm footing — in the same manner, those who blame and those who boast greatly, having acquired a mind that runs backward and a judgment unrepentant, falling into the same passions, pass their days in sweats, unable to obtain those things which, having formerly despised, they later desired and thereby stumbled.

## BOOK VII PREFACE.

Before all else, it is necessary to place an oath before the readers of this book as well, so that they may hold what is said with care and in a spirit of mystery; for I have set forth the proposed doctrines in varied and consistent fashion, possessing great power for encouragement and noble guidance, so that they may extend their desire from the least things to the greater, and not, by leaving off, bring reproach upon us. It is better, therefore, to come to these books after having first exercised oneself in the books composed by us; for from the universal and particular comparisons, the division will be judged faultless and venerable. And just as one who has ascended to some mountain summit by steps and winding paths with great toil, and found there the construction of a temple and the splendor of statues of gold and silver and ivory and certain purple adornments

3 θαρραλέον V. 4 I am uncertain about ἀληθινόν (ἀλιτήριον Rad.). 6 you see not truly it would have been rash to attribute whatever gnomic verses to Euripides. 7 ἀγούμενος Ζεῦ καὶ σὺ χ' ἡ V. 8 εἰμὴ V. 9 I judged it wrong to alter these. 10 Cf. p. 43, 19; Brinkmann, Mus. Rhen., LX. 630. 11 λογικού τε κ. ἀλόγου V (one might also read λογικής). 14 one might read <ἴ> καί. 19 ὧν] τῶν ν. 22 On an oath of this kind, cf. Kroll, De orac. chald., 593; Dieterich, Mithrasliturgie, 52. 31 περικαμπείων V. 33 Cf. Odyss. δ, 73. καὶ before τινα is not certain in V.

ἀμετανόητον καὶ ἀκοπίατον ἡγεῖται τὴν ἄνοδον καὶ μεθ' ἡδονῆς θρησκεύει φαντασιούμενος οὐρανίοις θεοῖς προσομιλεῖν, τὸν αὐτὸν τρόπον καὶ οἱ ταῖς παραγγελίαις ἡμῶν πειθόμενοι· οὓς ὁρκίζω Ἡλίου μὲν ἱερὸν κύκλον καὶ Σελήνης ἀνωμάλους δρόμους τῶν τε λοιπῶν ἀστέρων δυνάμεις καὶ κύκλον δυοκαίδεκα ζῳδίων ἐν ἀποκρύφοις 5 ταῦτα ἔχειν καὶ τοῖς ἀπαιδεύτοις ἢ ἀμυήτοις μὴ μεταδιδόναι τιμήν τε καὶ μνήμην τῷ εἰσηγησαμένῳ ἀπονέμειν. εὐορκοῦσι μὲν εὖ εἴη καὶ καταθύμιοι οἱ προκείμενοι θεοί, ἐπιορκοῦσι δὲ τὰ ἐναντία.

## E CAPITE VII, 3. — F. 102.

Ὅτι δὲ οἱ πλείους τῶν ἀστέρων ἢ καὶ πάντες κατὰ τὸν αὐτὸν χρόνον 10 δύνανται ἐνεργεῖν πρὸς τὰ ἀποτελέσματα, ἐκ τούτων ἔστι συνιδεῖν. εὑρίσκομεν ἐν τῷ κοσμικῷ καταστήματι τῆς γῆς κατὰ πᾶσαν ἡμέραν καὶ πᾶσαν ὥραν πράγματα γινόμενα, οἷον γέννας θανάτους κληρονομίας δόξας καθαιρέσεις σίνη πάθη καὶ τὰ λοιπά, ὅσα τῷ τῶν ἀνθρώπων βίῳ συνέστηκεν ἀγαθά τε καὶ φαῦλα. ὁ γὰρ κόσμος σφαιρηδὸν 15 εἱλούμενος καὶ τὰς τῶν ἀστέρων ἀπορροίας εἰς τὸν οὐρανὸν πέμπων οὐδὲν ἄπρακτον ἀποτελεῖ οὐδ' ἀργόν, κατὰ πᾶσαν δὲ στιγμῆς παρέγκλισιν πολλὰ τῷ βίῳ καινίζει, ἅπερ ἕκαστος ἄλλοτε ἄλλως ὑπομένων τὸν τῆς εἱμαρμένης ἐκπληροῖ σκοπόν. πολλοὶ μὲν οὖν περὶ τὰ τοιάδε ἐσχολακότες πολλὰς βίβλους καὶ πολλὰς αἱρέσεις συνέταξαν· καίτοι γε 20 πάντες διηγήματα αἰώνια μεγάλα καὶ πολλὰ κατέλιπον τοῖς ἀνθρώποις. ὅνπερ οὖν τρόπον οἱ πλούσιοι μὲν τῇ φαντασίᾳ, πολλὰ δὲ ὀφείλοντες τοῖς κληρονόμοις καταλείπουσιν, οἵτινες κατ' ἀρχὰς μὲν ἡδέως φέρονται ὀλίγων ἁψάμενοι καὶ πολλῶν ὀλιγοχρόνιον τὴν κτῆσιν ἔχοντες (ἡ γὰρ πρόφασις τῆς ἀγνείας τῦφον μέγαν αὐτοῖς περιτί- 25 θησιν), ἐπὰν δὲ δίκαις καὶ μόχθοις καὶ ἐναντιώμασι περιπέσωσιν, αἱροῦνται οὐ μόνον τῆς κενοδόξου κληρονομίας ἀπαλλαγῆναι ἀλλὰ καὶ ὧν ἡδέως ἐκέκτηντο διὰ τὸν φθόνον καὶ τὴν μέριμναν, τὸν αὐτὸν τρόπον καὶ οἱ πολλαῖς ὕλαις συνταγμάτων ἐνδιατρίψαντες πολυχρονίαν νόσον μὴ θεραπεύσαντες προσαπώλεσαν καὶ τὸν νοῦν καὶ τὴν προϋ- 30 πάρχουσαν παιδείαν καὶ τὴν πρᾶξιν. ἐγὼ δὲ εἰ καὶ φαντασίᾳ λόγων ἢ πλήθει βίβλων οὐ περιπεφρούρημαι, ἀλλ' οὖν γε τῇ συντομίᾳ καὶ ἀληθείᾳ συγκεκόσμημαι· ὥστε τοὺς κληρονόμους ἅτερ δίκης καὶ φθόνου καρπώσασθαι, ἐφ' ὅσον χρόνον διαμένουσι, τοὺς μὲν προσίοντας μετὰ πόνου καὶ ἀκριβείας πολλὰ τῶν ἀποτελεσμάτων, <τοὺς> δὲ 35 ἀκροθιγῶς ἢ ἀκολάστως ὀλίγα, πλὴν περισσότερα καὶ μείζονα τῶν διὰ

7 formula notissima. 16 εἰσ^τ^οῦ V. 17 οὐδὲ V. 21 sanumne αἰώνια? κατέλειπον V^a^. 24 fort. πολλῶν ἁ. καὶ ὀλίγων ὀλ. " multa quidem attrectant, sed pauca accipiunt ac ne haec quidem in longum tempus ". 25 ἐχόντων V. fort. ἀγνοίας (idem Us.) 28 hoc quoque simile claudicat. 34 " quam diu libris meis vacant ". 35-36 δὲ ἀκροθιγῶς] δἰακροθίγως V. 36 ἀκολάστους V.

considers the ascent tireless and unwearying and worships with pleasure, imagining himself to be conversing with the heavenly gods — in the same way also those who obey our precepts. I adjure them by the sacred circle of the Sun and the irregular courses of the Moon and the powers of the remaining stars and the circle of the twelve Zodiac signs to keep these things in secret and not to impart them to the uneducated or uninitiated, and to render honor and remembrance to the one who introduced them. For those who keep their oath, may it go well and may the gods set forth be propitious; for those who swear falsely, the contrary.

FROM CHAPTER VII, 3. **F. 102.**

That the majority of the stars, or indeed all of them, are capable of acting simultaneously toward their effects can be understood from the following. We find in the cosmic condition of the earth, on every day and every hour, events coming to pass, such as births, deaths, inheritances, glories, downfalls, injuries, sufferings, and the rest — all the good and ill things that are bound up with human life. For the universe, revolving spherically and sending the emanations of the stars into the heaven, brings nothing to pass that is inactive or idle, but at every inclination of a moment introduces many new things into life, which each person endures now in one way, now in another, and so fulfills the purpose of fate. Many therefore who have devoted themselves to such matters have compiled many books and many doctrines; and yet all of them have left behind for mankind great and numerous eternal narratives.Just as those who are rich in imagination but deeply in debt leave much to their heirs, who at first receive it gladly, having laid hold of a little and possessing much for a short time (for the pretext of purity cloaks them in great vanity), but when they fall into lawsuits, toils, and adversities choose not only to be rid of the vainglorious inheritance but also of what they had happily possessed on account of envy and anxiety — in the same way, those who have lingered over the abundant material of treatises, without curing a long-standing disease, have also lost both their mind and their previously acquired learning and practice. I, however, even if I am not fortified by a show of words or a multitude of books, am nonetheless adorned with conciseness and truth; so that my heirs may reap the fruit without litigation or envy, for as long as they endure — those who approach with effort and care reaping much of the results, and those who approach superficially or carelessly reaping little, yet still more and greater than those through

7 formula notissima. 16 if n. 17 n. 21 sanumne eternal remainder ga24 fort. many a. and a few * multa quidem attractant, sedn24 fort. many a. and a few * multa quidem attractant, sednpauca accipiunt ac ne haec quidem in longum tempus . 25 ἐχόντο V. fort.nagnoias (idem Us.) 28 hoc quoque simile claudicat. 34 * quam diu libris meisnvacant "'35-36 δὲ akrothigos] diakrothigos N. 36 akolastous G.

μοχθηρίας καὶ πολυχρονιόνητος ἑτέραις αἱρέσεσιν ἐσχολακότων. ἐπεὶ οὖν αὐτὸς θησαυροῦ μηνυτὴς ἐγενόμην καὶ οὐ μόνον τοὺς παραφυλάσσοντας τόπους ἐμήνυσα, ἀλλὰ καί τινα τῶν ἀποκειμένων ἐφώτισα, συνεπινοεῖν [δὲ] δεῖ καὶ τοὺς ἐντυγχάνοντας, ὅπως κατὰ βάθους
5 ὀρύττοντες τὰ μυστικῶς κατακεχωσμένα ἀνεύρωσιν. δεῖ μέντοι καὶ τὸν ἀπογραψάμενον τῇ ἐμῇ αἱρέσει προγικώσκειν τὸ ἴδιον διάθεμα ὁποίαν δὴ ὑπόστασιν κέκτηται, καὶ κατὰ τοὺς πρακτικοὺς χρόνους ἐπιβάλλεσθαι τοῖς ἀποτελέσμασιν, ἵνα καὶ ὠφελείας ἢ μαρτυρίας τύχῃ· ἐὰν δὲ κακοποιὸς <τοῖς> χρόνοις ἐπιβάληται, ἀποτυχὼν δι' ἄγνοιαν ἢ
10 παραλιπών τινα τόπον μέμψεται τὴν ἀγωγήν. ἀλλ' ὅμως, ἐὰν μετὰ ἀκριβείας τις ζητῇ, οὐ διαψευσθήσεται τῆς δωρεᾶς ἢ καὶ τοσαύτης τιμῆς καταξιωθήσεται, ὅσην οἱ τῶν καιροφίλων τις ἐδήλου κατὰ τὴν τῆς γενέσεως ὑπόστασιν. ταῦτα δὲ ἐν τοῖς ἐμαυτοῦ πεπειρακὼς ἐδήλωσα· ὥστε οὐ δεῖ μέμφεσθαι τοὺς χρόνους οὔτε ἐμαυτῷ οὔτε τῇ
15 προγνώσει, ἀλλὰ καταμαθόντα τὸ μέγεθος τῆς ἑαυτοῦ γενέσεως συστρατεύεσθαι τοῖς καιροῖς γενναίως καὶ ἀλύπως (οὐδὲν γὰρ ἀνύει μοχθηρῶς διάγων καὶ ἑτέρων τύχαις ἐξισοῦσθαι βουλόμενος ἑαυτόν), ἔχειν δὲ κατὰ νοῦν τὸ τοιοῦτον·

ἄγου δέ μ' ὦ Ζεῦ καὶ σύ γ' ἡ πεπρωμένη,
20 ὅποι ποθ' ὑμῖν εἰμι διατεταγμένος·
ὡς ἕψομαί γ' ἄοκνος. ἂν δὲ μὴ θέλω,
κακὸς γενόμενος αὐτὸ τοῦτο πείσομαι

καὶ τό·

γινομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ

25 καὶ·

μοῖραν δ' οὔτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν.

## VII, 4. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς τὸν κλῆρον τῆς τύχης καὶ τὸν τούτου κύριον.

Πότερον οἱ παλαιοὶ τὴν ἐνέργειαν τῆς προγνώσεως ἐπιστάμενοι διὰ
30 τὸ μεγαλαυχὲς καὶ ἀνθρωπίνῃ φύσει δυσέφικτον φθόνῳ ἐνεχθέντες ἀπέκρυψαν ἢ μὴ καταλαμβανόμενοι, ἅπερ ἡ φύσις διήρθρωσε καὶ ἐνομοθέτησε καὶ ἀνάγκῃ περικλείσασα ἀφθόνως ἀνθρώποις ἐδωρήσατο, ὅμως ᾐνίξαντο, οὐκ ἔχω λέγειν. οὐδὲν γάρ μοι δοκεῖ τῶν ἐν κόσμῳ καλλίστων στοιχείων καὶ πλείστων καὶ μεγάλων δημιουργημά-
35 των ὑπὸ τοῦ θεοῦ ἐφθονημένον ἀνθρώποις πρὸς καιρικὴν χρῆσιν· οὐδὲ γὰρ ἂν προέδειξε τὸ θεῖον μὴ βουληθὲν παρέχειν. ἀλλ' ἐκεῖνοι μὲν

3 an ἐναποκ.? 5 ὀρύττοντας V. 7 δὴ] δῖ V ex corr. 9 κακοποιοῖς V. 12 οἱ] ἡ V. 13 debebat πεπειραμένος. 19 Cleanth., fr. 527 (supra p. 41, 7). σύ χ' ἡ V· 22 κακῶς V. 23 τῷ V^a. 24 Iliad., Υ 128; cf. Ω 210, η 198. 26 Iliad., Ζ 488. 31 ἢ] οἱ ut vid. V. 33 ὁμοίως V. ἠνοίξαντο (η ex οι?) V^a. 34 κάλλιστον στοιχεῖον V. 35 ἐφνονημένον V.

of wickedness and long duration, who have devoted themselves to other sects. Since, therefore, I myself became the revealer of a treasure and not only pointed out the places that guard it, but also brought some of the stored contents to light, those who encounter it must join in the inquiry, so that by digging deep they may discover what has been mystically buried. Yet it is also necessary for one who has enrolled in my sect to know in advance the particular disposition of his own nativity — what kind of constitution it possesses — and during the active periods to apply himself to the outcomes, so that he may obtain benefit or testimony. But if a malefic planet intervenes in those periods, failing through ignorance or overlooking some place, he will find fault with the method. Nevertheless, if one seeks with precision, he will not be deceived of the gift, nor will he be deemed worthy of so great an honor as one of the devotees of favorable times indicated according to the constitution of the nativity. These things I have set forth from my own experience; and so one must not find fault with the times, neither with myself nor with the foreknowledge, but having learned the magnitude of one's own nativity, one must campaign alongside the times nobly and without distress (for one who lives miserably and wishes to make himself equal to the fortunes of others accomplishes nothing), and must keep the following in mind:

Lead me, O Zeus, and you too, O Destiny,
20 whithersoever I am appointed by you;
for I will follow without hesitation, but if I am unwilling,
being made wicked, I shall suffer this very thing.
and the
spun upon the thread at his birth, when his mother bore him.
25 And
And I say that no man has ever escaped his appointed fate.

VII, 4. A method concerning the periods of life in relation to the Lot of Fortune and its ruler.

Whether the ancients, knowing the power of foreknowledge, concealed it out of envy on account of its grandeur and the difficulty of its attainment by human nature, or whether they hinted at what nature has articulated and ordained and necessity has enclosed and generously bestowed upon men without being fully comprehended, I cannot say. For it does not seem to me that any of the most beautiful elements in the universe and the most numerous and great works created by God have been grudged to men for their timely use; for the divine would not have revealed it if it had not wished to provide it. But those men indeed

3 perhaps ἐναποκ.? 5 ὀρύττοντας V. 7 δή] δι V ex corr. 9 κακοποιοῖς Γ. 12 οἱ] ή V. 13 should have been πεπειραμένος. 19 Cleanth., fr. 527 (supra p. 41, 7). σύ γ' ή ν. 22 badly V. 23 τῷ c'. 21 Iliad., Y 128; cf. 210, ω 198.n31 h] of ut vid. 26 Iliad.. Z 488. V. 33 likewise V. Opened (η ex οι ) c'.nχεῖον C.n35 34 ideally at ἐφνονημένον V.

ὡς ἠθέλησαν ἢ ὡς ἠδυνήθησαν· διὸ καὶ τὸ κάτω κεφάλαιον αὐτῶν μνημονεύων θαυμάζω τὴν γνώμην σκολιάν τε καὶ δυσθήρατον. ἐγὼ δὲ ὅσα ποτὲ μὲν εὗρον διὰ πείρας προέδειξα, ὅσα δὲ καὶ ἐν τῷ μεταξὺ χρόνῳ ἐπεξεῦρον, οὐκ ἐβουλήθην ἀποκρύψαι διὰ τὸ παράδοξον τῶν πολλῶν ἀποτελεσμάτων, ἀγαθῶν τε καὶ φαύλων, ἐν ὀλίγῳ χρόνῳ γενομένων ἢ καὶ ἐπὶ τοῖς αὐτοῖς ἐπιμενόντων· ἡ δὲ ὑποκειμένη ὑποδιαίρεσις διδάξει τοὺς φιλομαθεῖς· ταύτην γὰρ προκρίνας μὲν πασῶν καὶ συγκοσμῆσαι βουλόμενος ἀλλεπαλλήλως κατὰ τὴν λεπτομέρειαν διασαφήσω. ἡ γὰρ πλατικὴ θεωρία ἀμαυροτάτην τάξιν ἔχουσα διὰ τὴν ἀκόλαστον τῶν ἐντυγχανόντων γνώμην ἐλέγχεται ῥᾳδίως. μὴ ὑπολάβῃ δέ τις διὰ τὸ ποικίλον καὶ πολυμερὲς τεχνικὸν ὑπάρχειν τὸν λόγον, ἀλλ' ἐκθειάζειν τὴν φύσιν· πολλοὶ μὲν γὰρ πολλὰς αἱρέσεις διαγραψάμενοι οὐδεμίαν βεβαίαν συνέταξαν.

Τοιγαροῦν ἐπὶ τὰ προκείμενα βαδιστέον. οἱ μὲν οὖν θανατικοὶ κλιμακτῆρες καταληπτέοι ἔσονται, καθὼς ἐν τῷ περὶ χρόνων ζωῆς προέταξα καὶ νῦν δὲ ἐν τούτῳ ἀκριβέστερον δηλώσω. ἐκ τριῶν ὅρων συνεστώτων τῶν χρόνων, ἐλαχίστου μέσου καὶ μεγίστου, τὴν σύγκρασιν οὕτως ἀνεῦρον· ἐκ τοῦ κλήρου τῆς τύχης καὶ τοῦ οἰκοδεσπότου λογιζόμενος τὰς περιόδους τῶν ἀστέρων καὶ τὰς ἀναφορὰς τῶν ζῳδίων, πρῶτον ὥρας εἶτα ἡμέρας εἶτα μῆνας εἶτα ἔτη, ἢ ὧν μὲν ὥρας ὧν δὲ ἡμέρας ὧν δὲ μῆνας ὧν δὲ ἐνιαυτούς, κατὰ τοὺς ἐπικέντρους καὶ ἀνατολικοὺς ἀστέρας καὶ τὰ οἰκεῖα σχήματα ἡμέρας εἶτα μῆνας εἶτα τὰς περιόδους. ἐπὶ μὲν γὰρ τῶν ἤδη τὴν ἡλικίαν προβεβηκότων δυνατὸν τὰς περιόδους καὶ τὰς ἀναφορὰς μερίζειν, ἐπὶ δὲ τῶν νηπίων ἀπὸ τῶν ἐλαχίστων ἀρξάμενος.

Ἔστω δὲ ἐπὶ ὑποδείγματος Ἥλιος Ἀφροδίτῃ Ὑδροχόῳ, Σελήνη Ζεὺς ἀρχαῖς Κριοῦ, Κρόνος Κριῷ, Ἄρης Τοξότῃ, Ἑρμῆς Αἰγόκερῳ, ὡροσκόπος Σκορπίῳ, κλῆρος τύχης Ζυγῷ, κλίμα ς'. οἱ μερίζοντες οὗτοι· Ἀφροδίτη διὰ τὸν Ζυγόν, Κρόνος διὰ τὸ τὴν Ἀφροδίτην εἶναι Ὑδροχόῳ, Ἄρης διὰ τὸ τὸν Κρόνον Κριῷ εἶναι. ἐλογισάμην οὖν κατά τε τὰς περιόδους καὶ τὰς ἀναφορὰς πρῶτον ὥρας εἶτα ἡμέρας εἶτα μῆνας οὕτως· ἔλαβον τοῦ Ζυγοῦ ἡμέρας η' καὶ ὥρας η' καὶ πάλιν τοῦ Ζυγοῦ ἀναφορὰς κλίματος ς' ὥρας γ', καὶ ἐπεὶ Ἀφροδίτη Ὑδροχόῳ ἐστίν, ἔλαβον Κρόνου ὥρας νζ', καὶ πάλιν ἐπεὶ ὁ Κρόνος ἐν τῷ Κριῷ ἐστιν, ἔλαβον Ἄρεως ὥρας ιε'· γίνονται ἐπὶ τὸ αὐτὸ ἡμέραι η' καὶ ὧραι ρκγ', αἵ εἰσιν ἡμέραι ε' ὧραι γ'· γίνονται αἱ πᾶσαι ἡμέραι ιγ' ὧραι γ'· ἔζησεν ἡμέρας ιγ' ὥρας γ'.

Ἄλλη. Ἥλιος Ἀφροδίτῃ Ἑρμῆς Καρκίνῳ, Σελήνη Αἰγόκερῳ, Κρόνος Σκορπίῳ, Ζεὺς Ὑδροχόῳ, Ἄρης Λέοντι, ὡροσκόπος Ταύρῳ, κλῆρος

1 καὶ] κατὰ Us. 3 προσέδειξα V. 6 nempe γινομένων. 7 διαίρεσις V². μὲν absurdum. 9 διασαφήσει V, corr. Us. 21 nempe <ἢ> κατὰ. 24 δυνατοὶ V. 25 nempe ἀρξαμένους, fort. manca oratio. 29 τὸ] τὸν V². 33 fort. κγ' V.

as they wished or as they were able; and so when I recall their underlying principle I marvel at their opinion, which is crooked and hard to track down. But I, whatever I once discovered through experience I set forth in advance, and whatever I further discovered in the intervening time I was unwilling to conceal, on account of the remarkable nature of the many outcomes, both good and bad, that came to pass in a short time or continued in the same circumstances; the underlying subdivision set out below will instruct those who love learning; for having preferred it above all others and wishing to set it in order, I will explain it in succession according to its detail. For the broad theoretical approach, holding a most obscure rank, is easily refuted on account of the undisciplined judgment of those who encounter it; let no one suppose that the discourse is technical on account of its variety and many parts, but rather that it glorifies nature; for many have sketched out many sects and have composed not one that is reliable.

Therefore, we must proceed to the matters at hand. The deadly climacteric periods are to be determined as I previously set forth in the treatise on the durations of life, and now I will explain more precisely in this work. With the periods of time composed of three terms — minimum, middle, and maximum — I discovered the combination as follows: calculating from the Lot of Fortune and its ruler the periods of the stars and the ascensions of the signs — first hours, then days, then months, then years, or for some hours, for others days, for others months, for others years — according to the angular and oriental stars and their proper configurations, then days, then months, then the periods. For in the case of those already advanced in age it is possible to distribute the periods and ascensions, but in the case of infants, beginning from the smallest values. 25

Let there be as an example: Sun and Venus in Aquarius, Moon and Jupiter at the beginning of Aries, Saturn in Aries, Mars in Sagittarius, Mercury in Capricorn, the Ascendant in Scorpio, the Lot of Fortune in Libra, clime 6. The distributors are as follows: Venus on account of Libra, Saturn because Venus is in Aquarius, Mars because Saturn is in Aries. I therefore calculated according to both the periods and the ascensions, first hours, then days, then months, as follows: I took for Libra 8 days and 8 hours, and again for Libra the ascensions of clime 4, 3 hours; and since Venus is in Aquarius, I took for Saturn 57 hours; and again since Saturn is in Aries, I took for Mars 15 hours. The total comes to 8 days and 123 hours, which equal 5 days and 3 hours; the grand total is 13 days and 3 hours. The native lived 13 days and 3 hours.

Another. Sun Venus Mercury in Cancer, Moon in Capricorn, Saturn in Scorpio, Jupiter in Aquarius, Mars in Leo, horoscope in Taurus, lot

1 and] according to Us. 3 I showed V. 6 nempe of events. 7 divisions ge mennabsurdum. 9 declare V, corr. Us. 21 nempe <> vs. 24 strong V.n25 nempe lifted up, fort. manca oratio. 29 TO] TOV V. 33 fort. Mrs. V.

τύχης Σκορπίῳ, ὁ κύριος Λέοντι. ὁ τούτου κύριος Καρκίνῳ τὰς ὥρας καὶ τὰς ἡμέρας τῶν τε ἀστέρων καὶ τῶν ζῳδίων παρεληλύθει· διὰ τοῦτο οὖν τρίτῳ τόπῳ μῆνας ἐλογισάμην· Ἄρεως μῆνες ξς' καὶ ιε' καὶ Ἡλίου τοῦ ἐν Καρκίνῳ μῆνες κε'· γίνονται μῆνες ρς', οἵ εἰσιν ἔτη η' μῆνες ι'. Ταύτας προεθέμην τὰς γενέσεις. προσκοπεῖν οὖν χρὴ τοὺς οἰκοδεσπότας καὶ τοὺς τόπους, μὴ ὑπὸ τῶν κακοποιῶν διακατέχονται ἢ ἐναντιοῦνται ἢ παρ' αἵρεσιν τύχωσι, καὶ τὰς λοιπὰς παραγγελίας.

Ἄλλη. Ἥλιος Ἑρμῆς Ὑδροχόῳ, Σελήνη Ταύρῳ, Κρόνος Τοξότῃ, Ζεὺς Κριῷ, Ἄρης Αἰγόκερῳ, Ἀφροδίτη ὡροσκόπος Ἰχθύσι, κλίμα ς', κλῆρος τύχης Διδύμοις. ἔλαβον Ἑρμοῦ μῆνας ος', καὶ ἐπεὶ Ἑρμῆς ἐν Ὑδροχόῳ ἐστίν, ἔλαβον τοῦ Ὑδροχόου τὴν ἀναφορὰν μῆνας κγ' καὶ Κρόνου ἐν Τοξότῃ ὄντος τοῦ Τοξότου μῆνας λγ'· γίνονται οἱ πάντες μῆνες ρλβ', ἃ γίνεται ἔτη ια'· τοσούτων ἐτελεύτα. τὰς δὲ λεπτομερεῖς ἡμέρας καὶ σταλαγμιαίας ὥρας ἀπὸ τῆς ἑκάστου ἀστέρος περιόδου τὸ ιβ' λαμβάνοντες εὑρήσομεν.

Συμμερίζουσι δὲ οἱ ἀστέρες ἀλλήλοις οἰκείως κείμενοι καὶ τῆς αἱρέσεως ὄντες. οἷον Ἥλιος Ἑρμῆς Καρκίνῳ, Σελήνη Ἄρης Ζυγῷ, Κρόνος Ἀφροδίτη Λέοντι, Ζεὺς Τοξότῃ, ὡροσκόπος Αἰγόκερῳ, κλίμα ς', ὁ κλῆρος τῆς τύχης Τοξότῃ. τούτου <ὁ> κύριος Ζεὺς ἐπίκειται τῷ κλήρῳ· ἐμέρισεν οὖν τὴν ἀναφορὰν τοῦ Τοξότου ἔτη λγ' καὶ τὴν ἰδίαν περίοδον ἔτη ιβ'· γίνεται ἔτη με'. τούτῳ οὖν τρίγωνος Κρόνος ὑπάρχων συνεμέρισε τῆς ἰδίας περιόδου μῆνας νζ'· γίνεται ἔτη ἔγγιστα ν'· ἐν τούτῳ καὶ ἐτελεύτα. εἰ δέ τις λογίσηται καὶ τῆς τοῦ Λέοντος ἀναφορᾶς μῆνας λη' καὶ Ἡλίου μῆνας ιθ', τοσούτους μῆνας συνάξει.

Αὗται αἱ γενέσεις δεδοκιμασμέναι ἐξ αὐτοψίας πρόκειντα. εἰ δέ τις ἐξ ἀκοῆς θέλει δοκιμάζειν λαβὼν γένεσιν, διαψευσθήσεται τὴν ἀγωγήν. καὶ ἕτεροι δὲ κλιμακτῆρες σημαίνονται, ὁπόταν κακοποιοῦ σχήματος καὶ μαρτυρίας χρόνος συνδράμῃ· ὁ δὲ αὐτὸς λόγος καὶ περὶ τοῦ ὡροσκόπου καὶ τοῦ τούτου κυρίου, ὁπόταν κατὰ διαδοχὴν ἢ ἀντιπαραχώρησιν οἱ ἀστέρες τύχωσι μὴ χρηματίζοντος τοῦ κλήρου τῆς τύχης ἢ τοῦ οἰκοδεσπότου.

## E CAPITE VIII, 5. — F. 105.

Τοὺς οὖν μάλιστα βουλομένους πᾶσαν αἵρεσιν μεθοδικὴν *** προσέχειν, ἐπειδὴ ἕκαστος τῶν συνταγματογράφων ἰδίως καὶ ποικίλως τὰς αἱρέσεις πραγματευσάμενος ἀποκρύφως καὶ ἐφθονημένως τὰς ἐπιλύσεις μὴ ἐκθέμενος εἴασεν, ἐγὼ δὲ διὰ πολλοῦ πόνου καὶ πολλῆς πείρας

1 Leonis dominus Sol, qui in Cancro est i. e. tertio loco; sequentia fort. lacunosa. 22 μῆνες V. 24 i. e. sic quoque 38 + 19 efficiunt 57 menses (possis τοὺς αὐτοὺς). 28 fort. <ὁ> χρόνος. 33 fuit fere ἐκμανθάνειν ἀεὶ ἐμαυτῷ προσέχειν. 34 συνταγμάτων V. 35 sq. structura turbata, possis <πλανᾶσθαι τοὺς ἐντυγχάνοντας> εἴασεν.

of fortune in Scorpio, the lord in Leo. Its lord in Cancer had passed through the hours and the days of both the stars and the signs of the zodiac; for this reason, therefore, I reckoned months in the third place: months of Mars 65 and 15, and months of the Sun in Cancer 25; the total comes to 106 months, which are 8 years and 10 months. These are the nativities I set forth. One must therefore examine the house-rulers and the places, whether they are held down by malefics, or are in opposition, or fall contrary to sect, and the remaining precepts.

Another. Sun Mercury in Aquarius, Moon in Taurus, Saturn in Sagittarius, Jupiter in Aries, Mars in Capricorn, Venus horoscope in Pisces, clime 6, lot of fortune in Gemini. I took the months of Mercury, 66, and since Mercury is in Aquarius, I took the rising time of Aquarius, 23 months, and since Saturn is in Sagittarius, the months of Sagittarius, 33; the total comes to 132 months, which makes 11 years — at that age he died. The detailed days and the drop-like hours we shall find by taking the 12th part of the period of each star.

The stars, when favorably positioned with respect to one another and belonging to the same sect, participate together. For example: the Sun and Mercury in Cancer, the Moon and Mars in Libra, Saturn and Venus in Leo, Jupiter in Sagittarius, the Ascendant in Capricorn, the 6th climate, and the Lot of Fortune in Sagittarius. Its lord, Jupiter, is placed upon the 20 Lot; therefore it contributed the ascensional time of Sagittarius, 33 years, and its own period, 12 years; that makes 45 years. Saturn, being in trine to this, contributed 57 months of its own period; that makes approximately 50 years; and at this point he died. If one also counts 38 months of the ascension of Leo and 19 months of the Sun, one will arrive at that many months.

25 These nativities, verified by autopsy, are set forth. But if anyone wishes to test by hearsay, taking a nativity, he will be deceived in his method. Other critical years are also indicated whenever the time of a malefic's configuration and testimony coincides; and the same reasoning applies to the Ascendant and its lord, whenever the stars succeed one another by succession or antichthon 30 while the Lot of Fortune or its house-ruler is not in operation.

FROM CHAPTER VIII, 5. ☛ F. 105.

Those, therefore, who especially wish to follow every methodical sect *** to pay attention, since each of the writers of treatises, having dealt with the sects in their own particular and varied ways, left the solutions concealed and withheld without setting them forth, whereas I, through great labor and much experience

1 The lord of Leo is the Sun, which is in Cancer, i.e. in the third place; what follows is perhaps lacunose. 22 months V. 24 i.e. thus also 38 + 19 make 57 months (one might read τοὺς αὐτούς). 28 fork <8> χρόνος. 33 it was nearly ἐκμανθάνειν ἀξιῷ ἐμαυτῷ προσέχειν. 34 συνταγμάτων V. 35 sq. the structure is disturbed; one might read <πλανάσθαι τοὺς ἐντυγχάνοντας> εἴασεν.

ζητήσας προέταξα. τοῦτο δέ μοι δοκεῖ μέγιστον, τὸ ἐξελέγξαι ἀλλοτρίας ἐνθυμήσεις μυστικῶς κατακεχωσμένας, ἐπεὶ καὶ αὐτὸς πολλὰς δυνάμεις διὰ πολλῶν λόγων ὕλης δυνάμενος συντάξαι οὐκ ἠβουλήθην ὅμοιον ἑαυτὸν ἀποδεῖξαι τοῖς ματαιολόγοις· γελοῖον γὰρ ἂν εἴη ἐνάρχεσθαι κατά τινων λέγειν μὴ ἐπιγνόντα πρότερον τὸ ἴδιον ἁμάρτημα. ὅθεν ἐὰν πλειστάκις περὶ τῆς ἐμῆς ἀφθονίας καὶ ἁπλότητος ὑπομιμνήσκω, συγγνωστέος ὁ λόγος· ἔπαθον γὰρ πολλὰ καὶ πολὺν πόνον ἐπηνεγκάμην καὶ ὑπὸ πολλῶν ἐβουκολήθην καὶ τὰ δοκοῦντά μοι ἀπερείσια χρήματα ἐξανάλωσα πειθόμενος γόησι καὶ πλεονέκταις ἀνθρώποις. ἀλλ' ὅμως διὰ τῆς ἐμῆς ἐγκρατείας καὶ φιλομαθείας περιεγενόμην τῶν αἱρέσεων· ἃς οὐ μόνον οἱ ἐντυγχάνοντες καὶ ἐπιγνόντες τὸ ἀκριβὲς μεθ' ἡδονῆς καθ' ἡμῶν εἰσοίσουσι ἔπαινον, ἀλλὰ καί τινες διὰ τὸ ἀφελὲς ἐπιφθονήσουσι καὶ κακολογήσουσιν ἐπαρασάμενοι διὰ τὴν τῶν μυστικῶν καὶ ἀποκρύφων φωταγωγίαν ἢ καὶ ἐκκόψουσί τινας αἱρέσεις ἐκ τῆς ἐμῆς συντάξεως. πρὸς τοὺς τοιούτους οὖν ἀρὰς ἐθέμην δείξας ἃ οἶμαι αὐτοὺς πείσεσθαι.

Οἱ οὖν ἐντυγχάνοντες ταῖς ὑφ' ἡμῶν συντεταγμέναις βίβλοις πάσας αἱρέσεις διελεγχούσαις μὴ λεγέτωσαν· αὕτη μέν ἐστιν τοῦ βασιλέως, ἑτέρα δὲ Πετοσίρεως, ἄλλη δὲ Κριτοδήμου καὶ τῶν λοιπῶν, ἀλλ' ἰδέτωσαν ὅτι ἐκεῖνοι μὲν προθέμενοι κωφῶς καὶ κατεζητημένως ἀνυπόστατον τὴν ἐπιστήμην κατέδειξαν, ἡμεῖς δὲ τὰς ἐπιλύσεις ποιησάμενοι οὐ μόνον θνήσκουσαν τὴν αἵρεσιν ἀνερρώσαμεν, ἀλλὰ καὶ ἑαυτῶν δόξαν κατεψηφισάμεθα καὶ ἑτέρους δὲ ἀξίους ἐμυσταγωγήσαμεν, οὐ χρημάτων προτροπῇ θελχθέντες ἀλλὰ φιλομαθεῖς καὶ ἐπιθυμητὰς ἐπιγνόντες· καὶ γὰρ αὐτοὶ τοιούτῳ χαρακτῆρι αἱρέσεως ἐχαλιναγωγήθημεν.

Ἔστω οὖν ὁ λόγος ἡμῖν πάλιν εἰς τὸν περὶ χρόνων ζωῆς τόπον. πᾶσαι μὲν οὖν αἱ προσυντεταγμέναι ἀγωγαὶ κατ' ἰδίαν αἵρεσιν ἀκριβεῖς καὶ δεδοκιμασμέναι, καὶ αὕτη δὲ δοκιμαστὴ καὶ θαυμαστὴ τριζῳδία. περιέχει δὲ οὕτως. μαθὼν ἀκριβῶς τὴν σεληνιακὴν καὶ ἡλιακὴν μοῖραν πρὸς τὴν ὡροσκοποῦσαν τῆς γενέσεως εἰσέρχομαι εἰς τὸ ὑποκείμενον ὄργανον καὶ κατὰ τὸν ὑποταχθησόμενον τρόπον ἐπιγνοὺς τὸν λήγοντα τῆς τριζῳδίας τόπον ἐκ τῆς ἡλιακῆς μοίρας ἔρχομαι ἐπὶ τὸ ὡροσκοποῦν ζῴδιον καὶ ἐπιγνούς, κατὰ πόστης μοίρας τυγχάνει, ἐκτίθεμαι τοῦτον ἡλιακὸν γνώμονα. εἶτα ὁμοίως καὶ εἰς τὸ τῆς Σελήνης ζῴδιον παράκειται καὶ εἰς ἐκεῖνο εἰσενέγκας τὰς τοῦ ἡλιακοῦ γνώμονος μοίρας πάλιν ὁρᾷς, τίνος τόπος ζῳδίου τυγχάνει· κἀκεῖνο εἰσενέγκας εἰς τὸ

2 ἐπὶ V. 3 δυνάμεις scribit pro ἀγωγάς, μεθόδους. 6–7 ὑπομιμνήσθω συγγνωστέως V. 10 ἐγκρατίας V. 11 possis αἷς vel ὥστε. 12 ἔπενον V. 16 ἃ| ἃς V, quo servato possis δεινάς. 17 συντεταγμένοις V. 18 διελεγχούσης V. 20 ὅτοι V. 25 χαρακτὴρ νεμέσεως V. 27 εἰς] ἐκ V. 28 προσυντεταγαμέναι V. 29 δοκιμαστικὴ καὶ θαυμαστικὴ V. 31 εἰσέρχομεν V. 32 ὑπὸ χθησόμενον V. 37 ὁρᾷς] θεωρᾶς V, sequentia sana esse non praesto.

Having inquired, I set it forth in advance. But this seems to me the greatest thing: to expose alien thoughts secretly buried away, since even I myself, though capable of compiling many powers through many discourses of material, was unwilling to show myself similar to those who speak vainly; for it would be ridiculous to begin speaking against certain people without first recognizing one's own error. 5 Wherefore, if I remind you most frequently of my generosity and simplicity, the account deserves pardon; for I suffered much and bore great toil, and was deceived by many, and spent what seemed to me an enormous sum of money, being persuaded by charlatans and greedy men. But nevertheless, through my self-control and love of learning, I prevailed over the sects; 10 those who encounter this work and recognize its precision will bring praise upon us with pleasure, but some, on account of its plainness, will envy and speak ill, having invoked curses because of the illumination of the mystical and hidden matters, or will even cut out certain doctrines from my compilation. Against such persons, therefore, 15 I have set down curses, having shown what I believe they will suffer.

Therefore, let those who come across the books compiled by us, which refute all sects, not say: this one belongs to the King, another to Petosiris, another to Critodemus and the rest; but let them see that those men, having set forth their knowledge obscurely and with great elaboration, rendered the science untenable, whereas we, by providing solutions, not only revived the sect when it was dying, but also cast a vote for our own reputation and initiated others worthy of it into the mysteries, not being seduced by the inducement of money but recognizing them as lovers of learning and eager seekers; for we ourselves were also bridled by such a character of sect,

Let our discourse return once more to the topic concerning the length of life. All the methods previously set forth are accurate and proven, each according to its own system, and this tri-zodiacal method too is proven and admirable. It proceeds as follows. Having carefully determined the degree of the Moon and the Sun in relation to the ascending sign of the nativity, I enter the instrument set out below, and having ascertained in the manner to be described below the terminal place of the tri-zodiacal scheme from the solar degree, I proceed to the ascending zodiac sign and, having determined at which degree it happens to fall, I set this down as the solar indicator. Then likewise with respect to the sign of the Moon, which lies alongside, and having entered into that sign the degrees of the solar indicator, I look again at which zodiacal place it falls; and having entered that into the

2 ἐπὶ V. 3 δυνάμεις scribit pro αγωγάς, μεθόδους. 6-7 ὑπομιμνήσθω συγγνωστέως V. 10 ἐγκρατίας V. 11 possis als vel ὥστε. 12 έπενον V. 16 &) &ς ν, quo servato possis δεινάς. 17 συντεταγμένοις V. 18 διελεγχούσης V. 20 ὅτοι V. 25 χαρακτὴρ νεμέσεως V. 27 εἰς] ἐκ V. 28 προσυντεταγμέναι V. 29 dokimαστικὴ καὶ θαυμαστική V. 31 εἰσέρχομεν V. 32 ὑπὸ χθησόμενον V. 37 ὁρᾷς] dewpâς V, sequentia sana esse non praesto.

ὡροσκοποῦν ζῳδιον ἡγοῦμαι σεληνιακὸν γνώμονα καὶ συγκρίνω, πότερον ὁ ἡλιακὸς ὑπερέχει ἢ ὁ σεληνιακός. ἐὰν μὲν γὰρ ὁ τοῦ Ἡλίου προάγῃ, πρόσθεσιν ἡ ὥρα ἔχει τῶν ἀνὰ μέσον ζῳδίων· ἐὰν δὲ ὁ τῆς Σελήνης, ἀφαίρεσιν. οὗτος γάρ ἐστιν ἀναγκαστικὸς καὶ φυσικός ὡροσκόπος· ὅθεν μή τις ξενισθῇ, ἐὰν ἐν ἄλλῳ ζῳδίῳ ὑπονοῶν εἶναι τὸν ὡροσκόπον ἐν ἑτέρῳ εὕρῃ. μετὰ δὲ τὴν πρόσθεσιν ἢ ἀφαίρεσιν ἐπιγνοὺς, πόσων μοιρῶν ὁ ὡροσκόπος ἐστίν, εἰσελθὼν εἰς τὰς <τῆς> τριζῳδίας ἀναφορὰς σκοπῶ, πόσα ἔτη παράκεινται τῇ εὑρεθείσῃ μοίρᾳ κατὰ τὸ κλίμα καὶ ἀποφαίνομαι· παραπεσούσης δὲ μιᾶς ἢ καὶ δευτέρας μοίρας ἡλιακῆς ἤτοι σεληνιακῆς ἢ καὶ τῆς ὡροσκοπικῆς ἀσύμφωνα τὰ πράγματα κριθήσεται.

Εἰ δέ τις βούλοιτο ἐλέγχειν, ἀναδραμὼν μίαν ἢ καὶ δύο μοίρας ἢ καὶ ἐπιπροσθεὶς τῇ ἡλιακῇ ἢ σεληνιακῇ, ἐάνπερ δοκῇ πεπλανῆσθαι, ἢ καὶ ἕτερον ὡροσκόπον λογισάμενος τῷ αὐτῷ τρόπῳ πραγματευσάσθω· καὶ τὴν ὁδὸν ἐξευρήσει. τοῦτο δ' ἔξεστι δοκιμάζειν ἐκ τῶν ἤδη τετελευτηκότων καὶ μὴ πιστεύειν τοῖς πεπλανημένας ἐξ ἀκοῆς γενέσεις κομίζουσιν καὶ δοκεῖν διαπταίειν, ἀλλὰ κρίνοντα βεβαίαν τὴν ὑπόθεσιν μὴ ξενίζεσθαι. προσπαραληπτέον δὲ ἀναγκαίως ἐνταῦθα τὰς ἀκτινοβολίας καὶ τὰς συμπαρουσίας τῶν κακοποιῶν πρός τε τὸν Ἥλιον καὶ τὴν Σελήνην καὶ τὸν ὡροσκόπον τόν τε οἰκοδεσποτικὸν λόγον· ἐκ γὰρ τούτων καὶ οἱ ὅροι τῆς ὑποστάσεως καταλαμβάνονται. πρὸς δὲ τοὺς ἀχρόνους ἢ ὀλιγοχρονίους λογισόμεθα τοὺς προκειμένους χρόνους τῶν ὅρων, πρῶτον μὲν ὥρας εἶτα ἡμέρας εἶτα μῆνας εἶτα ἐνιαυτούς· μετὰ δὲ τὸ συμπληρῶσαι τὸν πρῶτον ὅρον τῶν ἐτῶν τὸν δεύτερον καὶ τὸν τρίτον ὁμοίως λογισόμεθα, ὥρας ἡμέρας μῆνας, καὶ ἐπιπροσθήσομεν τῷ πρώτῳ. ἐν δὲ τοῖς ὀλιγαναφόροις ζῳδίοις ἐπὰν εὕρωμεν πολυχρονίους γενέσεις, τὸν πρῶτον ἢ τὸν τρίτον ἐπισυνάγομεν ἢ τὸν δεύτερον καὶ τὸν τρίτον ἢ τὸν τέταρτον ὁλόκληρον καὶ τῶν λοιπῶν τὰ τῇ μοίρᾳ παρακείμενα καὶ ἀποφαινόμεθα.

Πάλιν δὲ ποῖος ὅρος τῶν τριῶν ἰσχύσει, οὕτως γνωστέον. εἰσελθὼν κατὰ τὴν ὡροσκοποῦσαν μοῖραν θεωρῶ, πόσα ἔτη παράκειται τὸν πρῶτον ὅρον· ἔπειτα εἰσελθὼν εἰς τὴν κατ' εὐθὺ μοῖραν ζητῶ, τοῖς εὑρεθεῖσιν ἔτεσι καὶ μησὶν πόστος ἀριθμὸς παράκειται, καὶ τοῦτον προσθεὶς ταῖς τοῦ ὡροσκόπου μοίραις ἀπολύω ἀπὸ τοῦ ὡροσκοποῦντος ζῳδίου ἢ τῆς Σελήνης, ἐὰν ἐπίκεντρος ἢ ἐπαναφερομένη τύχῃ. ὅπου δ' ἂν καταλήξῃ, ὄψομαι τὰς ἀκτῖνας τῶν κακοποιῶν, μήπως ἐμποδίσωσιν· ἐὰν γὰρ οὕτως εὑρεθῇ, ὁδὶ ὀλετὴς τῶν κύκλων. ὁμοίως δὲ καὶ ἐπὶ τοῦ δευτέρου καὶ τρίτου ὅρου. ἄλλως τε πάλιν λήψομαι ἐκ τῶν ἀπὸ συναφῆς τὰ ἔτη, ἐκ τῶν δευτέρων καὶ ἐκ τῶν

3 προάγει V. ὥραν V. 4 οὗτ(ως) V. 6 ἀφαίρεσι V. 13 δοκεῖ V. 14 πραγματεύσασθαι V. 18 πρὸς παραληπταίον V. ἀνακαίως V. 31 possis <κατὰ> τὸν aut sane τῷ πρ. ὅρῳ. 33 nempe πόσος. 35 ἐπίκτ V. 37 οδιο|λέτης τῶν Θ V solvi dubitanter. 39 δευτέρων vix sanum, fort. ὅρων add.

I consider the ascending sign to be the lunar indicator and compare it, whether the solar one prevails or the lunar one. For if the solar one advances, the hour has an addition of the signs in between; but if the lunar one, a subtraction. For this is the necessary and natural ascendant; wherefore let no one be surprised if, supposing the ascendant to be in one sign, he finds it in another. After determining the addition or subtraction, and having ascertained how many degrees the ascendant is, I enter the rising times of the triplicity and examine how many < > years are set alongside the degree found according to the climate, and I declare the result; but if one or even a second solar or lunar degree, or even the ascendant degree, falls out of agreement, the matters will be judged discordant.

But if anyone wishes to check, let him go back one or two degrees or add to the solar or lunar degree, if it seems that an error has been made, or let him reckon another ascendant and proceed in the same way; and he will find the right path. This it is possible to test from those who have already died, and one should not trust those who bring nativity data that are erroneous by hearsay and think that one is making mistakes, but rather, judging the hypothesis to be sound, one should not be surprised. It is also necessary to take into account here the rays and conjunctions of the malefic planets with the Sun, the Moon, the ascendant, and the lord of the nativity; for from these too the limits of the subsistence are determined. For those of short or no duration we shall reckon the aforesaid periods of the terms, first as hours, then days, then months, then years; and after completing the first term of years we shall likewise reckon the second and third in hours, days, months, and add them to the first. But when in the signs of short ascension we find nativities of long duration, we combine the first and the third, or the second and the third, or the fourth complete and the portions of the remaining terms lying alongside the degree, and we declare the result.

30Again, how to determine which of the three terms will prevail must be understood as follows. Entering according to the degree of the ascendant, I observe how many years are set beside the first term; then entering the degree directly opposite, I seek what number is set beside the years and months found, and adding this to the degrees of the ascendant, I release it from the ascending 35 sign or from the Moon, if it happens to be at an angle or in succedent position. Wherever it ends, I shall observe the rays of the malefics, lest they cause obstruction; for if it is found thus, this is the destroyer of the cycles. Likewise also for the second and third term. And again in another way I shall take the years from the conjunctions, from the second and from the

3 promotes V. ὥραν V. 4 sotos) V. 6 aphiresi V. 13 tries V. 14 prag- nmatevsasthy n. 18 πρὸ παραλεπτειον N. ἀνακαίως n.ηχὸν 31 you can > aut sane τῷ pr. street 33 nempe how many.35 ἐπικτ V.nO V 37 guide of solvi dubitanter. 39 second vix eanum, fort. action add.

ἀστέρων, καὶ ὄψομαι μήπως ὁ τῆς λύσεως οἰκοδεσπότης τῶν τριῶν ἐπικρατήσῃ καθ' ὃν δήποτε οὖν <τρόπον>· λύσεως δέ ἐστιν ὁ ιβ' τόπος. προβλέπειν δὲ δεῖ καὶ τὸν κλιμακτηρικὸν λόγον, καθὼς ἐπελυσάμεθα. ἐὰν ὁ κατ' ἔλλειψιν ἀριθμὸς συνεμπέσῃ, χρεοκοπήσει ἐκ τῶν ἐτῶν μέρος· πολλάκις οὖν ἢ προλήψεται ὁ κλιμακτὴρ ἢ μετὰ τὸν λογιζόμενον ἀριθμὸν τῶν ἐτῶν τὸ τέλος ἐποίσει. παρατηρητέον δὲ εἰς ποῖον σελίδιον ἐξέπεσεν ὁ τοῦ ὡροσκόπου τόπος, πότερον δύο ἢ τρεῖς ἢ τέσσαρας ἀριθμοὺς ἔχει, καὶ οὕτως τῷ συναμφοῖν ἀριθμῷ χρῆσθαι ἐπὶ τῶν ἐτῶν. οἷον ἔστω ὡροσκοπικὴν μοῖραν ἐκπεπτωκέναι Καρκίνου μοίρᾳ η', ἥτις σημαίνει τόπον τρίτον· ἐν δὲ τῷ αὐτῷ σελιδίῳ καὶ μοῖρα θ' χρηματίζει· ἰσχύσει οὖν καὶ αὕτη ἡ θ' μοῖρα πᾶσαν αἵρεσιν. ὁμοίως ἐν αὐτῷ [Καρκίνῳ] ἀπὸ κε' ἕως κη' μοίρας τόπῳ Ὑδροχόου· χρηματίσει οὖν καὶ ἡ κς' κζ' μοῖρα.

## Novi alicuius libri prooemium.

### Cod. S, f. 153.

### Προοίμιον.

Οὐάλης Μάρκῳ χαίρειν. Ὅσα μὲν ὁ θειότατος βασιλεὺς εἴρηκε Νεχεψὼ ὁ τὴν ἀρχὴν ποιησάμενος τῆς ιγ' βίβλου, ἐν ταῖς προσυντεταγμένοις ὑφ' ἡμῶν καὶ ἄλλων πόνοις κατημαξευμένα ἐστίν· νυνὶ δὲ ταύτην συντάσσω λειπομένην ἐν οὐδενί. ὅτι μὲν οὖν μυστικῇ συνέσει τὴν ὑφήγησιν πεποίηται καὶ ἀρχηγὸς τῆς εἰς ταῦτα εἰσόδου καὶ ἡμῖν ἐγένετο, πρόδηλον· τό τε ὁμολογεῖν περὶ τῶν ἡμαρτημένων αὐτῷ πρότερον, ἐξ ὑστέρου δὲ κατωρθωμένων ἀνδρὸς ἀγαθοῦ καὶ σοφοῦ ἀπολογίαν καὶ διάνοιαν ἐπιφερομένου, καὶ τὸ καταφρονεῖν ὅλης τῆς βασιλείας καὶ τυραννίδος <παρὰ> τὸ περὶ τὰ τοιαῦτα ἐσπουδακέναι ἐμπείρου καὶ πεποιθότος καὶ ἐρωτικὴν καὶ προτρεπτικὴν θεωρίαν ἐνδεικνυμένου τοῖς μεταγενεστέροις. οὐδέ γε αὐτὸν μεθεῖλκεν ἀνάγκη βιωτικὴ καὶ πλάνη φιλάργυρος, ὥσπερ πολλοὺς τῶν νῦν· ὅθεν ἀποδεκτέος ὁ τοιοῦτος.

Ὁ δὲ σοφώτατος Κριτόδημος ἐν τῇ ἐπιγραφομένῃ αὐτοῦ δράσει συνεκτικωτάτῃ πολλῶν μαρτυριῶν ἀρχὴν τοιαύτην ἐποιήσατο· ἤδη

2 possis <κύριός> ἐστιν. 3 noli προσβλέπειν. κλημακτηρικὸν V. 4 συνεμπέσαι· χρυκοπτήσει (et possis χρεοκοπτήσει) V. 6 τῶν] τὸν V. παρατηρησέον V (nolui -τήρησον). 8 τὸν σ. ἀριθμὸν V. 11 αἴρεσειν V; an πρὸς ἀναίρεσιν? 16 Haec partim edideram *Rh. Mus.*, LII, 339, et *Catal.*, I, 79, Riessio fretus, interim ipse codicem contuli. 18 an del. ὁ? Cf. *Necheps.*, fr. 19. 19 πόνοις suspectum. 20 μυστικῶς συνέξει S. 21 εἰς] ἐκ S. 23 κατορθωμένου S. 24 nempe μετάνοιαν. καθὸ καταφρονεῖ S. 28 πολλοῖς S. 30 ὅρασις S. 31 possis μυστηρίων.

stars, and I shall observe whether the lord of dissolution of the three prevails in whatever manner; the place of dissolution is the 12th house. One must also look ahead to the climacteric reckoning, as we have resolved. If the number according to deficiency coincides, it will diminish a portion of the years; often therefore the climacteric will anticipate, or after the 5 calculated number of years will bring the end. One must observe in which column the place of the ascendant has fallen, whether it contains two, three, or four numbers, and thus use the combined number for the years. For example, let the ascendant degree that has fallen be the 8th degree of Cancer, which signifies the third place; and in the same column the 10 9th degree also has effect; therefore this 9th degree too will prevail in every sect. Likewise in the same [Cancer] from the 25th to the 28th degree it will have effect in the place of Aquarius; therefore the 26th and 27th degree will also have effect.

## PROOEMIUM OF SOME NEW BOOK.

CODE. S. f. 153. 15

### Prooemium.

Valens to Marcus, greeting. All that the most divine king Nechepso, who made the beginning of the thirteenth book, has said, has been well trodden in the works composed before by us and by others; but now I compose this book, leaving nothing out. That he made his exposition with mystical understanding and became for us as well the originator of entry into these matters is clear; and the fact that he acknowledges his earlier errors, while later setting them right, bears the apology and intention of a good and wise man who repents, and the fact that he despises the whole kingdom and tyranny in comparison with his zeal for such matters shows one who is experienced and confident and who displays an amorous and exhortatory contemplation for posterity. Nor did the compulsion of daily life and the wandering love of money draw him aside, as it does many of those today; wherefore such a man is to be commended.

But the most wise Critodemus, in his work entitled the Vision, which is most comprehensive of many testimonies, made such a beginning: already

2 one might read ⟨κύριος⟩ ἐστιν. 3 do not read προσβλέπειν. κλημακτηρικόν V. 4 συνεμπέσαι χρυκοπτήσει (and one might read χρεοκοπτήσει) V. 6 τῶν] τὸν V. παρατηρησέον ν (I was unwilling to read -τήρησον). 8 τὸν σ. ἀριθμὸν V. 11 αἵρεσειν; or perhaps πρὸς ἀναίρεσιν? 16 I had partly edited these in Rh. Mus., LII, 339, and Catal., I, 79, relying on Riess, while in the meantime I myself collated the codex. 18 perhaps delete ὁ? Cf. Necheps., fr. 19. 19 πόνοις is suspect. 20 μυστικῶς συνέξει S. 21 εἰς] ἐκ S. 23 κατορθωμένου S. 24 namely μετάνοιαν. καθὸ καταφρονεῖ S. 28 πολλοῖς S. 30 ὅρασις S. 31 one might read μυστηρίων.

ποτὲ πελαγοδρομήσας καὶ πολλὴν ἔρημον διοδεύσας ἠξιώθην ἀπὸ θεῶν λιμένος ἀκινδύνου τυχεῖν καὶ μονῆς ἀσφαλεστάτης. ἄλλως τε καὶ ὁ Τίμαιος καὶ Ἀσκλατίων καὶ ἕτεροι πλεῖστοι. οὗτοι μὲν οὖν καλλονῇ λόγων ἐνεχθέντες καὶ τερατολογίᾳ
5 οὐ κατὰ τὰ ἐπαγγέλματα τὰ ἔργα ἐπέδειξαν οὐδὲ τὰς συντάξεις πλήρεις καὶ ἐπιλελυμένας, ἀλλὰ λειπομένας ἐν πολλοῖς τισιν ἀεὶ τῶν ἐντυγχανόντων· ἐν πᾶσι δὲ τὸ σκολιὸν καὶ ἐφθονημένον καὶ ἀναδυόμενον καὶ ἐπιπλεκόμενον· καὶ μηδεμιᾷ ὁδῷ διευθύνοντες ἀλλὰ προσεισφέροντες αἵρεσιν αἱρέσει καὶ ἀναπομπίμους βίβλους πλάνης
10 μᾶλλον ἢ ἀληθείας τεκμήρια. ὁ μὲν οὖν Κριτόδημος, πλῆθος θεωρημάτων κεκτημένος καὶ τοῖς ἄλλοις συγκεκοσμημένος καὶ δυνάμενος σαφῶς διερμηνεῦσαι διὰ τῆς τούτων τῶν ὀργάνων φαντασίας ἡμαύρωσε τὴν ἐπιστήμην· ἐγὼ δὲ ἐν ταῖς προσυντεταγμέναις μοι βίβλοις οὔτε κενῶν οὔτε ματαίων ὕθλων πόνους διήνυσα, οὐ μὴν κατὰ τὴν
15 δόκησιν τινῶν ἀμφιβόλους ἐπιλύσεις καὶ γραφὰς ἀναρίθμους περιττῶν συντάξεων· διὸ καὶ τὰ δοκοῦντα ἀληθείας ἐφικνεῖσθαι εἰς ἄπειρον ζήτησιν καὶ λόγον ἐχώρησεν. χρὴ δέ γε τὸν βουλόμενον συγγράφειν † ὡς μὴ χρήζειν ἑτέρου· εἰ δὲ οὖν, διὰ τὸ ἀγνοεῖν καὶ φθονεῖν τὴν πλοκὴν ἐπεισφέρει· πελαγοδρομήσας οὖν καὶ πολλὴν γῆν διοδεύσας κλιμάτων
20 τε καὶ ἐθνῶν κατόπτης γενόμενος πολυχρονίᾳ πείρᾳ καὶ πόνοις συνεμφυρεὶς ἠξιώθην ὑπὸ θεοῦ καὶ τῆς προνοίας βεβαίου καὶ ἀσφαλοῦς λιμένος τυχεῖν· οὐ γὰρ φθαρτὰ πάντα καὶ μοχθηρὰ ἔλαχον οἱ ἄνθρωποι, ἔστι δέ τι καὶ θεῖον ἐν ἡμῖν θεόπνευστον δημιούργημα ὅ τε περικεχυμένος ἀὴρ ἄφθαρτος ὑπάρχων καὶ διήκων εἰς ἡμᾶς ἀπόρροιαν
25 καιρικὴν ἀθανασίας ἀπονέμει τακτῷ καὶ μεμετρημένῳ χρόνῳ. ἣν ἕκαστος ἡμῶν καθ' ἡμέραν μελετᾷ γυμναζόμενος λαμβάνειν ἢ καὶ ἀποδιδόναι τὸ ζωτικὸν πνεῦμα. καθὼς καὶ ὁ θειότατος Ὀρφεὺς λέγει·

Ψυχὴ δ' ἀνθρώποισιν ἀπ' αἰθέρος ἐρρίζωνται.

καὶ ἄλλως·

30 Ἀέρα δ' ἕλκοντες ψυχὴν θείαν δρεπόμεσθα.

ἄλλως·

Ψυχὴ δ' ἀθάνατος καὶ ἀγήρως ἐκ Διός ἐστιν.

ἄλλως·

Ψυχὴ δ' ἀθάνατος πάντων, τὰ δὲ σώματα θνητά.

35 Ἔνθεν ἐφ' ὅσον ἔχομεν τὴν ψυχὴν κινούμεθα καὶ ὁμιλοῦμεν καὶ πράσσομεν καὶ μηχανώμεθα καὶ ποιοῦμεν ἔργα ἰσόθεα· ὁπότε δ' εἰς τὸν ἀέρα ἀναδράμῃ τὸ χρέος, πρόκειται τὸ σῶμα νεκρὸν ἄναυδον κατὰ

1 διωδεύσας S. 3 ἀσκλαπίων $S^a$ ut vid. 5 οὐδὲν S. 6 πλήρης S. 7 an <πλανητικὰς> τῶν ἐντ.? 8 ἀναλυόμενον S. an μηδεμίαν ὁδόν? 11 συγκεκοσμῖμένος S. 14 κενῶς οὔτε ματέως ἄθλων S. an οὔτε μὴν? 15 περιττῶν Wendl.] ὑπὲρ τῶν S. 18 excidit aliquid post ὡς (ὡς ἔνι μάλιστα vel sim.). ὡς] ὅλως Wendl. 19 κριμάτων $S^a$. 20-21 συνεμφυρὴς S. 23 fort. ἡμῖν <καὶ>. 24 ἀπόρροι S. 25 μερικὴν Wendl. ἀπονέμειν S. 29 ἄλλων S. 30 δρεπόμεθα S.

having once sailed across the sea and traversed a vast desert, I was deemed worthy by the gods to reach a safe harbor and a most secure resting place. Likewise also Timaeus and Asclatión and very many others. These men, then, carried away by the beauty of their words and their love of the marvelous, did not demonstrate their works in accordance with their promises, nor did they produce treatises that were complete and fully resolved, but ones always falling short in many respects for those who encountered them; and in all things there was what was crooked and grudging and evasive and entangled; and directing nothing by any clear path, but piling sect upon sect and offering books fit only to be sent back as evidence of wandering rather than of truth. Critodemus, then, possessing a multitude of theorems and adorned with all the rest, and being capable of interpreting clearly, obscured the science through the illusion created by these instruments; but I, in the books previously composed by me, did not expend my labors on empty and idle nonsense, nor indeed, as some might suppose, on ambiguous solutions and countless writings of superfluous treatises; and so even those things that seemed to approach truth passed into endless inquiry and discussion.One who wishes to write must do so † as though in need of no other; but if indeed, out of ignorance and envy, he introduces entanglement — having sailed across the sea and traversed much land and become an observer of climes and peoples, mingled with long experience and toils, I was deemed worthy by god and by providence to reach a secure and safe harbor; for men did not receive as their lot all things that are perishable and wretched, but there is also something divine in us, a god-breathed creation, and the air diffused around us, being incorruptible and reaching into us, dispenses at an appointed and measured time a timely outflow of immortality. Which each one of us each day strives by exercise to receive, or also to give back, the vital breath.

Just as also the most divine Orpheus says: "The souls of men are rooted from the aether."

and otherwise·

30 Drawing air, we harvest the divine soul.

otherwise·

The soul is immortal and ageless, from Zeus.

otherwise·

The soul of all is immortal, but bodies are mortal.

35 Hence, for as long as we possess the soul, we move and communicate and act and contrive and perform works equal to the gods; but when the debt returns to the air, the body lies dead and speechless according to

1 diodesas 5. 3 asclapians Se ut vid. 5 no S. 6 complete S. 7 an <planetary> of the int. 8 analyomenon 5. 20 nedemian odon 11 sycekosimene-nnos 5.n14 empty nor futile efforts S. 21 nor мен 15 unnecessary Wendl.]πύπὲρ τῶν S. 18 excidit aliquid post ὃς (ὃς ἔνι ἔνι ἔλιστα vel sim.). as] all Wendl. 19 creams 9. 20-21 confluent S. 93 fort. ἶν <and>. 24 apornori S. 25 some Wendl. award S. 29 others S. 30 reap 3.

διαδοχὴν ἑτέρῳ τὸ πνεῦμα συγκεχωρηκὸς κενὸν εἱμαρμένης δημιούργημα οὐδενὸς ὂν δεκτικόν· τῆς γὰρ φύσεως ἀναλυθείσης εἰς τὸν οἰκεῖον τόπον ἐλέγχεται τότε τὸ θνητὸν σῶμα.

Ὅθεν τοῦ θεοῦ συνεργοῦντος ἀνεῦρον ταῦτα ἐν σκότει τεθησαυρισμένα· καί μοι κατ' ἀρχὰς μὲν δαψιλὴς λόγος συνεμπεσὼν ἀπορρήτους ἀμεταδότους τὰς ὑφηγήσεις διαφυλάσσει διὰ πολλοὺς τῶν ἀναξίων· ἵνα δὲ μὴ δόξω κατήγορος μείζονι ψόγῳ περιπίπτειν καὶ τὰς ἑτέρων αἰτίας ἀνάπτεσθαι, ἔδοξέ μοι μὴ κατεζητημένως μηδὲ ἐπεσκοτισμένως ἐν ταύτῃ τῇ βίβλῳ μυστικῶς προτάξαι τὰ δοκοῦντα κεφάλαια εἰς συμπλήρωσιν τῶν προσυντεταγμένων καὶ ἀτρεκῆ σαφήνειαν διὰ πολλῆς συνέσεως τοῖς γε νοῦν ἔχουσιν· ὅπως διὰ τούτων οἱ ἀμαθεῖς καὶ θεομάχοι πίστιν ἐνεγκάμενοι καὶ ἑταῖροί γε τῆς ἀληθείας γενόμενοι ὑπαρκτὴν καὶ σεβάσμιον τὴν ἐπιστήμην καταλάβωσιν.

## E LIBRI VIII (?), CAPITE XII. F. 171, COD. S.

Πρὸ πάντων οὖν δεῖ τοῖς ἀριθμοῖς προσέχειν μετὰ πάσης ἀκριβείας Ἡλίου τε καὶ Σελήνης καὶ τῶν πέντε ἀστέρων τῆς ὥρας σχηματογραφίας καὶ τὰς πρὸς ἀλλήλους μαρτυρίας βραβευούσης· ἐκ γὰρ αὐτῆς ὁ πᾶς σκοπὸς εὐκατάληπτος τελίσκεται οἵ τε ιβ' τόποι συνορῶνται μοιρικῶς. οὕτως γὰρ ἀκριβὴς ἡ ἐπίσκεψις φανεῖσα τοὺς μὲν προλέγοντας δοξάσει, τοὺς δ' *** ἐπιστήμην ἐπισφραγίζει τὰ φαῦλα καὶ τὰ μὴ πρὸς ἡδονήν, τοῖς δὲ βουλομένοις τὴν ἐπίσκεψιν ποιεῖσθαι προθυμίαν τινὰ καὶ προτροπὴν καὶ πίστιν τῶν λεγομένων ἀναλαμβάνει. εἰ μὲν <γὰρ> καθολικὸν τοῦτο ὑπῆρχε τὸ πλουτήσαντά τινα μηδέποτε πένεσθαι μηδὲ τὸν εὐδαίμονα ὄντα βασιλείας καὶ ἡγεμονίας ἢ δόξης <ἢ> ἑτέρας οἰασδηποτεοῦν αἰτίας ἀκαθαίρετον διαφυλαχθῆναι ἢ τὸν ἐν ῥώμῃ σώματος ἀσινῆ ἢ τὸν ἐν πράξει καιροῦ εὐτυχήσαντα μηδέποτε δυσπραγῆσαι ἢ τὸν κυβερνήτην κλυδωνίζεσθαι καὶ ἀστοχεῖν θαλασσομαχοῦντα ἢ τὸν ἰατρὸν μὴ νοσεῖν ἢ τὸν προγνωστικὸν μηδὲν πάσχειν ἤ τινα προφήτην τῶν θείων ἐπιτυχῆ τοῖς ἀνθρώποις ἀμετάβλητον τυγχάνειν, οὐκ ἂν ἦν εὔχρηστος ἡ πρόγνωσις, ἀλλ' ὡς ἕκαστος περὶ ὃν τετύχηκε κεκτημένος κλῆρον ἀσχολούμενος καὶ μηδεμίαν προσδοκῶν καινοποιίαν διετέλει τὸν χρόνον. νυνὶ δὲ καὶ ἀβέβαια καὶ σαθρὰ τὰ τῶν ἀνθρώπων πάντα καὶ ἀστήρικτα νομίζεται εἰς τὸ ἐναντίον τρεπόμενα· γίνεται μὲν γὰρ ὁ βασιλεὺς αἰχμάλωτος καὶ ὑπηρέτης, ὁ δὲ

1 ἑτέρας ut vid. S. 2 corpus fato subiectum est, anima huic dominio exempta secundum dogma Posidonianum (Manil., IV, 390, 407). Cf. *De orac. chald.*, 60; Reitzenstein, *Poimandres*, 102. 5-6 ἀπειράτους S. 6 opusne <καὶ> ἀμετ.? 7 an κατ. <γενόμενος>. 8 ἀναπτεροῦσθαι S; corr. Wendl. 8-9 καταζητημένως μ. ἐπισκοτισμένως S. 16 nempe ὡριαίας. 18 an ἁλίσκεται? 20 possis τοῖς δ' <ἀνυπόστατον λέγουσι τὴν>. 24 possis ὄντα <ἐπὶ> sed genetivi pendere possunt ab ἀκαθαίρετον; μηδὲ calamo lapsus pro καὶ posuisse videtur (nolui neque ἡδὲ neque τὸ). 25 an ἀξίας? 29 ἐπιτύχη S. 30 nempe del ὡς. 31 ὂν] ὧν S. τετύχηκε|κτημένος S.

having yielded the breath to another in succession, an empty vessel, a creation of fate, receptive of nothing; for when nature has been dissolved into its proper place, the mortal body is then exposed.

Therefore, with God's assistance, I discovered these things treasured away in darkness; and at the outset, an abundant discourse that came upon me preserves the explanations secret and incommunicable on account of the many unworthy; but lest I seem, as an accuser, to fall into greater reproach and to kindle the faults of others, it seemed good to me to set forth in this book, not in an over-elaborate nor obscure manner, but mystically, the chapters that seem necessary for the completion of what has been previously composed, and with true clarity through great understanding for those who have intelligence; so that through these things the ignorant and those who fight against God, having brought forth faith and having become companions of truth, may grasp the science as real and venerable.

## FROM BOOK VIII (?), CHAPTER XII. F. 171, COD. S.

Above all, then, one must pay attention with complete precision to the numerical figures of the Sun and Moon and the five planets, with the horoscope charting their configurations and governing their mutual testimonies; for from it the entire purpose is comprehensively accomplished and the twelve places are surveyed degree by degree. For thus the examination, shown to be precise, will glorify those who make predictions, while *** seals with knowledge the base things and those not conducive to pleasure, and for those who wish to carry out the examination it revives a certain eagerness and encouragement and confidence in what is said. For if it were a universal rule that one who had grown rich should never become poor, or that one who was fortunate in kingship and command or glory or any other cause whatsoever should be preserved inviolable, or that one in bodily strength should remain unharmed, or that one who had prospered in a favorable moment of action should never fare ill, or that the helmsman should not be tossed by waves and miss his mark while battling the sea, or that the physician should not fall sick, or that the prognosticator should suffer nothing, or that some prophet of divine things should remain unchangeably successful among men — in that case foreknowledge would be of no use, but each person, occupied with the lot he happened to possess, and expecting no new development, would continue through time.But as things are, all human affairs are considered unstable and unsound and unsteady, turning toward the opposite; for the king becomes a captive and a servant, while the

1 ἑτέρας ut vid. S. 2 corpus fato subiectum est, anima huic dominio exempta secundum dogma Posidonianum (Manil., IV, 390, 407). Cf. De orac. chald., 60; Reitzenstein, Poimandres, 102. 5-6 ἀπειράτους S. 6 opusne <καὶ> αμετ? 7 an κατ. <γενόμενος>. 8 αναπτεροῦσθαι S ; corr. Wendl. 8.9 καταζητημένως μ. ἐπισκοτισμένως S. 16 nempe ωριαίας. 18 an ἁλίσκεται ? 20 possis τοῖς δ' < ἀνυπόστατον λέγουσι τὴν>. 24 possis ὄντα <ἐπὶ> sed genetivi pendere possunt ab ἀκαθαίρετον; μηδὲ calamo lapsus pro και posuisse videtur (nolui neque ἠδὲ neque τό). 25 an αξίας ? 29 ἐπιτύχη S. 30 nempe del ὡς. 31 δν] ὧν 5. τετύχηκε κτῆμένος 5.

πλούσιος πένης καὶ ἐνδεής, ὁ δὲ ἐν ῥώμῃ σώματος καὶ δυνάμει ἐπισινὴς καὶ ἀδρανὴς καὶ τὰ λοιπὰ πάντα, ὅσα ἐν τῷ βίῳ περὶ σῶμα ἢ μορφὴν καὶ δόξαν καὶ πρᾶξιν κεκαλλώπισται, μεταμορφούμενα ἕτερα ἐξ ἑτέρων πεῖραν δίδωσι τοῦ πάσχειν, ἅπερ ἕτερος πάσχων ἠγνόησε. σπάνιον γάρ τινα ἀμέμπτως [τὸν βίον καὶ ἀμερίμνως διευθῦναι· τοὺς δὲ πλείστους κατὰ τὴν ἰδίαν ὑπόστασιν ταῖς τῶν καιρῶν ἐναλλοιοῦσθαι τύχαις συμβαίνει.

Τοιγαροῦν καὶ αὐτὸς καταμαθὼν ἐμαυτὸν ἐκ τῆς προγνώσεως καὶ ὁποίαν καταβολὴν ἔλαχον τοῦ κλήρου καὶ ὅτι παρὰ τοῦτο ἀδύνατον γενέσθαι ἕτερον οὔτε ἡγεμονίας οὔτε ἀρχῆς οὔτε ἑτέρας φαντασιώδους δόξης ἢ πλούτου δαψιλείας καὶ κτημάτων ἢ σωμάτων πλήθους ἐραστὴς ἐγενόμην ἢ δοῦλος ἐπιθυμίας καὶ κόλαξ ἀσεβὴς θεῶν τε καὶ ἀνθρώπων δυνάμενος τυχεῖν, ὧν μὴ ἐβούλετο τὸ δαιμόνιον παρέχειν· ἀλλὰ καθάπερ δεσπότου φαύλου ἐν συνέσει δοῦλος ἐπίσταται ἤθη καὶ τὰς περὶ τὸν βίον ἀναστροφὰς κοσμίως τὰς ἐξυπηρετήσεις ποιούμενος κατὰ τὴν τοῦ κελεύοντος διαταγὴν μὴ ἀντιτασσόμενος ἀλύπητον καὶ ἀκοπίατον ἡγεῖται τὴν ὑπόστασιν, τὸν αὐτὸν τρόπον καὶ αὐτὸς οὔτε μοχθηρὰν οὔτε ἐπώδυνον τὴν ὑπηρεσίαν ἐποιησάμην, πάσης δὲ ματαίας ἐλπίδος καὶ φροντίδος ἀπαλλαγεὶς τὸν τῆς εἱμαρμένης νόμον διεφύλαξα.

Ἐὰν οὖν φιλοπευστῶν τις καὶ ἰσχυροποιησάμενος τὴν διάνοιαν βούληται ἀκούειν παρ' ἀνδρὸς ἐμπείρου περὶ τῶν ὄντων καὶ τῶν ἐσομένων, τῶν πλείστων καταφρονήσας ἐκείνων ἐραστὴς γενήσεται τῶν συνηρμοσμένων <εἰς> τὴν καταβολήν. ἀνατυπούμενος γὰρ καθ' ἑκάστην ἡμέραν ἅπερ δεῖ παθεῖν τῶν φαύλων τὸν φόβον προμαραίνει· ἀμβλύνεται γὰρ τὸ χαλεπὸν ὑπὸ τῆς εὐθυμίας ἐπιτριβόμενον, οὕτως τε ὡς ὑπὸ ἑτέραν δεσποτείαν καὶ ἐξουσίαν τεταγμένος διὰ τῆς ἰδίας ἐγκρατείας ἀκηρύκτως καὶ κοσμίως τὸ τέλος τοῦ βίου ὑποίσει. ἐὰν δέ τις πείρᾳ βουλόμενος μαθεῖν ἐπιγνῶναι θέλῃ ταῦτα ὅπως ἔχει, ἀντιτασσέσθω τοῖς βουλευομένοις ὑπό τινος ἀπείρου καὶ τὰ ἐναντία πρασσέτω. οἷον εἰ πένης ὢν πλούσιος γένηται ἢ μέτριος ἀρχοντικὸς ἢ ἄπρακτος εὐεπίβολος ἀσυκοφάντητος ἀλύπητος ἀμέριμνος (πάντες γὰρ ἄνθρωποι καλῶν ἐρασταὶ πεφύκασι) — τούτων δέ τις τυχὼν καταφρονήσει τῆς πεπρωμένης. ἀδύνατον δ' ὁπόσα βούλεταί τις συντελεῖσθαι ἢ ἐπὶ τοῖς αὐτοῖς διαμένειν διὰ τέλους· σύμφορον τοιγαροῦν † ἔχεσθαι τὴν τύχην καὶ ἀστήρικτον ὑπάρχειν· τὰς γὰρ εὐημερίας

5 διευθῆναι S. 6 possis συναλλοιοῦσθαι. 8 κἂν αὐτὸς S. 11 δαψιλίας S. 12 δούλων S. 13 nempe <οὐ> δυνάμενος vel οἰόμενος. 14 an <ὁ> ἐν? 16 nempe καὶ τῇ τ. κ. διαταγῇ. 22 βούλεται S quod etsi scripsisse potest Valens, tamen codici recenti in talibus exigua fides. 25 τὸν φαῦλον S. 26 ἀθυμίας vel εὐθ. S. ἐπιτρεφόμενον S. 28 ἀνυποίσει S. 29 πεῖραν S. θέλοι S. ὅπως] οὕτως S. 30 βουλομένοις S. 33 δὲ] δὴ Wendl. 34 δ' ὁπόσα Rad.] δὲ πρὸς ἃ S. 35 συμφορὰν S fors. plura turbata. 36 displicent τρέπεσθαι, στρέφεσθαι. εὔχεσθαι Wendl.

rich yet poor and in want, while another, though strong in body and vigor, is damaged and feeble — and all the rest of everything that in life is adorned with respect to body, or form, or reputation, or action — these things, transformed one into another, give experience of suffering, which another, having suffered, did not understand. For it is rare for anyone to guide his life blamelessly and without anxiety; but for the great majority, it comes to pass that they are altered by the vicissitudes of circumstance in accordance with their own particular constitution.

Therefore, having come to know myself through foreknowledge — what sort of natal foundation I was allotted and that on account of this it was impossible for me to become otherwise — I did not become a lover of sovereign power, or rule, or any other vainglorious reputation, or abundance of wealth, or multitude of possessions and bodies, nor a slave of desire and an impious flatterer of gods and men, capable of obtaining what the divine spirit was not willing to provide. But just as a slave of a base master, in his wisdom, understands his master's habits and the conduct of his life, and performing his services in an orderly manner according to the command of the one who gives orders, without resisting, considers his condition free from grief and weariness — in the same way I myself made my service neither burdensome nor painful, and having freed myself from all vain hope and anxiety, I observed the law of fate.

If, therefore, someone who is eager to learn and has strengthened his mind wishes to hear from an experienced man about things that are and things that will be, he will despise most matters and become a lover of those things that are fitted together <for> the foundation. For by contemplating each day what one must suffer, he withers away the fear of misfortunes in advance; for the hardship is dulled as it is worn down by cheerfulness, and in this way, being placed as if under another's mastery and authority, through his own self-mastery he will endure the end of life without a struggle and with composure. But if someone, wishing to learn by experience, desires to know how these things stand, let him oppose the counsels of some inexperienced person and do the opposite. For instance, if being poor he becomes rich, or being moderate he becomes authoritative, or being ineffectual he becomes resourceful, free from false accusation, free from grief, free from care (for all men are by nature lovers of good things) — yet if someone attains these things, he will despise fate, but it is impossible for all that one wishes to be accomplished or to remain unchanged throughout; it is therefore advantageous † to hold on to fortune and to be unstable, for prosperity

5 διευθῆναι S. 6 possis συναλλοιούσθαι. 8 κἂν αὐτὸς S. 11 δαψιλίας S. 12 δούλων S. 13 nempe <οὐ> δυνάμενος vel οιόμενος. 14 an <ὁ> εἷς? 16 nempe καὶ τῇ τ. κ. διαταγή. 22 βούλεται S quod etsi scripsisse potest Valens, tamen codici recenti in talibus exigua fides. 25 τὸν φαῦλον S. 26 ἀθυμίας vel εὐθ. S. ἐπιτρεφόμενον S. 28 ἀνυποίσει S. 29 πεῖραν S. θέλοι S. ὅπως] οὕτως S. 30 βουλομένοις S. 33 δέ] δή Wendl. 34 δ' ὁπόσα Rad.] δὲ πρὸς ἃ S. 35 συμφοράν S fors. plura turbata. 36 displicent τρέπεσθαι, στρέφεσθαι, εὔχεσθαι Wendl.

αὐτῆς οὐ φέρουσιν ἄνθρωποι· καθάπερ γὰρ λυσσώδεις ἐξοιστρημένοι καὶ ὑπὸ πολλὰς δεσποτείας τεταγμένοι ἐπιθυμιῶν τε καὶ παθῶν ὄρεξιν πάσχοντες κἂν μὴ θέλοντες τὰς ἁρμοζούσας τιμωρίας κομίσονται.

Τισὶ μὲν οὖν ἔδοξε τῶν εὐήθων λέγειν πάντα ἐν ἡμῖν· μὴ δυνάμενοι δὲ τοῦτο ἀποδεῖξαι διὰ πείρας εἰς μέρος τι τοῦ λόγου κατέδραμον φάσκοντες ἃ μὲν ἐν ἡμῖν, ἃ δὲ ἐν τῇ εἱμαρμένῃ. τυχόντες δὲ τούτου καὶ ἀναισχυντοῦντες εἰς ἄπειρα καὶ ἀνοίκεια ζητήματα ἐχώρησαν λέγοντες· τὸ προελθεῖν ἐκ τῆς οἰκίας ἐν ἐμοὶ καὶ τὸ λούσασθαι καὶ πορευθῆναι ὅπου βούλομαι καὶ πρᾶξαί τι καὶ πρίασθαι καὶ συντυχεῖν φίλῳ καὶ ἕτερα πλεῖστα ἄπορα. τοὐναντίον δὲ ἐγὼ φημι πρὸς τούτους, ὅτι οὐδὲ ταῦτα τὰ μάταια ἐν αὐτοῖς ἐστιν· εἰς τὸ ἐναντίον γὰρ χωρεῖ τὸ τῆς προαιρέσεως διά τινας ἀπροφασίστους αἰτίας. καὶ γὰρ αὐτὸς πολλάκις πρᾶξαί τι βουλόμενος ἢ συντυχεῖν φίλῳ ὥραν καλὴν ἐκλεξάμενος οὐκ ἔτυχον τοῦ προκειμένου οὐδὲ μὴν ὅπου ἐβάδιζον γενόμενος· ὁπότε δ' οὐκ ἐβουλήθην, τὸ τοιοῦτον συνετελέσθη· πάντως γὰρ ἔδει τὴν ὥραν ἐναρμόνιον τῷ μέλλοντι ἔσεσθαι τυχεῖν. τοιγαροῦν χρὴ τούς γε νοῦν ἔχοντας ἕπεσθαι τῷ δαιμονίῳ καθὼς βούλεται (κατασκευάζει γὰρ τὴν ** πρὸς ὃ θέλει) ἢ καλὰς ὥρας ἐκλέγεσθαι, ἀρχικῆς δὲ πράξεως τῆς καταρχῆς γενομένης κατὰ τὴν κοσμικὴν κίνησιν καὶ ἀνάγκην συνορᾶν τὸ ἀποτέλεσμα ἐκ τῆς τότε ἀστροθεσίας καὶ τῆς τοῦ ὡροσκόπου.

F. 106v, COD: V. EX CAPITE : Παράδοσις χρόνων. ἀστέρων β' ἐπιμερισμοὶ ἐκ τῶν Κριτοδήμου.

Ἥλιος Ἑρμῆς Κριῷ, Σελήνη Ἀφροδίτη Ἰχθύσιν, Κρόνος Καρκίνῳ, Ζεὺς Ἄρης Ταύρῳ, ὡροσκόπος Σκορπίῳ, ὁ κλῆρος τῆς Τύχης Τοξότῃ, ὁ κύριος σὺν τῷ Δαίμονι ἐν τῇ Παρθένῳ, ὁ θανατικὸς τόπος Καρκίνῳ. Κρόνος ὁ κύριος τῆς Σελήνης ἀπόστροφος, ἠναντιώθη δὲ καὶ ὁ Ἄρης τῷ ἰδίῳ οἴκῳ· ὁ τοιοῦτος ἐθηριομάχησεν. Κατελαβόμεθα δὲ ἐπὶ τῶν διαμέτρων στάσεων τοὺς κακοποιοὺς οὐκ ἐπὶ πάσης γενέσεως κατὰ πάντα βλαπτικούς, ἀλλὰ ἔσθ' ὅτε καὶ ἀγαθοποιοὺς καὶ μάλιστα ἐπὶ τῶν ἐνδόξων γενέσεων, πλὴν καὶ αὐτοὺς πολλαῖς κακίαις συμπεφυρμένους. βίαιοι γὰρ οἱ τοιοῦτοι μετὰ ἀνάγκης γινόμενοι ἀνοσίοις καὶ ἀθεμίστοις πράγμασιν περιτρέπονται· ἀδικοῦσιν δὲ ἢ λεηλατοῦσιν ἁρπαγές τε καὶ ἀλλοτρίων ἐπιθυμηταὶ καθίστανται ὑψαυχενοῦντες καὶ ἀλογιστοῦντες διὰ τὴν τῆς δόξης ἐπίκαιρον εὐδαιμονίαν· τὰ γὰρ ἴδια ἁμαρτήματα

1 fors. <καὶ> ἐξ. ἐξιστρημένοι S 4 τὶς S, corr. Rad. Wendl. 5 λογικοῦ S. 10 possis εὔπορα. 14 μὴν requirere videtur ἐγενόμην, sed omni potius vi caret. 18 haec sana esse non spondeo. καλῶς Sa. 19 κατ' ἀρχῆς S " si in initio alicuius negotii καταρχή observata est ". 26 pro Daemonis signo Sagittarii V. 27 Saturnus dominus est Lunae, quod in eius domo positus est; ἀπόστροφος est utpote domui suae (Capricorno) contrarius; Martis domus Scorpius. 31 αὐτοὺς] nempe οὕτως. 32 βίοι V et supra ου. 34 ὑψαυχυνοῦντος V.

men do not bear it; for like those driven mad with frenzy and placed under the dominion of many masters, suffering the craving of desires and passions, they will receive the fitting punishments even if they are unwilling.

Now, some of the simple-minded have seen fit to say that everything is within us; but being unable to demonstrate this through experience, they ran to some part of the argument, saying that some things are within us and some things in fate. Having obtained this position and proceeding shamelessly, they advanced into endless and inappropriate inquiries, saying: going out of the house is within me, and bathing, and going wherever I wish, and doing something, and buying, and meeting a friend, and many other perplexing things. On the contrary, I say to these people that not even these trivial matters are within them; for the inclination of free choice turns in the opposite direction due to certain unavoidable causes. For indeed, I myself, often wishing to do something or to meet a friend, having chosen a favorable hour, did not achieve the intended outcome, nor did I arrive where I was going; but when I did not wish it, such a thing was accomplished entirely — for it was necessary that the hour be in harmony with what was going to happen. Therefore, those who have sense must follow the divine will as it pleases (for it arranges ** toward what it desires), or choose favorable hours, and when an initiating action has begun in accordance with the cosmic movement and necessity, to observe the outcome from the stellar configuration of that moment and from the horoscope.

F. 106', cop: V. From the CHAPTER: Transmission of the years. Distribution of the 2nd stars from the works of Critodemus.

Sun Mercury in Aries, Moon Venus in Pisces, Saturn in Cancer, Jupiter Mars in Taurus, the Ascendant in Scorpio, the Lot of Fortune in Sagittarius, 25 the lord together with the Daemon in Virgo, the place of death in Cancer. Saturn, the lord of the Moon, is in aversion, and Mars was also in opposition to its own house; such a person fought with wild beasts. We have found that the malefics in diametrical positions are not harmful in every respect for every nativity, but sometimes they are also benefic, especially in 30 illustrious nativities, though even they are mixed with many vices. For such persons, acting under compulsion, are turned toward impious and lawless deeds; they commit injustice or plunder, become greedy and desirous of others' property, being arrogant and irrational 35 on account of the timely prosperity of glory; for their own faults

1 perhaps <καὶ> ex. ἐξιστρημένοι S 4 τις S, corr. Rad. Wendl. 5 λογικού S. 10 one might read εύπορα. 14 μὴν seems to require ἐγενόμην, but it is better taken as having no force at all. 18 I cannot vouch that these passages are sound. καλώς S. 19 κατ' ἀρχῆς S if at the beginning of some matter a καταρχή was observed. 26 in place of the sign of the Daemon, Sagittarius V. 27 Saturn is the lord of the Moon, because it is placed in its house; ἀπόστροφος because it is opposite to its own house (Capricorn); the house of Mars is Scorpio. 31 αὐτοὺς] namely οὕτως. 32 βίοι V and above ou. 34 ύψαυχυνοῦντος V. 32 βίοι V and above ou. 34 ύψαυχυνοῦντος V.

ἑτέροις ἐπεισάγουσιν. ἀλλὰ καὶ θεοῦ καὶ θανάτου καταφρονοῦσιν· ἄρχουσι γὰρ ζωῆς καὶ θανάτου· ὅθεν οὐ διὰ παντὸς τοῖς τοιούτοις τὸ εὐτυχὲς διαμένει, διὰ δὲ τὴν τοῦ ἐναντιώματος στάσιν οἱ μὲν ἀπὸ δόξης εἰς ἀτιμίαν ἢ ταπεινὴν καθαιροῦνται τύχην, οἱ δὲ βιαιοθανα-
5 τοῦσιν· τινὲς δὲ ὅσα ἑτέροις ἐνεδείξαντο, αὐτοὶ πάσχουσιν τιμωρούμενοι καὶ κολαζόμενοι καὶ μεμφόμενοι τὴν προτενομένην τῆς δόξης ἀνωφελῆ φαντασίαν. ἃ γὰρ μετὰ πόνου καὶ μερίμνης καὶ βίας καὶ χρόνῳ συνεσώρευσαν, τούτων ἐν στιγμῇ ἀφαιρεθέντες λυποῦνται ἢ ἑτέροις ἄκοντες συνεχώρησαν· ἐπακολουθεῖ γὰρ τούτοις σὺν τῇ
10 ἀβεβαίῳ τύχῃ νέμεσις χαλιναγωγὸς φθόνος ἐπιβουλὴ προδοσία λύπη μέριμνα φθίσις σώματος, ὡς καὶ βουλομένους ἀπαλλάττεσθαι τῆς ματαίας εὐδαιμονίας μετρίαν μεταμφιασαμένους τὴν τύχην μὴ δύνασθαι, πάσχειν δὲ ὅσα ἡ πεπρωμένη ἄκοντας ἐβιάσατο.

Κατ' ἀμφότερα δὲ αἱ διάμετροι στάσεις κριθήσονται, μία μὲν ὅταν
15 ἀστὴρ ἀστέρα διαμετρήσῃ ἢ ὡροσκόπον, ἑτέρα δὲ ὅταν ἴδιον οἶκον ἢ τρίγωνον ἢ ὕψωμα διαμετρῇ· καὶ οἱ κύριοι δὲ τῶν τριγώνων ἢ τῶν αἱρέσεων ἑαυτοῖς ἐναντιούμενοι κάκιστοι καὶ ἀβέβαιοι περὶ τὸν βίον γενήσονται.

## Excerpta e libro secundo.

20 II, 4. Περὶ τοῦ λαχόντος τὴν ὥραν ἢ τὸν κλῆρον ἀστέρος. S f. 6v, M f. 276v.

Κρόνος τὴν ὥραν λαχὼν ἢ τὸν κλῆρον οἰκοδεσποτήσας μὴ ἐναντιουμένου τοῦ Ἄρεως· ὁ τοιοῦτος εὐδαιμονήσει περὶ τῆς ὑπὸ Κρόνου μεριζομένης πράξεως· ἐὰν δὲ ὑπὸ Διός μαρτυρηθῇ, διπλασίονα· ἐὰν
25 δὲ Ἀφροδίτης, διὰ γυναικὸς ἢ ἀσπέρμου· ἐὰν δὲ ὁ τοῦ Ἄρεως αὐτῷ συνῇ ἢ ἐναντιωθῇ, ὁ τοιοῦτος ἐν ταραχαῖς καὶ ἐναντιώμασιν ἔσται· ἐὰν δὲ ὁ τοῦ Ἑρμοῦ αὐτῷ συνωροσκοπήσῃ, ὁ τοιοῦτος ταῖς ἀκοαῖς παραποδισθήσεται. Ζεὺς τὴν ὥραν ἢ τὸν κλῆρον ὡροσκοπήσας εὐτυχεῖς ἄγαν ἀπὸ νεότητος ἀποτελεῖ· ἐὰν δὲ Ἄρης παρῇ ἢ ὁμόκεντρος ἡ
30 τρίγωνος, ἐν λαμπραῖς στρατείαις προκόψει καὶ βίου περίκτησιν οἴσει· ἐὰν δὲ καὶ Κρόνος προσγένηται, ἐν ὑπεροχαῖς γίνονται· εἰ δὲ καὶ Ἀφροδίτη, ἔτι μᾶλλον· ἐὰν δὲ καὶ Ἑρμῆς, ἐν λήψεσι καὶ δόσεσι γίνονται. Ἄρης λαχὼν τὴν ὥραν ἢ τὸν κλῆρον ὡροσκοπῶν ποιεῖ

1 ἑταίροις V. ἐπειγάσιν Va, σα supra ει Vb. 7 an [καὶ] χρόνῳ? 10 χαληναγωγὸς V. 13 ἐβιάσαντο V. 19 S (Selden. 22) a Riessio festinanti calamo descriptus, unde saepius de lectione ambigitur; M (Marcian. 314) photographice depictus a Cumontio. 20 inscr. om. M. 22 ὁ ♄ S. ὡροσκοπήσας M S. 22-23 ἐναντιούμενος ♂ S. 25 δὲ καὶ ♀ S. non opus <ὑπὸ> Ἀφρ. ἢ ἀσπέρμου om. S. αὐτῷ om. M. 28 ἢ S] καὶ M. ὡροσκοπῶν S ut vid. 29 παρῇ Ἄρης S. 30 περίκτισιν M. 31 δίδονται M S. 33 λ. ἢ τὴν ὥραν ὡρκ. τὸν κλ. M.

they bring upon others. But they also despise god and death;
for they rule over life and death; wherefore good fortune does not endure
continuously for such persons, but on account of the tension of opposition some are brought down
from glory to dishonor or to a lowly fortune, while others die by violence;
5 and some suffer the very things they inflicted upon others, being punished
and chastised and reproaching the former vain illusion of glory.
For what they accumulated with toil and anxiety and force and over time,
being deprived of these things in an instant they grieve, or they yielded them
to others against their will; for there follow upon these things, together with
10 unstable fortune, bridling nemesis, envy, conspiracy, betrayal, grief,
anxiety, bodily wasting, so that even those who wish to free themselves
from vain happiness by clothing themselves in moderate fortune are unable
to do so, but suffer whatever fate has compelled them against their will.

In both respects the diametrical oppositions shall be judged: one when
15 a star is in opposition to another star or to the horoscope, and the other when
it is in opposition to its own house or triplicity or exaltation; and the lords
of the triplicities or of the sects being in opposition to one another will
produce the worst and most unstable conditions in life.

Excerpta from the second book.

20 II, 4. Concerning the star that has obtained the hour or the lot.
S f. 6, M f. 276.

When Saturn obtains the hour or rules the lot, with Mars not
opposing: such a person will prosper in the affairs assigned to Saturn;
but if Jupiter bears witness, doubly so; if Venus, through a woman or
one who is barren; but if Mars joins him or opposes him, such a person
will be in turmoil and opposition; if Mercury rises together with him,
such a person will be hindered by rumors. Jupiter obtaining the hour or
the lot as ascendant produces people who are very fortunate from
youth; if Mars is present or in conjunction or trine, he will advance in
brilliant military campaigns and will bring acquisition of livelihood; if
Saturn is also added, they attain positions of eminence; if also Venus,
even more so; if also Mercury, they engage in receiving and giving.
Mars obtaining the hour or ruling the lot as ascendant makes

1 ἀταιροις V. επίγαοσιν c', σα supra et V. 7 an [καὶ] χρόνῳ 10 ἐλενα-νγογος C. 13 ἐviasando Y. 19 S (Selden. 22) a Riessio festinanti calamondescriptus, unde saepius de lectione ambigitur; M (Marcian. 314) photographicendepictus a Cumontio. 20 inserts om. M. 22 8 H S. oroskopisas MS.n22-23 opposing O S. 25 de kat O S. non opus <ὑπό> Afr. ἢ asper-nmou om. S.naὐτῷ om. M. 28 S] kal M.nAris S. 30 periktisin

M. 31 are given MS. ἢ S ut vid. 29 p.m. 33 min. or regular time. the kl. M.

ὅρμησιν ἐπὶ στρατείαν· ἐὰν δὲ καὶ Ζεὺς μαρτυρήσῃ, ἐν ἀξίᾳ προκόψει· ἐὰν δὲ καὶ Ἀφροδίτη, ἐν ἀξίαις οὐ ταῖς τυχούσαις γίνονται· ἐὰν δὲ καὶ Ἑρμῆς συμπαρῇ μόνος, παρακαταθήκην λαβὼν ἀρνήσεται· ἐὰν δὲ καὶ Ζεύς, ἀπὸ πολλῶν πολλὰ περικτήσεται, μετὰ δὲ τὸν θάνατον εἰς βασιλικὰ χωρήσει. Ἀφροδίτη τὴν ὥραν ἢ τὸν κλῆρον λαχοῦσα μεγάλα 5 ἀγαθὰ σημαίνει καὶ μεγαλοδόξους ποιεῖ· ἐὰν δὲ συμπαρῇ Ἑρμῆς, μουσικοὺς ποιεῖ· τούτων οὕτως ἐχόντων Κρόνος διαμετρήσας αὐτοὺς ἢ καθυπερτερήσας ἐστέρησε τῶν ὑπαρχόντων. Ἑρμῆς τὴν ὥραν λαχὼν ἢ τὸν κλῆρον ὡροσκοπήσας ποιεῖ εὐτυχεῖς· ἐὰν δὲ καὶ ὁ τοῦ Διὸς συμπροσγένηται ἢ τετραγωνίσῃ, κριτηρίων καὶ πόλεων ἀρχὰς 10 ἕξουσιν· ἐὰν δὲ καὶ ὁ τοῦ Κρόνου τοῖσδε συμπροσγένηται, διπλασίονας τάς τε ἀρχὰς καὶ τιμὰς καὶ τὰ ἀγαθὰ καὶ τὰς προκοπάς. Ἥλιος κληρωσάμενος τὴν ὥραν ἢ τὴν τύχην ὡροσκοπήσας, ἐὰν συμπαρῇ καὶ ὁ τοῦ Διὸς ἢ μαρτυρήσῃ τετράγωνος, ὁ γεννώμενος εὐτυχὴς ἔσται. ἐὰν δὲ καὶ ὁ τοῦ Ἑρμοῦ συμπαρῇ αὐτῷ, διὰ λόγων προκόψει· ἐὰν δὲ 15 καὶ ὁ τοῦ Ἄρεως συμπαρῇ ἢ τετραγωνίσῃ σὺν τῷ τοῦ Διός, μέγας ἔσται καὶ κυριεύσει ζωῆς καὶ θανάτου. εἰ δὲ τούτων οὕτως ἐχόντων Κρόνος τετραγωνίσῃ ἢ διαμετρήσῃ, ἐν συμπτώμασι καὶ ζημίαις περιπεσοῦνται. Σελήνη κληρωσαμένη τὴν ὥραν ἢ τὸν κλῆρον τῆς τύχης μεγάλους ποιεῖ, μάλιστα δὲ ἐν ἰδίῳ τριγώνῳ· ἐὰν δὲ καὶ ὁ τῆς Ἀφρο- 20 δίτης συνῇ ἢ τετράγωνος τύχῃ, τιμῆς μεγάλης καταξιωθήσεται· ἐὰν δὲ καὶ ὁ τοῦ Ἄρεως σὺν τῇ Σελήνῃ τύχῃ, ζωῆς καὶ θανάτου κυριεύσει· ἐὰν δὲ ὁ τοῦ Κρόνου, πολλῶν χωρῶν ἡγήσεται· ἐὰν δὲ καὶ ὁ τοῦ Διὸς συμπαρῇ ἢ τετραγωνίσῃ, βασιλεῖς μεγάλοι ἔσονται· εἰ δὲ τούτων ἀπόντων ὁ τοῦ Ἑρμοῦ σὺν Σελήνῃ σχηματισθῇ, ἀπὸ λόγων καὶ 25 ἐντρεχείας αἱ προκοπαὶ ἔσονται· ἐὰν δὲ καὶ ὁ τοῦ Ἄρεως συμπροσγένηται ἢ τετραγωνίσῃ, τυράννους μεγιστᾶνας ποιεῖ· ἐὰν δὲ διαμετρήσῃ ὁ Ἄρης τὴν Σελήνην ἐκτὸς τῶν ἀγαθοποιῶν, ἐκθέσιμα ποιεῖ· ἐὰν δὲ τῷ Ἄρει ἀγαθοποιὸς συμπαρῇ, ἐκτεθέντα τραφήσεται. τὸ δὲ ὅμοιον κἂν τετράγωνος φανῇ ἢ καὶ καθυπερτερῶν εὑρεθῇ, ἐν πλάναις ἢ 30 ἐπαγωγαῖς ἢ καὶ ἀνωμαλίαις περιβάλλει· ἐὰν δὲ ὁ τῆς Ἀφροδίτης τετραγωνίσῃ κατὰ κέντρον, ἀδικοῦνται ὑπὸ γυναικῶν. ἐὰν δὲ Κρόνος συμπαρῇ ἐν ἀσελγεῖ ζῳδίῳ, καὶ πορνοβοσκήσουσιν· ἐὰν δὲ καὶ ὁ τοῦ Ἄρεως αὐτοῖς συμμαρτυρήσῃ, ἑτέροις τὰς γυναῖκας αὐτῶν

1 ὁρμήσειν S. 2 καὶ prius om. M. 3 παραθήκην M. 5 τὸν κλ. ἢ τὴν ὥ. M. 6 μεγαλοδόξως S. 7 αὐτοῖς S. 9 λαβὼν M. ὡροσκοπῶν S? 11 καὶ om. M· τοῖσδε om. S. προσγένηται M. 11-12 διπλασίονα τὰ ἀγαθὰ mediis om. S. 12 τὰ et τὰς om. M. 13 ὡροσκοπούσας M, -πῶν S. 15 αὐτῷ om. M. 16 συμπαρείη ἢ τετραγωνίσειε M. 16-18 σὺν τῷ - Κρόνος τετραγωνίσῃ om. S. 18 συμπτώματι S, συμπτώσεσι M. 18-19 πεσοῦνται M. 20 δὲ prius om. S. 21 τ. καὶ μεγ. M. 24 γενήσονται M. 26 ἐντρεχειῶν M. 27 δὲ καὶ διαμετρήσει S. 28 ἐκθέσει μάγιοι· ἐὰν M. 29 ὁ τοῦ ♂ ἀγαθοποιῶ M. an <τὰ> ἐκτ.? 30 τετραγώνω ut vid. S. εὑρεθῇ S] φανῇ M. 32 καὶ κατὰ S.

an impulse toward military service; and if Jupiter also bears witness, he will advance in rank; and if Venus also [bears witness], they come to honors of no ordinary kind; and if Mercury alone is present, having received a deposit he will deny it; and if Jupiter also [is present], from many sources he will acquire much, and after death it will pass to the imperial treasury. Venus obtaining the hour or the lot signifies great goods and makes men of great renown; and if Mercury is also present, it makes them musicians — when things are thus situated, Saturn in opposition to them or in superior position has deprived them of their possessions. Mercury obtaining the hour or ascending the lot makes [men] fortunate; and if Jupiter's [star] also comes to join or makes a square, they will hold commands over courts and cities; and if Saturn's [star] also comes to join these, twofold the commands and honors and goods and advancements. The Sun having obtained the lot for the hour or ascending the fortune, if Jupiter's [star] is also present or bears witness by square, the native will be fortunate. And if Mercury's [star] is also present with him, he will advance through speech; and if Mars's [star] is also present or makes a square together with Jupiter's [star], he will be great and will hold power over life and death. But if when things are thus situated Saturn makes a square or opposition, they will fall into disasters and losses.The Moon having obtained the hour or the Lot of Fortune makes men great, especially in its own triplicity; and if Venus's [star] is also present or happens to be in square, he will be deemed worthy of great honor; and if Mars's [star] also happens to be with the Moon, he will hold power over life and death; and if Saturn's [star] [is present], he will rule over many lands; and if Jupiter's [star] is also present or makes a square, they will be great kings; but if in the absence of these Mercury's [star] is configured with the Moon, the advancements will come from speech and cleverness; and if Mars's [star] also comes to join or makes a square, it makes tyrants and magnates; and if Mars is in opposition to the Moon apart from the benefics, it makes [children] exposed; and if a benefic is present with Mars, the exposed child will be raised. The same [applies] even if it appears in square or is found in superior position — it casts [them] into wanderings or abductions or irregularities; and if Venus's [star] makes a square at an angle, they are wronged by women; and if Saturn is present in a licentious sign, they will also become pimps; and if Mars's [star] also bears witness with them, [they give] their women to others.

1 ὁρμήσειν S. 2 Kal prius om. M. 3 παραθήκην M. 5 τὸν κλ. ἢ τὴν . M. 6 μεγαλοδόξως S. 7 αὐτοῖς 5. 9 λαβών M. ὡροσκοπῶν S 11 και om. M. τοῖσδε om. S. προσγένηται M. 11-12 διπλασίονα τὰ ἀγαθὰ mediis om. S. 12 τὰ εἰ τὰς om. M. 13 ὡροσκοπούσας M, - πῶν S. 15 αὐτῷ om. M. 16 συμπαρείη ἢ τετραγωνίσειε M. 16-18 σὺν τῷ – Κρόνος τετραγωνίση om. S. 18 συμπτώματι S, συμπτώσεσι M. 18-19 πεσοῦνται M. 20 δὲ prius om. S. 21 τ. καὶ μεγ. M. 24 γενήσονται M. 26 ἐντρεχειῶν M. 27 δὲ καὶ διαμετρήσει S. 28 εκθέσει μάγιοι· ἐὰν M. 29 ὁ τοῦ σ' ἀγαθοποιῶ M. an <td> Ext.? 30 τετραγώνω κι vid. S. εὑρεθή S] φανή M. 32 καὶ κατὰ 5.

μισθώσουσιν. ἐὰν δὲ ὁ τοῦ Κρόνου τὴν Σελήνην τετραγωνίσῃ ἢ διαμετρήσῃ κατ' ἰσόγραμμον στάσιν τῷ τοῦ Κρόνου, ἀντίληψιν ἕξει τὸ γεννώμενον τῆς τροφῆς <καὶ> ἔκβλητον τῶν γονέων ἔσται. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ τετράγωνος ἢ διάμετρος γένηται τῇ Σελήνῃ, ἐναντιόβουλοι καὶ ἐναντιογνώμονες γίνονται ἔν τε διαβολαῖς καὶ κατηγορίαις ἀπὸ ὑπερέχοντος γενήσονται. ἐὰν δὲ καὶ κακοποιὸς συμμαρτυρήσῃ ἢ συσχηματισθῇ, ἐν ἀσχημοσύναις καὶ κατακρίσεσι ποιήσει. ὁ δὲ τοῦ Διὸς ἀντικείμενος κατὰ μέρος τῇ Σελήνῃ στέρησιν τέκνων ποιεῖ καὶ ἐναντιώσεις ὑπερεχόντων. καθόλου δὲ οἱ κακοποιοὶ ἐφορῶντες τὰ φῶτα καὶ τὸν ὡροσκόπον χωρὶς ἀγαθοποιῶν ὀλιγοχρονίους ποιοῦσιν. ὁ κύριος τοῦ ὡροσκόπου ἐπιτόπως κείμενος ἢ ἰδίας αἱρέσεως μεριστὴς χρόνων ζωῆς γίνεται· εἰ δέ πως συσχηματίζηται τῷ δεσπότῃ τοῦ κλήρου, πολύγηρος γίνεται καὶ εὐτυχής· εἰ δὲ ὑπὸ δύσιν τύχῃ, ὀλιγοχρόνιος· εἰ δὲ κακοποιὸς συμπαρῇ ἢ καθυπερτερήσῃ τὴν Σελήνην, ἄχρηστα τὰ βρέφη ἔσονται.

## <ε'.> Κακοδαίμονος τόπος· πολλὰ σχήματα [1].

Ἐν τούτῳ τῷ τόπῳ ἐὰν οἱ κακοποιοὶ τύχωσι, μεγάλα σίνη καὶ πτώσεις ἀπεργάζονται, μάλιστα δὲ ἐὰν ἰδιοπροσωπῶσιν· ἐὰν δὲ ὁ κλῆρος τῆς τύχης ἐπῇ καὶ κυριεύσῃ τις αὐτοῦ, οὐδέποτε οὐδὲ ἐν ταῖς παρόδοις ὠφέλειά τις ἔσται· ἐχθροὶ γὰρ ἐγένοντο ἐξ ἀρχῆς ἐκ τῆς ἐκτροπῆς· ὁμοίως καὶ οἱ ἀγαθοποιοὶ ἐν τούτῳ τῷ τόπῳ οὐ μερίζουσι τὰ ἑαυτῶν ἀγαθά. ὅταν δὲ ἐν τούτῳ τῷ ζῳδίῳ πέσωσιν οἱ τρεῖς ἀστέρες, ὁ κύριος τοῦ ὡροσκόπου καὶ τοῦ κλήρου καὶ τοῦ δαίμονος, ἀτυχεῖς καὶ ἀσχήμονας ποιοῦσι καὶ ἐνδεεῖς τῆς ἐφημέρου τροφῆς· πολλοὶ δὲ καὶ τὰς χεῖρας ὑφέξουσιν.

## <ς'.> Ἀγαθοῦ δαίμονος τόπος· πολλὰ σχήματα. Ζητητέον καὶ περὶ ἀκουόντων καὶ βλεπόντων ζῳδίων.

Ἐὰν ἐπὶ τοῦ ἀγαθοδαιμονοῦντος ζῳδίου ὦσιν οἱ ἀγαθοποιοὶ ἐπιτόπως κείμενοι ἢ ἐν ἰδίοις προσώποις, ἐπιφανεῖς καὶ πλουσίους ἐκ

2 nempe Διός. 3 ἄκλητον M S. δὲ om. M. 6 ὑπερέχοντας M S. 7 ἀσχημοβίαις S. 8 τὴν σελήνην S. 9 ὑπαρχόντων S et M (qui τῶν ὑπ.). 10 ποιήσουσιν M. 11 ἢ om. M. 12 σχηματίζεται S. 13 εὐτυχεῖ S. 16 inscr. om. M. 18 δὲ prius om. S. δὲ καὶ ὁ M. 19 αὐτὸν S. 20 ὠφέλια S. 23 καὶ ὁ τοῦ bis M. τῆς δαίμονος S. 24 ποιοῦσιν· ἐνδεεῖς M. ζωῆς ἢ τροφῆς M. 25 i. e. mendicabuntur. 26 sq. inscr. in linea vacua om. M. 28 ἀγαθοποιοῦντος M. 29 ἢ om. M. ἐμφανεῖς S.

[1] Capp. ε'-ιδ' saepe ad verbum conspirant cum libello Hermetis Trismegisti περὶ τῆς τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως, qui propediem ex codd. Paris. 2506, f. 1 ss.; Marcian. 335 [Venet. 7], f. 28, in *Catalogo Parisino* edetur ubi de necessitudine qua Valens cum Hermete connectitur fusius disputandum erit.

they will let out for hire. But if the [star] of Saturn squares or opposes the Moon in an isogrammic position with that of Saturn, the newborn will be deprived of nourishment and will be cast out by its parents. But if the [star] of Mercury becomes square or in opposition to the Moon, they will be contrary in counsel and contrary in opinion, and they will be subject to slanders and accusations from those in power. And if a malefic also bears witness or is configured [with them], it will bring about disgraceful situations and condemnations. The [star] of Jupiter in opposition to the Moon in a particular degree brings deprivation of children and opposition from those in power. In general, the malefics watching over the luminaries and the Ascendant without benefics make [the native] short-lived. The lord of the Ascendant placed in its own domicile or as the distributor of the times of its own sect becomes [the distributor] of the years of life; but if it is somehow configured with the lord of the Lot, the native becomes long-lived and fortunate; but if it happens to be under the setting, [the native will be] short-lived; and if a malefic is present with or overcoming the Moon, the infants will be of no use.

## <ε> Place of the Evil Daimon · many configurations 1.

If the malefics happen to be in this place, they bring about great harm and falls, especially if they are in their own faces; but if the Lot of Fortune is also present and someone gains control of it, there will never be any benefit even in the transits; for they became enemies from the beginning due to the deviation; likewise, the benefics in this place do not distribute their own good things. But when the three stars — the lord of the horoscope, of the Lot, and of the Daemon — fall in this sign, they make men unfortunate and shameful and lacking their daily sustenance; and many will also stretch out their hands in beggary.

## «80.» Place of the Good Daemon: many configurations. Inquiry must also be made concerning the signs that hear and see.

If the benefics are placed in the sign of the Good Daemon, either situated there in person or in their own faces, they make men illustrious and wealthy from

2 namely of Jupiter. 3 ἄκλητον MS. δὲ om. M. 6 ὑπερέχοντας MS. 7 ἀσχημο-βίαις S. 8 τὴν σελήνην S. 9 ὑπαρχόντων S et M (who τῶν ὑπ.). 10 ποιήσουσιν M. 11 ἢ om. M. 12 σχηματίζεται S. 13 εὐτυχεῖ S. 16 inscr. om. M. 18 δὲ prius om. 16 inscr. om. M. 18 δὲ prius om. 5. δὲ καὶ ὁ M. 19 αὐτὸν S. 20 ὠφέλια S. 23 καὶ ὁ τοῦ bis M. τῆς δαίμονος S. 23 καὶ ὁ τοῦ bis M. τῆς δαίμονος S. 24 ποιοῦσιν· ἐνδεεῖς M. ζωῆς ἢ τροφῆς M. 25 i. e. inendicabuntur. 26 sq. inscr. in linea vacua om. M. 28 ἀγαθοποιοῦντος M. 29 A omn. M. ἐμφανεῖς S.

Chapters 8–18 often agree word for word with the treatise of HERMES TRISMEGISTUS περὶ τῆς τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως, which will shortly be published from codd. Paris. 2506, f. 1 ff.; Marcian. 335 [Venet. 7], f. 28, in the Parisian Catalogue, where the relationship connecting Valens with Hermes will have to be discussed more fully.

νεότητος ποιοῦσι· πλείω δὲ καὶ τὸν κλῆρον τῆς τύχης ἐπιθεωρήσαντες ἐν τριγώνῳ μέρει καὶ τὸν ὡροσκόπον καθ' ἑξάγωνον· ἐν τῷ ἀκούοντι ἢ βλέποντι ζῳδίῳ πλεῖστα καὶ μείζονα ἀγαθὰ παρέχονται. εἰ δὲ καί τις τῶν ἀγαθοποιῶν διάμετρος τῷ ἀγαθῷ δαίμονι φανῇ παρόντος τοῦ οἰκοδεσπότου, μεγάλα καὶ μείζονα ἀγαθὰ καὶ προκοπὰς ἀποτελοῦσιν· εἰ δὲ κακοποιοὶ συμπαρῶσι τῷ ἀγαθῷ δαίμονι, οὐκ ἰσχύουσι κακόν τι δρᾶσαι. ἀναγκαιότερον δέ ἐστιν, ἐὰν ὁ οἰκοδεσπότης τοῦ κλήρου καὶ τοῦ ὡροσκόπου καὶ τοῦ δαίμονος ἐπ' ἀνατολῆς τύχωσιν ἢ πλείστων ἀστέρων αὐτοῖς ἐπιπαρόντων ἢ μαρτυρούντων ἐν χρηματιστικοῖς ζῳδίοις· ἐνδόξους γὰρ καὶ πλουσίους ὑπεράγαν ἀποτελοῦσιν.

Ἐν τούτῳ τῷ τόπῳ καὶ οἱ ἀγαθοποιοὶ καὶ οἱ κακοποιοὶ χαίρουσι μάλιστα κληρωσάμενοι τὸν κλῆρον ἢ τὸν ὡροσκόπον ἢ τὸν δαίμονα· καὶ ἐὰν πέσῃ ἐν τούτῳ ἑκάτερος τῶν ἀστέρων ἀνατολικὸς ὢν ἢ καὶ τὴν συναφὴν τῆς Σελήνης ἔχων, τύραννοι ἢ βασιλεῖς γίνονται ἡγούμενοι χωρῶν καὶ εἰς πολλοὺς τόπους ὀνομασθήσονται. ὁ κύριος τοῦ τόπου τούτου καλῶς κείμενος πρακτικοὺς ποιεῖ, ἀτόπως δὲ κείμενος ἀπράκτους· εἰ δὲ ἐπὶ δύσεως τυγχάνει καὶ κακοποιὸς ἐπὶ τοῦ τόπου συμπαρῇ ἢ διαμετρῇ, κακοπράγμονας ἢ στειρώδεις ἢ ἀτέκνους ποιεῖ.

## <Ζ'.> Θεοῦ Ἡλίου τόπος τὸ προμεσουράνημα, θ' ἀπὸ ὡροσκόπου· πολλὰ ἔχει σχήματα.

Ἐὰν ἀγαθοποιοὶ τύχωσιν ἐπὶ τοῦδε τοῦ τόπου καὶ κληρώσωνται τὸν ὡροσκόπον ἢ τὴν τύχην, ὁ γεννώμενος ἔσται μακάριος εὐσεβὴς προφήτης μεγάλου θεοῦ καὶ ἐπακουσθήσεται ὡς θεός. ἀπόντων δὲ τούτων, μόνου δὲ Ἑρμοῦ μαρτυροῦντος, ἐν χρηματισμοῖς γίνονται καὶ τὴν αὐτῶν ἐμπειρίαν ὄχλοις ἐξηγοῦνται καὶ βασιλικοὶ γραμματεῖς γίνονται ἀπὸ μέσης ἡλικίας· τῶν δὲ κακοποιῶν παρόντων καὶ κυριευόντων τῶν προειρημένων τόπων ἢ ἐπιθεωρούντων τὸν κλῆρον ὁ γεννώμενος τοῦ τε ὡροσκόπου καὶ τῆς τύχης τύραννος ἔσται· κτίσει πόλεις, ἑτέρας δὲ διαρπάξει καὶ πολλῶν πολλὰ παραιρήσεται ἀσεβῶς. ἐὰν δὲ τύχῃ ὁ δαίμων ἢ ἡ τύχη ἐν τῷ κακοδαιμονοῦντι ζῳδίῳ, ἐν δὲ τούτῳ τῷ τόπῳ ὦσιν οἱ οἰκοδεσποτήσαντες τὸν κλῆρον ἢ τὸν ὡροσκόπον, ἐπὶ πλείστοις κακοῖς καὶ ξενιτείαις ἔσται καὶ ὅσα ἂν κτήσηται ἀποβαλεῖ· ἢ ἐγκάτοχοι ἐν ἱεροῖς γίνονται παθῶν ἢ ἡδονῶν ἕνεκα.

3-4 τις αὐτῶν διάμ. M. παρῇ φανέντος M. 5 τὰς προκ. S. 6 καλῷ δαίμονι M. 7 δρᾶσειν M. fort. εὐκταιότερον. 7-8 ὡροσκόπος τοῦ κλ. κ. τ. οἰκοδεσπότου M. ἀνατολὰς aut -λαῖς S. 9 αὐτοῖς ἀστέρων M. 11 pro certo habeo sequentia pertinere ad X. locum i. e. Medium Caelum. 13 nempe τῶν <ἀγαθοποιῶν>. 15 ἢ καὶ M. 18 παρῇ M. διαμετρεῖ S. 19 sq. inscr. om. M. 21 ἐὰν οἱ S. κληρώσονται M S. 22 ἔσται om. M. 23 ἁπάντων M S, corr. Riess. 24 μαρτυροῦν M. 25 ἐμπορίαν S. 27 ἢ M] καὶ S. 28 verba τοῦ - τύχης sic non apta. 29 διαρπάξαι? S. ἀσεβῶν S. 31 ὡροσκοπήσαντες M. 32 κακοῖς ἡ ξενιτεία M. κτίσηται M. 33 an ἢ σινῶν?

they produce youthfulness; and observing more fully the Lot of Fortune in the trine aspect and the Ascendant in the sextile, in the sign that hears or beholds they furnish the greatest and greatest goods. But if any of the benefics appears in opposition to the Good Daimon when the house-ruler is present, they bring about great and still greater goods and advancements; but if malefics are present together with the Good Daimon, they are not strong enough to do any harm. It is of greater necessity, however, if the lord of the Lot and of the Ascendant and of the Daimon happen to be at the eastern angle, or if very many stars are present with them or bearing witness in operative signs; for they render the native exceedingly distinguished and wealthy.

In this place both the benefics and the malefics rejoice especially when they have obtained the Lot, or the Ascendant, or the Daimon; and if each of the stars falls in this place being oriental or also having the conjunction of the Moon, they become tyrants or kings ruling over countries and will be renowned in many places. The lord of this place, when well positioned, makes men active and effective, but when ill positioned, makes them inactive; and if it happens to be at the setting angle and a malefic is present at the place or in opposition, it makes men of evil conduct, or produces barrenness, or makes them childless.

## The place of God the Sun is the pre-midheaven,

the ninth from the horoscope; it has many configurations.

If the benefic planets happen to be in this place and obtain by lot the horoscope or the fortune, the native will be a blessed, pious prophet of the great God and will be heeded as a god. But in their absence, with only Mercury bearing witness, they engage in oracular business and explain their experience to the crowds, and from middle age they become royal secretaries; but when the malefic planets are present and lord over the aforementioned places or aspect the lot, the native will be a tyrant of both the horoscope and the fortune; he will found cities, plunder others, and impiously strip many of much. But if the daemon or fortune falls in the sign of misfortune, and in this place are the lords of the lot or the horoscope, he will be subject to the greatest evils and sojourns abroad, and whatever he acquires he will lose; or they become those confined in temples on account of passions or pleasures.

34 someone of them, diametrically. M. being present, when it appeared M. 5 the afore-S. 6 to the good daemon M. 7 to act M. perhaps εὐκταιότερον. 7-8 horoscope of the lot and of the lord M. risings or -λαῖς S. 9 to themselves of stars M. 11 I hold as certain that the following pertains to the X. place, i.e. the Midheaven. 13 namely τῶν <ἀγαθοποιών>. 15 or also M. 18 being present M. aspects diametrically S. 19 sq. heading om. M. 21 if the S. they will obtain by lot H S. 22 will be om. M. 23 ἁπάντων M S, corr. Riess. 24 bearing witness M. 25 trade S. 27 | M] and S. 28 the words τοῦ – τύχης thus not suitable. 49 to plunder and? S. impiously S. 31 those who served as horoscope M. 32 evils or sojourn abroad M. he may acquire-

Tai M. 33 an or σινῶν l

## <η'.> Ὄγδοος τόπος θανάτου· παντοῖαι θεωρίαι.

Οἱ ἀγαθοποιοὶ παρόντες τούτῳ τῷ τόπῳ ἄπρακτοι καὶ ἀσθενεῖς καὶ ἀμέριστοι τῶν ἰδίων ἀγαθῶν· εἰ δὲ καὶ τοῦ ὡροσκόπου καὶ τοῦ κλήρου κυριεύσωσι, πολλῷ μᾶλλον ἀπρακτότεροι ἢ καὶ ἀνώμαλοι τυγχάνουσιν· ἐὰν δὲ οἱ κακοποιοὶ συμπαρῶσιν κυριεύσαντες τὸν κλῆρον, οἱ γεννώμενοι πλάνητες καὶ εἴ τι ἂν κτήσωνται ἀποβαλοῦσιν. ἐὰν δὲ ὁ κλῆρος ἐν τούτῳ ἐμπέσῃ παρόντων τῶν κακοποιῶν καὶ οἰκοδεσποτούντων τὸν κλῆρον, ὁ γεννώμενος ἐνδεὴς μὴ δυνάμενος ἑαυτὸν ἀμφιάσαι. εἰ δὲ καὶ τοῦ ὡροσκόπου κυριεύσωσιν, ἀσχημονήσει δι' ὅλης τῆς ζωῆς· εἰ δὲ καὶ ὑπὸ τὰς αὐγὰς τύχῃ τοῦ Ἡλίου ὁ οἰκοδεσπότης τοῦ κλήρου ἢ τῆς ὥρας, ὁ γεννώμενος τὰς χεῖρας ὑφέξει καὶ προσαιτήσει. εἰ δὲ ὁ τοῦ Ἑρμοῦ μόνος ἐπιπαρῇ τῷ ζῳδίῳ καὶ κυριεύσῃ τῆς φρονήσεως, ὃς καλεῖται δαίμων, μωροὺς καὶ ἀνοήτους καὶ τῷ λόγῳ ἐμποδιζομένους καὶ ἀγραμμάτους ποιεῖ· ἐὰν δὲ ὁ τῆς τύχης, σὺν τῷ ἀνοήτῳ καὶ ἄφρων καὶ πένης ἔσται, μάλιστα ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου τυχών. εἰ δὲ τούτων οὕτως ἐχόντων οἱ κακοποιοὶ συμπαρῶσιν, ἄφωνος καὶ κωφὸς ἔσται. μόνη δὲ ἡ Σελήνη ἐν προσθέσει τοῦ φωτὸς δοκεῖ χαίρειν ἐν τούτῳ τῷ ζῳδίῳ· ἐὰν δὲ ὁ τοῦ Διὸς ἀγαθοδαιμονῇ, εὐτυχὴς καὶ εὐπόριστος καὶ πολύτεκνος ἔσται· εἰ δὲ καὶ κύριος ᾖ τοῦ κλήρου τῆς τύχης, πλούσιος καὶ εὐδαίμων· ἐὰν δὲ καὶ ὁ τοῦ Ἑρμοῦ συμπαραγένηται αὐτῷ, καὶ διοικηταὶ βασιλέων καὶ εὐφρανθήσονται ἐπὶ τέκνοις.

## <θ'.> Δεύτερος τόπος.

Οἱ ἀγαθοποιοὶ ἐπιπαρόντες καὶ οἰκοδεσποτοῦντες τὸν ὡροσκόπον ἢ τὸν κλῆρον ἀγαθὰ σημαίνουσι τοῖς γεννωμένοις, οἷον κληρονομίας καὶ ἄλλων ὑπαρχόντων αἰφνιδίους κτήσεις καὶ ἐκ θανάτου σημαίνουσι τὸ ἀγαθόν· εἰ δὲ ἐν ἀλλοτρίοις τόποις εἶεν, ἧττον εὐποροῦσιν, οὐκ ἀποροῦσι μέντοι. εἰ δὲ Ἑρμῆς ἐπιπαρῇ μόνος ἰδιοπροσωπῶν, ἐν τῷ γήρει κέρδη ἕξει καὶ πιστευθήσεται πόλεις καὶ βασιλέων πράγματα· εἰ δὲ

1 inscr. om. M. 2 ἐν τούτω M. 3 ἀμέριστοι i. e. οὐ μεριστικοί. 4 ἀπρακτώτεροι S. 5 δὲ καὶ οἱ S. κυριεύσουσιν δὲ M. οἱ M] οἷον S. 6 πένητες M. κτήσονται M[a] S. δὲ om. M. 7 ἐμπ. ἐν τούτω M. 7-8 οἰκοδεσποτησάντων M. 9 ἐὰν M. 10 τῶν ⓢ M. 11 τὰς ὥρας M. 12 ὁ om. M. 13 κυριεύσει S. ὃς S] οὐ M ergo fors. οὗ. Cf. *Mus. Rhen.*, LII, 579, adn. 2. ἀνωήτους S. 14 τῇ γλώσσῃ M. καὶ ὁ S. 15 ἀδιανοήτω S. ἔσται M] ἅμα S? 17 ἄφρων S. 18 προθέσει (vel προδέσει) M. 19 ἀγαθοδαιμονεῖ S. 20 ᾖ S] ὁ M. 21 συμπαραγίνηται S? 23 nempe δυτικός i. e. septimus, nam secundus infra redibit. 24 ἢ ὡροσκοποῦντες M. 25 κλ. τῆς τύχης M. 25-26 καὶ om. S, fuitne καὶ τῶν ἄλλοις? 29 πολλὰ M, fuitne πόλεων? οἱ M[a] S.

<η'> Eighth place of death; all manner of considerations.

The benefic planets present in this place are ineffective and weak and without a share of their own goods; but if they also lord over the horoscope and the lot, they are all the more ineffective or even irregular in their operation; but if the malefic planets are present together, having gained lordship over the lot, those born will be wanderers and will lose whatever they acquire. But if the lot falls in this place with the malefic planets present and lording over the lot, the native will be in want, unable to clothe himself. And if they also lord over the horoscope, he will live in disgrace throughout his entire life; and if the lord of the lot or of the hour happens to be under the rays of the Sun, the native will extend his hands and beg. But if Mercury alone is present in the sign and lords over the intellect, which is called the daemon, he makes them foolish and mindless and hindered in speech and illiterate; but if it is the lord of fortune, in addition to being mindless he will also be senseless and poor, especially if he happens to be under the rays of the Sun. And if, things being thus, the malefic planets are present together, he will be mute and deaf.But the Moon alone, when waxing in light, seems to rejoice in this sign; and if Jupiter is in a favorable position, the native will be fortunate and resourceful and will have many children; and if he is also lord of the lot of fortune, he will be rich and prosperous; and if Mercury is also present with him, they will even be administrators of kings and will rejoice in their children.

«9'> The Second Place.

The benefic planets present and ruling the horoscope or the lot indicate good things for those born, such as inheritances and sudden acquisitions of other possessions, and indicate good fortune through death; but if they are in foreign places, they are less prosperous, yet not without resources. But if Mercury alone is present in his own face, in old age he will have gains and will be entrusted with cities and the affairs of kings; but if

1 inscr. om. M. 2 ἐν τούτω M. 3 αμέριστοι i. e. οὐ μεριστικοί. 4 ἀπρακτώ τεροι S. 5 δὲ καὶ οἱ S. κυριεύσουσιν δὲ M. οἱ M] οἷον S. 6 πένητες M. 5 δὲ καὶ οἱ S. κυριεύσουσιν δὲ M. οἱ M] οἷον S. 6 πένητες M. κτήσονται MS. δὲ om. M. 7 ἐμπ. ἐν τούτω M. 7-8 οἰκοδεσποτησάντων M. 9 ἐὰν M. 10 τῶν Θ M. 11 τὰς ὥρας M. 12 6 om. M. 13 master S. ὃς οὐ M ergo fors. ούˊ. Cf. Mus. Rhen., LII, 579, adn. 2. S]nάνο S. 14 the language M. καὶ ὁ S. 15 ἀδιανοήτω 5. ἔσται M] ἅμα S? 17 afro S. 18 prepositions21 (vel προδέσει) M. 19 ἀγαθοδαιμονεί S. 20 ή S] & M. co-produced 5 23 namely δυτικός i. e. the seventh, for the second will return below. 24 ή ωροσκοποῦντες M. 25 κλ. τῆς τύχης M. 25-26 καὶ om. S, was it perhaps καὶ τῶν ἄλλοις? 29 πολλά M, was it perhaps πόλεων? the MS.

κακοποιοὶ παρῶσιν ἐν τούτῳ τῷ τόπῳ καὶ κυριεύσωσι τοῦ κλήρου ἢ τοῦ ὡροσκόπου ἰδιοπροσωποῦντες, ἀνωμαλήσει τῷ βίῳ, μάλιστα ἐπὶ τὸ γῆρας, οὐκ ἀπορήσει μέντοι· ἐξ ὀνειδισμῶν γὰρ καὶ κακῶν τὰ ποριζόμενα ἀναλώσουσιν. εἰ δὲ καὶ ἀλλοιοπροσωποῦντες καὶ παρ' αἵρεσιν ὄντες οἰκοδεσποτῶσιν τῶν κλήρων, ὁ γεννώμενος κακῶς τὸ γῆρας διάξει, ἔνιοι δὲ καὶ ἐν φυλακαῖς γίνονται χρόνον καὶ ἐν ἀρρωστίαις καὶ νόσοις. ἐὰν δὲ ὁ τοῦ Διὸς ἐπιθεωρήσῃ, ἐν ἱεροῖς ἕνεκεν ἀρρωστίας γίνονται, ἐνοχλοῦνται δὲ καὶ αἱμορροῖσι καὶ περὶ αἰδοίων ἢ δακτύλων πάθος ἰσχάνουσιν. εἰ δὲ ὁ τοῦ Ἑρμοῦ σὺν τῷ τοῦ Ἄρεως ἐπὶ τὸ δυτικὸν τύχῃ ζῴδιον, λῃστὰς καὶ φόνου συνίστορας· διὸ κακῷ θανάτῳ ἀπολοῦνται ὕστερον. οἱ κακοποιοὶ δύνοντες ἐν ἀλλοτρίῳ ζῳδίῳ βιαιοθανάτους ποιοῦσιν, οἱ δὲ ἀγαθοποιοὶ πολυπείρους καὶ ἐπὶ τὸ γῆρας εὐτυχεῖς.

## <ι'.> Ἕκτος τόπος Ἄρεως.

Οἱ ἀγαθοποιοὶ ἐν τούτῳ τῷ τόπῳ ἐὰν τύχωσιν ἐπιπαρόντες, ὁ γεννώμενος ὅσα ἂν κτήσηται ἀπολεῖ καὶ ἡ οὐσία οὐ παραμενεῖ αὐτῷ· ζημίαις ἐλαττωθήσεται ἐπὶ τὸ γῆρας προβαίνων τῇ ἡλικίᾳ. ὁ δὲ Ἥλιος ἐπιπαρὼν τῷ τόπῳ τούτῳ καὶ κυριεύων τοῦ κλήρου τῆς τύχης ἢ τῆς ὥρας ποιεῖ τὸν γεννώμενον καταδικασθῆναι ὑπὸ μεγάλης ἐξουσίας. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ, πλανήτης ἔσται καὶ προσκοπτικὸς καὶ φεύξεται τὴν ἰδίαν πατρίδα μόγις τὸ ζῆν πορίζων. ἐὰν δὲ ὁ τοῦ Διὸς κυριεύσῃ τοῦ κλήρου ἢ τοῦ ὡροσκόπου, ἐν δημοσίοις πράγμασιν ἀπολέσει τὸν βίον· ἐὰν δὲ ὁ τῆς Ἀφροδίτης, διὰ γυναῖκα κρίσεις ζημίας δώσουσι· γίνονται δὲ καὶ ἀνεπαφρόδιτοι οὐκ ἔχοντες χάριν. ἐὰν δὲ ὁ τοῦ Ἄρεως, σίνη καὶ πάθη κατὰ τὸ μέλος ἀποτελεῖ τοῦ ζῳδίου, ποιεῖ δὲ καὶ γυμνῆτας ἐπαίτας κακῶς τὸν βίον καταστρέφοντας. ὁ δὲ τοῦ Ἑρμοῦ κυριεύσας τοῦ κλήρου ἢ τῆς ὥρας ποιεῖ κακοβούλους κλέπτας κακολόγους καὶ ἐν ὄχλοις κακολογουμένους· ἐὰν δὲ καὶ Σελήνη ἐπιπαρῇ, δοῦλος ἔσται καὶ ἀδύνατος, ἐάνπερ <μὴ> καὶ τὰ λοιπὰ συμπαρῇ τῇ Σελήνῃ· δύνανται γὰρ τῶν ἄλλων ἀστέρων καλῶς ἐχόντων τῆς Σελήνης κακοτυχούσης ἐλεύθεροι καὶ εὐσχήμονες γενέσθαι.

1 καὶ om. M. 1-2 τοῦ ὡρ. ἢ τοῦ κλ. M. (τὸν κλῆρον S ut vid.). 2 ἐπὶ τὸ γ. μάλιστα M. 3 γὰρ καὶ S] ἢ M. 4 αἴνεσιν M. 5 τὸ γ. κακῶς διάξει M. 6 χρόνιον δὲ M. 7 ἦν M. ἀρρωστίαις S. 8 nempe αἰδοῖον ἢ δάκτυλον. 9 ἰσχανῶσιν S. τῷ ♂ M. 10 λῃσταῖς καὶ φόνοις συνιστορήσει M. 11 κακοποιῷ M. 14 inscr. om. M. 16 ἀπολεῖ τὴν οὐσίαν καὶ ὅσα ἂν κτ. οὐ παραμενεῖ· ζημίαις S. 18 καὶ om. S. 19 ἀπὸ S. 20 πλανίτης et προσκοπικὸς S. 21 ἐπικυριεύσῃ M. 22 cf. Plaut. Trin. 331. ἀπολέσῃ M. 23 non opus <καὶ> ζημίας. δώσωσι S. 24 ἐπαφρόδιτοι S. 25 ἀπ. κατὰ τὸ μέλος M sc. aliis signis aliae corporis partes attributae sunt (Firmic., II, 24). 28 κακοεργουμένους S. ☾ συμπαρῇ τῇ ☾ M. 29 ἐπιπαρῇ M.

If the malefic planets are present in this place and rule the lot or the horoscope in their own face, there will be irregularity in life, especially toward old age, yet he will not be without resources; for what is acquired through reproaches and evils they will squander. But if also in an alien face and contrary to sect they rule the lots, the native will pass old age in misery, 5 and some also spend time in prisons and in illnesses and diseases. But if Jupiter casts his gaze upon them, they end up in temples on account of illness, and they are troubled also by hemorrhoids and suffer an affliction concerning the genitals or the fingers. But if Mercury together with Mars falls upon the western sign, they become robbers and accessories to murder; wherefore they will later perish by a violent death. 10 The malefic planets setting in a foreign sign produce those who die by violence, while the benefic planets produce those who are experienced and fortunate in old age.

## «ι> Sixth Place of Mars.

If the benefic planets happen to be present in this place, whatever the native acquires he will lose, and his substance will not remain with him; he will be diminished by losses as he advances in age toward old age. But the Sun, when present in this place and having lordship of the Lot of Fortune or of the Hour, causes the native to be condemned by a great authority. But if Mercury, he will be a wanderer and prone to stumbling, and will flee his own homeland, barely providing himself a living. But if Jupiter gains lordship of the Lot or of the Horoscope, he will lose his livelihood in public affairs; but if Venus, judgments on account of a woman will bring losses; and they also become unattractive, lacking charm. But if Mars, it produces injuries and afflictions according to the member of the Sign, and also makes naked beggars who end their life wretchedly. And Mercury, having gained lordship of the Lot or of the Hour, makes evil-minded thieves, slanderers, and those slandered in crowds; but if the Moon is also present, he will be a slave and powerless, unless the remaining planets are also present with the Moon; for when the other stars are well-placed, even if the Moon is unfortunate, they are able to be born free and respectable.

1 καί om. M. 1–2 τοῦ ὡρ. ἢ τοῦ κλ. M. (τὸν κλῆρον S ut vid.). 2 ἐπὶ τὸ τ. μάλιστα M. 3 γὰρ καὶ 5] * M. 4 αἴνεσιν M. 5 τὸ γ. κακῶς διάξει M. 6 χρόνιον δὲ M. 7 ἢν M. ἀρρωστίαις S. 8 nempe αἰδοῖον ἢ δάκτυλον. 9 ἰσχανῶσιν S. τῷ O M. 10 λησταῖς καὶ φόνοις συνιστορήσει M. 11 κακοποιῷ M. 14 inscr. om. M. 16 ἀπολεῖ τὴν οὐσίαν καὶ ὅσα ἂν κτ. οὐ παραμενεῖ· ζημίαις S. 18 καὶ om. S. 19 ἀπὸ S. 20 πλανίτης et προσκοπικός S. 21 ἐπικυριεύσῃ M. 22 cf. Plaut. Trin. 331. ἀπολέσῃ M. 23 non opus <καὶ> ζημίας. δώσωσι S. 24 ἐπαφρόδιτοι S. 25 ἀπ. κατὰ τὸ μέλος M sc. aliis signis aliae corporis partes attributae sunt (Firmic., II, 24). 28 κακοεργουμένους S. O συμπαρῇ τῇ « M. 29 ἐπιπαρῇ M.

## <ια'.> Πέμπτος τόπος· πολλαὶ θεωρίαι.

Ἐὰν ἀγαθοποιοὶ τύχωσι τὸν κλῆρον ἢ τὴν ὥραν λαχόντες, ὁ γεννώμενος μέγας ἔσται καὶ ὄχλων ἡγήσεται καὶ νόμους θήσεται. Ἀφροδίτη τὰ μέγιστα χαρίζεται κυριεύουσα τοῦ ὡροσκόπου ἢ τοῦ κλήρου, μάλιστα ἰδιοπροσωποῦσα ἢ ἰδίῳ τόπῳ οὖσα εὐκτήμονας ἐντίμους ἀποτελεῖ. τὸ αὐτὸ καὶ ἐπὶ πάντων τῶν ἀστέρων· ἐὰν γὰρ κρατῶσιν τῆς ὥρας ἢ τῆς τύχης, ποιήσουσι τὰ ἀγαθὰ κατὰ τὸ ἐπιβάλλον τῇ ἰδίᾳ φύσει καὶ τὸ τῆς ἀγαθῆς τύχης ἴδιον. ἐὰν δὲ ὁ τοῦ Ἄρεως τύχῃ καθὸ πρόκειται, ἄρξουσι παντοδαπῶν τόπων· γίνονται γὰρ ἢ στρατηγοὶ ἢ τύραννοι [μάλιστα ἰδιοπροσωποῦσα ἢ ἰδίων τόπων] καὶ ζωῆς καὶ θανάτου κυριεύσουσιν οὐ μόνον ἐλαχίστων ἀλλὰ καὶ ἀξιολόγων ἀνθρώπων· ἐὰν δὲ ὁ τοῦ Κρόνου ἐπιπαρῇ τῷ τόπῳ, πολυκτήμονας ἐγγαίων καὶ τετραπόδων δεσπότας, κτίζοντας κώμας καὶ τόπους. εἰ δὲ ὁ Ἥλιος ἐπιπαρῇ, μεγιστάνων φίλους ἐγγὺς βασιλέων ἱερῶν ἄρχοντας· εἰ δὲ ὁ τοῦ Ἑρμοῦ, τὰς διὰ λόγων προκοπὰς καὶ χρημάτων πλείστων καταξιουμένους. εἰ δὲ ἡ Σελήνη καλῶς σχηματιζομένη κληρώσηται τὸν κλῆρον ἢ τὸν ὡροσκόπον ἐπὶ τοῦ ζῳδίου τυχοῦσα σὺν τῷ οἰκοδεσπότῃ αὐτῆς, πολυχρόνιοι γίνονται καὶ συγγηράσκουσιν ἐν εὐδαιμονίᾳ. οἱ οὖν ἀγαθοποιοὶ ἐπὶ παρόδων μεγάλα ὠφελοῦσιν, οἱ δὲ κακοποιοὶ οὐκ ἰσχύουσι βλάπτειν.

## <ιβ'.> Τέταρτον ὑπόγειον.

Ἐὰν οἱ ἀγαθοποιοὶ κυριεύσωσι τοῦ ὡροσκόπου ἢ τῆς τύχης <ἢ> καὶ παρῶσιν, ἐν ἱεροῖς τὸν βίον ἕξουσιν· ἐὰν δὲ καὶ τὸν ἀρχέτυπον κλῆρον κληρώσωνται οἰκοδεσποτοῦντες ὄντες ἐν τῷ ὑπὸ γῆν, ὑπὸ δαιμονίων καὶ φαντασίας εἰδώλων χρηματισθήσονται. ἐὰν δὲ ὁ τοῦ Ἄρεως συμπαρῇ τούτοις κληρωσάμενος τὴν τύχην ἢ τὸν ὡροσκόπον, διὰ κακῶν ἕξει τὸν βίον ἀσχημονῶν καὶ εἰς περίστασιν περιπεσεῖται σὺν ἑτέροις κακουργήσας καὶ βιαιοθανατήσει. παρατηρητέον <ὅτι> ὁ τόπος οὗτος μετὰ θάνατον εὐφημίας ποιεῖ καὶ καταλείψεις ἰδίοις· ἐν τούτῳ κακοποιοὶ τυχόντες τῷ τόπῳ οἷς ἂν θέλωσι τὰ αὐτῶν καταλείπουσιν.

1 inscr. om. M. καλαὶ S. 2 ἐὰν οἱ M. τὸν ὡρκ ἢ τ. κλ. τῆς τύχης λ. M. 4 τοῦ prius om. S. 5 fort. ἰδιοτοποῦσα. 8 τοῖς ἀγαθοῖς τόποις M. δὲ M] γὰρ S. τύχης S. 9 πόπων M possis παντοδαπῷ τρόπῳ. 9-10 γίνονται - τόπων om. S, ultima ex v. 5 repetita. 11 θανάτους M. 12 ἐγγάων? S. 13 οἰκοδεσπότας M. 14 ἔτι παρῇ S. fort. βασιλέων <διάγοντας>. 16 εἰ M] ἡ S. κληρώσεται M. 18 καὶ om. S. συνγηράσουσιν M. 21 inscr. om. M. 23 ἀρχήτυπον S (quid sit nescio). 24 κληρώσαιντο S. 25 daemones et larvae eis responsa dabunt (Wuensch, *Bull. comun.*, 1899, p. 5). 26 Ἄρης S. 28 πεσεῖται M. βιαιοθανατήση S. παρατηρητέος M. 29 ποιεῖν S. καταλήψεις S, καταλήψει M.

<ια'.> Fifth Place • many theories.

If benefic planets happen to obtain the lot or the hour, the native will be great and will lead crowds and will establish laws. Venus grants the greatest gifts when she rules the horoscope or the lot, especially when she is in her own face or in her own place, she makes men wealthy and honored; the same applies to all the stars; for if they dominate the hour or fortune, they will produce good things according to what is fitting to their own nature and to the special quality of good fortune. But if that of Mars obtains it as set forth above, they will rule over all manner of places; for they become either generals or tyrants (especially when in their own face or their own places) and will hold power over the life and death not only of the least significant but also of notable men; but if that of Saturn is present at the place, they become possessors of great estates of land and cattle, founding villages and places. And if the Sun is present, they become friends of the great, close to kings, rulers of sacred things; and if that of Mercury, they are deemed worthy of advancement through words and of very great wealth. But if the Moon, well configured, obtains by lot the lot or the horoscope, being in the sign together with its own house-ruler, they become long-lived and grow old in prosperity. The benefic planets, therefore, on their transits greatly benefit, while the malefics are not able to harm.

<ιβ'> Fourth, the subterranean [place].

If the benefic planets hold dominion over the horoscope or the Lot of Fortune and are present, the native will spend his life in sacred [places]; but if they also obtain the archetypal lot while acting as house-rulers in the subterranean [place], they will receive communications from daemons and phantom apparitions. But if Mars is present along with them having obtained the Lot of Fortune or the horoscope, the native will spend his life in disgrace, falling into dire circumstances after having committed crimes together with others, and will die a violent death. It must be observed that this place brings good repute after death and bequests to one's own [kin]; when malefic planets happen to be in this place, they leave their possessions to whomever they wish.

1 inscr. om.M.kalai S. 2 if the M. tỉn ọrk or t. kl. of fortune l. M.n4 of prius om. S. 5 fort. self-sufficient 8 to the good places M. δὲ M] γὰrnS. fortune S. 9 people M possis pantodapῷ tropps. 9-10 become - places om. S,nultima ex v. 5 reps. 11 deaths M. 12 ἐγαον S. 13 oἰkodespotasnM. 14 ἔτι παρῇ S. fort. of kings <diagon>. 16 εἰ M] ἡ S. is drawn M.n18 and om. S. syngerasusin M. 21 inscr. om. M. 23 architype S (quid sitnnescio). 24 drawn S. 25 daemones et larvae eis responsa dabuntn (Wuensch, Bull. comun., 1899, p. 5). 26 "Aris 5. 28 falls M. violent death S. observable M. 29 29 ποιεῖν ποιεῖν S.S. occupations 5, occupy M.n29 ποιεῖν S. occupations 5, occupy M.

## <ιγ'.> Τρίτος τόπος θεᾶς Σελήνης.

Ἐν τούτῳ τῷ ζῳδίῳ ἐὰν τύχῃ ἡ Σελήνη κληρωσαμένη τὸν ὡροσκόπον ἢ τὸν κλῆρον ἰδιοπροσωποῦσα, ὁ γεννώμενος μέγας ἔσται καὶ πολλῶν ἀγαθῶν κυριεύσει· ἄρξει πόλεως καὶ πολλοῖς ἐπιτάξει καὶ ἐπακουσθήσεται καὶ θησαυρῶν κυριεύσει. εἰ δὲ συμπαρείη ταύτῃ ὁ Ἥλιος καὶ εἴη πεποιημένη τὴν ἀνατολήν, ἱερεὺς θεᾶς μεγίστης ἢ ἱέρεια καὶ ἕξει βίον ἀκαθυστέρητον. ἐὰν δὲ ὁ τοῦ Κρόνου συμπαρῇ τῇ Σελήνῃ, θεοχόλωτος σημειωτικὸς πολλάκις ἐπὶ κριτὰς ἐρχόμενος καὶ πολλὰ βλασφημήσει θεοὺς ἕνεκεν τῶν συμβαινόντων αὐτῷ πραγμάτων. ἐὰν δὲ ὁ τοῦ Διὸς συμπαρῇ αὐτῇ, ἔσται προφήτης εὐτυχὴς πλούσιος ἔνδοξος, πολλῶν ἀγαθῶν κυριεύσει. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ συμπαρῇ τῇ Σελήνῃ, πρακτικὸς μὲν ἀλλὰ ἀσεβής, καὶ παραθήκας ἀποστερήσει, ὅθεν ἀπ' ἀλλοτρίων ἢ φόνων ἢ ληστῶν τὸν βίον συνάξει, ξενιτεύσει δὲ πολλά. εἰ δὲ οἰκείως τύχῃ ἐν ἰδίοις προσώποις, ἀκολούθως τῇ διαιρέσει τῆς γενέσεως στρατηγὸς ἔσται χωρῶν καὶ πόλεων, ἄδικος ἐπίορκος ἀλλοτρίων ἐπιθυμητής, καὶ αἰφνιδίως ἀπολεῖται χόλῳ ἐξουσίας. ἐὰν δὲ Ἀφροδίτη ἐν ἰδίοις τόποις ἐπικρατήσῃ τοῦ τῆς θεᾶς τόπου καὶ τοῦ κλήρου τῆς τύχης ἐπὶ νυκτερινῆς γενέσεως μάλιστα, ἔσται ὁ γεννώμενος πλούσιος καὶ ὑπὸ γυναικὸς εὐνοηθήσεται· τινὲς δὲ βασιλικοὶ ἄρχοντες πόλεων διοικηταὶ διὰ τὸ τὴν θεὰν ἐν τῷ τῆς θεᾶς οἴκῳ συγκεκληρῶσθαι τὴν τύχην. ἐὰν δὲ ὁ τοῦ Ἑρμοῦ συμπαρῇ τῇ Σελήνῃ ἐν τῷ τῆς θεᾶς ζῳδίῳ καὶ τοῦ κλήρου τῆς τύχης κυριεύσῃ ἢ τοῦ ὡροσκόπου, ὁ γεννώμενος ἐρεῖ τὰ μέλλοντα πᾶσι καὶ μυστηρίων θεῶν μεθέξει.

## <ιδ'.> Δεύτερος τόπος καλεῖται Ἅιδου πύλη.

Τὸ δὲ ἐπαναφερόμενον τοῦ ὡροσκόπου, ἐν τούτῳ τῷ ζῳδίῳ οἱ ἀγαθοποιοὶ οὐδὲν ὠφελήσουσιν, οἱ δὲ κακοποιοὶ ἀποτελοῦσι νυχελεῖς ἐπισινεῖς μὴ δυναμένους διανήχεσθαι τὸν βίον μέχρι τέλους. ἐὰν δὲ ὁ κλῆρος ἐπὶ τοῦ ζῳδίου ὑπάρξῃ τῶν κακοποιῶν οἰκοδεσποτούντων τὸν κλῆρον ἢ τὸν ὡροσκόπον, νεκροφύλακες γίνονται ἔξω πύλης τὸν βίον διάγοντες. ὁ μὲν οὖν τοῦ Κρόνου κυριεύων τοῦ κλήρου τῆς τύχης τῷ τόπῳ τούτῳ ἐπιπαρὼν ποιεῖ νεκροψύχους ἀρρωστηματικοὺς καὶ

1 inscr. om. M. 6 θεοῦ μεγίστου S, cf. Firmic., III, 13, 5. 8-12 θεοχόλωτος - Σελήνη om. S. 11 an πολλῶν ἀνθρώπων? 12 πραγματικὸς S. 13 ἀπαλοτρίωσιν S. an ληστειῶν? τὸν om. S. 14 δὲ prius om. M. οἰκεῖος M S. τύχει S. ἰδίοις τόποις M. 15 fors. αἱρέσει. ἢ στρατ. S. 17 Ἑρμῆς S. ἐπικρατήσει S. 19 γενόμενος S. 20 διοικητὰς M. 21 κεκληρῶσθαι M. τῆς τύχης M S. 22 κυριεύσει M S. 26 genus dicendi quale ἡ δὲ δαφνηφορία, ξύλον ἐλαίας καταστέφουσι Procli, *Chrest.*, 248, 7; Raderm., *Demetr.*, p. 79; Philostr., *Vit. Ap.*, IV, 16, 4; 28, 1, 2; Heliod., *Aethiop.*, p. 3, 13; 75, 11; 163, 9 Bk. 30 ἢ M] καὶ S. 32 ἀρρωστιματικοὺς S.

## <ιγ'.> Third Place of the Goddess Moon.

In this sign, if the Moon happens to have obtained the horoscope or the lot by lot-casting, acting in her own person, the native will be great and will have control of many good things; he will rule a city and will give orders to many and will be listened to and will have control of treasures. But if the Sun is present with her and she has made her rising, he will be a priest of the greatest goddess or a priestess and will have a life free from delay. But if Saturn is present with the Moon, he will be one angered by the gods, a marked man, often coming before judges, and will often blaspheme the gods on account of the things that happen to him. But if Jupiter is present with her, he will be a fortunate prophet, wealthy, distinguished, and will have control of many good things. But if Mercury is present with the Moon, he will be practical but impious, and will misappropriate deposits, whence he will gather his livelihood from the property of others or from murders or from robbers, and he will spend much time abroad. But if he happens to be suitably placed in his own prosopa, in accordance with the division of the nativity he will be a general of regions and cities, unjust, perjured, one who covets the property of others, and he will perish suddenly by the wrath of authority.But if Venus in her own places gains control of the place of the goddess and of the lot of fortune, especially in a nocturnal nativity, the native will be wealthy and will be favored by a woman; and some will be royal rulers, administrators of cities, because the goddess has obtained fortune by lot in the house of the goddess. But if Mercury is present with the Moon in the sign of the goddess and gains control of the lot of fortune or of the horoscope, the native will tell future events to all and will partake of the mysteries of the gods.

## «14. > The second house is called "the Gate of Hades." 25

The sign succedent to the Ascendant — in this sign the benefics will bring no benefit, while the malefics produce sluggish, harmful individuals unable to navigate life through to its end. But if the Lot falls in the sign while malefics rule the Lot or the Ascendant, they become grave-keepers, spending their lives outside the gate. Saturn, when lord of the Lot of Fortune and present in this place, produces those who are deadened in spirit, sickly, and

1 inscr. om. M. 6 Θεοῦ μεγίστου S, cf. Firmic., III, 13, 5.8-12 θεοχόλωτος - Σελήνη om. S. 11 an πολλῶν ἀνθρώπων ? 12 πραγματικός 5.13 απαλοτρίω - σιν S. απληστειών ? τόν om. S. 14 δὲ prius om. M. οἰκεῖος MS.τύχει S. ιδίοις τόποις M. 15 fors. αἱρέσει. ἡ στρατ. S. 17 Ερμής 5. ἐπικρατήσει S. 19 γενό- μενος S. 20 διοικητάς M. 21 κεκληρώσθαι M. τῆς τύχης MS. 22 κυριεύσει MS. 26 genus dicendi quale ἡ δὲ δαφνηφορία, ξύλον ἐλαίας καταστέφουσι Procli, Chrest., 248, 7; Raderm., Demetr., p. 79; Philostr., Vit. Ap., IV, 16, 4; 28, 1, 2; Heliod., Aethiop., p. 3, 13, 75, 11, 163, 9 BL. 30 ἡ M] καὶ S. 32 ἀρρωστιματικούς 5.

δεσμῶν πεῖραν ἐπὶ χρόνον ἱκανὸν λαμβάνοντας, ἕως συμπληρώσωσι τοὺς χρόνους τοῦ ἀστέρος. ὁ δὲ τοῦ Διὸς ἐπιπαρὼν τῷ τόπῳ ἀνάλωσιν ἐκ τῶν ὑπαρχόντων μέχρι τέλους, ὥστε μηδὲν αὐτῷ καταλειφθῆναι· τέκνων μέντοι δόσιν, ἀλλ' οὐκ εὐτυχῶς· ὁ δὲ τοῦ Ἄρεως παρὼν τῷ τόπῳ ἐὰν οἰκοδεσποτήσῃ τὸν κλῆρον ἢ τὸν ὡροσκόπον, προσκοπτικοὺς ζημιωτικοὺς ἐμποδιζομένους. τινὲς δὲ καὶ αἰχμάλωτοι γίνονται καὶ πάλιν ἀποκαθίστανται. ἐὰν δὲ τὸν κλῆρον τῆς τύχης ἐν αὐτῷ τῷ ζῳδίῳ παρόντα κληρώσηται ὑπάρχων ἐν ἰδίαις μοίραις ἢ ζῳδίοις, δεσμοφύλακες γίνονται εἰς κάρκαρον τὸν βίον πορίζοντες ἢ ἐν δεσμωτηρίοις διαζῶντες. ἐὰν δὲ ὁ Ἥλιος ἐπιπαρῇ τῷ ζῳδίῳ, ἐὰν μὲν οἰκοδεσποτῶν τὸν κλῆρον ἢ τὸν ὡροσκόπον ἰδίῳ οἴκῳ ἢ Κρόνου τόποις, ὁ γεννώμενος ἀπολεῖ τὴν ὅρασιν ἐν τοῖς τοῦ Ἄρεως χρόνοις καὶ στερηθήσεται τῶν πατρικῶν καὶ ἐπαιτήσει. ἐὰν δὲ ὁ τῆς Ἀφροδίτης ἐπιπαρῇ τῷ ζῳδίῳ καὶ οἰκοδεσποτήσῃ τὸν κλῆρον ἢ τὸν ὡροσκόπον, δημοσίας καὶ ἐπονειδίστους ἐργασίας ἀποτελέσει, ἐάνπερ ἐπ' ἀνατολῆς ἑῴας τύχῃ· εἰ δὲ ὁ τοῦ Ἑρμοῦ ἐπιπαρῇ τῷ ζῳδίῳ, ἐὰν μὲν ὑπὸ τὰς αὐγὰς τοῦ Ἡλίου τύχῃ, ἀνοήτους καὶ ἀγραμμάτους ἀποτελεῖ· ἐὰν δὲ καὶ κύριος τῆς δευτέρας τύχης γένηται, ὃ προσαγορεύεται δαίμων, κωφοὺς ἢ ἀφώνους ποιεῖ· ἐὰν δὲ ἀνατολικὸς ᾖ, περίεργοι γίνονται ἃ οὐκ ἔμαθον ἐπιχειροῦντες, ἐπιτευκτικοὶ δὲ ἐν τοῖς μαθήμασιν. εἰ δὲ ἡ Σελήνη παρῇ ἐπὶ τοῦ ζῳδίου Κρόνου ὡροσκοποῦντος, τὸ ἐναλλὰξ γίνεται· ὑποχυθήσονται τὴν ὅρασιν ἢ ἀπογλαυκωθήσονται τοὺς ὀφθαλμούς.

## <ιε'.> Τόπων ὀνομασίαι ἐννέα.

Ὁ μὲν θεὸς σημαίνει περὶ πατρός, ἡ δὲ θεὰ περὶ μητρός, ἀγαθὸς δαίμων περὶ τέκνων, ἀγαθὴ τύχη περὶ γάμου, κακὸς δαίμων περὶ παθῶν, κακὴ τύχη περὶ σινῶν, κλῆρος τύχης καὶ ὡροσκόπος περὶ ζωῆς καὶ βίου, ὁ δαίμων περὶ φρονήσεως, μεσουράνημα περὶ πράξεως, ἔρως περὶ ἐπιθυμίας, ἀνάγκη περὶ ἐχθρῶν.

In capite insequenti notabilis est ordo pravus coniunctionum; nam initium tolerabile, Solis Lunaeque coniunctiones cum quinque stellis (p. 62, 4 - 65, 15) sequuntur tres Veneris radiationes, tres Saturni, una Iovis. Praeterea in Solis cum ceteris coniunctionibus de Sole et Marte se aspicientibus tribus agitur locis, de Sole et Iove et de Sole et Saturno binis, de Sole et Venere uno; Veneris quod hexagona tantum radiatio apparet et Mercurii quod nulla mentio, recte factum (cf. *Catal.*, II, 179, 15). In sequentibus permultae radiationes negleguntur, nulla

1 ἐπιχρόνιον ἱκ. S, ἐπὶ χρόνων ἱκανῶν M. πληρώσουσι M. 3 fort. del. ἐκ. καταληφθῆναι S. 4 εὐτυχῆ M. 5 οἰκοδεσποτήσει S. 6 προκοπτικοὺς M S. 9 δημοφύλακες S. κακὸν M S. 12 ἀποτελεῖ S. 15 fort. <μάλιστα> ἐάνπερ. 18 nempe ὅς. 21 ἐπιπαρῇ M. 24 inscr. om. M. ὀνόμασιν S.

subjected to the experience of bonds for a considerable time, until they complete the years of the star. Jupiter, when present in the place, brings consumption of one's possessions to the end, so that nothing is left to him; there is a gift of children, but not happily. Mars, when present in the place and ruling the Lot or the Ascendant, produces those who are prone to stumbling, liable to loss, and hindered. Some also become captives and are restored again. But if Mars allots the Lot of Fortune while it is present in that very sign, being in its own degrees or signs, they become prison-keepers, making their living in a jail, or living out their lives in places of confinement. If the Sun is present in the sign, and rules the Lot or the Ascendant in its own house or in the places of Saturn, the native will lose his sight during the years of Mars and will be deprived of his patrimony and will beg. If Venus is present in the sign and rules the Lot or the Ascendant, it will produce those engaged in public and disgraceful occupations, provided she chances to be rising in the east. If Mercury is present in the sign and happens to be under the rays of the Sun, it produces senseless and illiterate individuals; but if he also becomes lord of the second Lot, which is called the Daimon, he produces the deaf or the mute. If he is oriental, they become meddlesome, attempting things they have not learned, yet achieving success in their studies. If the Moon is present in the sign with Saturn on the Ascendant, the reverse occurs: they will suffer a clouding of their sight or their eyes will become glazed over.

## <ιε> Nine names of places.

25 The god signifies the father, the goddess signifies the mother, the good daemon signifies children, good fortune signifies marriage, the evil daemon signifies passions, evil fortune signifies injuries, the lot of fortune and the horoscope signify life and livelihood, the daemon signifies prudence, midheaven signifies action, eros signifies desire, necessity signifies enemies.

In the following chapter, the disordered arrangement of conjunctions is noteworthy; for the beginning is tolerable — the conjunctions of the Sun and Moon with the five planets (p. 62, 4 - 65, 15) — followed by three radiations of Venus, three of Saturn, one of Jupiter. Moreover, among the conjunctions of the Sun with the others, the mutual aspects of the Sun and Mars are treated in three places, those of the Sun and Jupiter and of the Sun and Saturn in two places each, that of the Sun and Venus in one; the fact that only the sextile radiation of Venus appears and that no mention is made of Mercury is correctly done (cf. Catal., II, 179, 15). In what follows, very many radiations are omitted, none

1 epichronion ik. 5, on the years of the able M. pilousi M. 3 fort. del. ἐκ. ηκαταλιφθῆναι 5. 4 εὐτυχῆ M. 5 οἰκοδεσποτήσει S. 6 prokoptikos H S.n9 demofylakes 5. κακον MS. 12 is S. 15 fort. < indeed, ifper.n18 nempe 8s. 21 epipari M. 24 inscr. omn. M. noun 3.

ratione delectus habiti apparente; nam consentaneum erat post Solem Lunamque Saturnum Iovem Martem Venerem Mercurium hoc ordine se excipere. Eaedem res similiter tractantur ab Anubione et Firmico, qui ab eo pendet; at hic ordo accuratus, qui ab initio talis fuisse videtur, ut primo trigona omnia, deinde tetragona, tum diametra enumerarentur, *Catal.*, II, 160. Etiam in copiis Manethonianis nonnulla similia inveniuntur. Redeunt igitur haec omnia ad vetustam doctrinam, id quod etiam ex apotelesmatum natura concludi potest ad aevum Alexandrinum spectantium; et cum κάτοχοι ἐν ἱερεῖς (p. 65, 34, cf. 56, 33; 58, 7) in Aegypto potissimum fuerint (cf. *Revillout rev. Egypt.*, I, 160; II, 143 v. Preuschen, *Mönchtum und Serapiskult*; Gruppe, *Mythologie*, 1655), ad Nechepsonem et Petosiridem haec redire haud dissimile est veri, praesertim cum ipsa eorum verba adferantur p. 71, 9. Nec vereor statuere Valentis dispositionem perturbatam ex ipso Petosiride desumptam esse, egregium Anubionis ordinem postea demum constitutum esse, fort. ab Anubione ipso.

## <ις'.> Τριγωνικαὶ ἀστέρων διακρίσεις πρὸς εὐδαιμονίαν ἢ δυστυχίαν· τριγωνικὰ καὶ ἑξαγωνικὰ καὶ διαμετρικὰ σχήματα.

Ζεὺς Ἡλίῳ τρίγωνος μεγάλους καὶ ἐπιδόξους σημαίνει. εἰ δὲ ὡροσκοπεῖ ὁ Ἥλιος, καὶ τῷ πατρὶ καὶ τῇ γενέσει· εἰ δὲ ἐπίκεντρος ᾖ, τῷ πατρί· ἔνδοξον γὰρ σημαίνει, ἔλαττον δὲ παρὰ τὸ πρότερον· πρὸς δὲ τὴν γένεσιν οὐδὲν ἀξιόλογον, εἰ μὴ ἄλλη τις αἰτία διορθώσῃ· εἰ δὲ ὁ Κρόνος ἐκ τοῦ εὐωνύμου τρίγωνος Ἡλίῳ ὡροσκοποῦντι γίνεται, πολὺ μείζονα τὰ τῆς δόξης· πολυκτήμονες γὰρ καὶ πολυγέωργοι καὶ πλούσιοι γίνονται. ἐὰν δὲ ὁ τοῦ Ἄρεως συμπροσγένηται τῷ τοῦ Διός, καὶ τυράννους δηλοῖ τὸ σχῆμα· μάλιστα τοῦ Ἡλίου ὡροσκοποῦντος πολλῶν χωρῶν καὶ στρατοπέδων ἐπικρατοῦσιν. ἐὰν δὲ ὁ τοῦ Κρόνου, μέγας μὲν ὁ πατὴρ καὶ ὅπλων καὶ στρατοπέδων ἄρχων, ἐάνπερ καὶ τὰ λοιπὰ συνεργῇ πρὸς τὸ μεγαλεῖον, οὐ μέντοι τύραννος οὐδὲ πολεμικὸς καὶ ἐπίφοβος. εἰ δὲ Ἄρης τὸν Ἥλιον διαμετρήσῃ τοῦ Διὸς καὶ τοῦ Κρόνου δεξιῶν τῷ Ἡλίῳ τριγώνων ὄντων, ὁ γεννώμενος ἐν [ταῖς] μεγαλειότησι καὶ δόξαις ὄχλων γενήσεται. εἰ δὲ ὁ τοῦ Κρόνου διαμετρήσῃ τὸν Ἥλιον καθὰ προείρηται, ὑπὸ ἰδίων καὶ φίλων ἐναντιωθήσεται, ἀλλὰ περικρατήσει καὶ ὑποτάξει. εἰ δὲ ὁ τοῦ Κρόνου καὶ ὁ τοῦ Ἄρεως τρίγωνοι γένωνται τῷ Ἡλίῳ τοῦ Διὸς διαμετροῦντος ἐν ἰδίαις μοίραις ἢ ζῳδίοις, ἀρχοντικὸν καὶ εὐσχήμονα ποιεῖ. εἰ δὲ ἐπὶ ἑξαγώνου τύχῃ τὸ τοιοῦτον σχῆμα, ἐλάττονά ἐστιν.

1-3 inscr. om. M. 1 ▽ ἀστέρων S possis etiam τριγώνων. 3 διαμετρηκά S. 5 fort. γενέσει <καλόν>. ᾖ] ἢ S, om. M. 6-7 ἔλαττον - ἀξιόλογον om. S. 8-9 πολὺ μ. τ. τ. δόξης M] πολυμαθής S. 10 συμπροσγίνηται S. 11 μάλιστα ante δηλοῖ M. 12 δὲ καὶ ὁ S. 15 ⊖ S] ♃ M. διαμετρήσει S. 16 an <ἐκ> δεξιῶν? 17 γεννήσεται S, ἡγήσεται M, fort. recte. 17-18 διαμετρήσει S. 20 γίνονται S. 22 τύχει S. τοιοῦτο M.

with any apparent principle of selection; for it would have been consistent, after the Sun and Moon, for Saturn, Jupiter, Mars, Venus, and Mercury to follow in that order. The same matters are treated similarly by Anubion and Firmicus, who depends on him; but the accurate order here, which appears to have been such from the beginning — first enumerating all trines, then squares, then oppositions — is found at Catal., II, 160. Even among the Manethonian collections some similar things are found. All these things therefore go back to ancient doctrine, a conclusion that can also be drawn from the nature of the astrological effects, which point to the Alexandrian age; and since κάτοχοι ἐν ἱεροῖς (p. 65, 34, cf. 56, 33; 58, 7) were found chiefly in Egypt (cf. Revillout rev. Egypt., I, 160; II, 143 v. Preuschen, Mönchtum und Serapiskult; Gruppe, Mythologie, 1655), it is not unlikely that these things go back to Nechepso and Petosiris, especially since their very words are cited at p. 71, 9. Nor do I hesitate to assert that the disordered arrangement of Valens was drawn from Petosiris himself, and that the excellent order of Anubion was only constituted later, perhaps by Anubion himself.

## >«16. Trigonal distinctions of stars with respect to happiness or misfortune; trigonal, sextile, and diametric configurations.

Jupiter in trine with the Sun signifies greatness and glory. But if the Sun is on the horoscope, it is so both for the father and for the nativity; if it is on an angle, it is for the father; for it signifies distinction, though less than the former; and for the nativity nothing noteworthy, unless some other cause corrects it; but if Saturn makes a trine with the Sun from the left when the Sun is on the horoscope, the matters of glory are much greater, for they become possessors of much property and much land and wealthy. But if Mars joins Jupiter, the configuration also indicates tyrants; especially when the Sun is on the horoscope, they prevail over many lands and armies. But if it is Saturn, the father is great and commands arms and armies, provided the rest also cooperate toward greatness, yet he is not a tyrant nor warlike and fearsome. But if Mars is in opposition to the Sun while Jupiter and Saturn are in right trine to the Sun, the native will be born into greatness and the glory of crowds. But if Saturn is in opposition to the Sun as described above, he will be opposed by his own people and friends, but he will prevail and subdue them. But if Saturn and Mars are in trine with the Sun while Jupiter is in opposition in its own degrees or signs, it makes one ruling and of good standing.But if such a configuration falls in a sextile, the effects are lesser.

1-3 right omg M. 1 n stars S possis etiam of triangles. 3 diameter 5. 5 fort. be born <good>. j] ἢ S, om. M. 6-7 ἐλαττον - ἀχιολογον om. S. 8-9 p.m. t. t. of glory M] polymath S. 10 sympathizer S. 11 in fact ante deliĩ M.n12 but also S. 15 Θ 5] M. measure S. 16 an <ἐκ> of right 17 born17-18 measure S. 20 become S.22 setae 5, ἐγέσετα M, fort. recte. happen S. nto M.

Ἀφροδίτη Ἡλίῳ ἑξάγωνος ἑῴα οὖσα ἐπαφρόδιτον καὶ ἐπίσημον τὸν πατέρα καὶ τὸν γεννώμενον σημαίνει· εἰ δὲ ἐπ' ἀγαθοῦ δαίμονος ἢ ἐπ' ἀγαθῆς τύχης τὸ σχῆμα γένηται, ὑπὸ γυναικὸς πορφύρας καὶ χρυσοφορίας καταξιωθήσεται.

Κρόνος Ἡλίῳ τετράγωνος εὐώνυμος τὸν πατρικὸν βίον βλάπτει ἔτι ζῶντος τοῦ πατρός, μάλιστα ἐν θηλυκοῖς ζῳδίοις ἢ ἐναντίαις μοίραις. εἰ δὲ διάμετρος, πολὺ χείρων· σίνεσι καὶ πάθεσι περιβάλλει καὶ ὑπὸ οἰκείων καὶ παρασίτων προδοθήσεται. εἰ δὲ δεξιός, ἐλάττονα γίνεται· εἰ δὲ ἐν τῷ ὡροσκόπῳ ἢ τῷ μεσουρανήματι γένοιτο, τὰ ἐναντιώματα ἥττονα ἔσται. Ἄρης Ἡλίῳ τετράγωνος, κακὸν τῷ πατρὶ καὶ τῷ γεννηθέντι· σίνη γὰρ καὶ πάθη ἀποτελεῖ· ἐὰν δὲ διάμετρος ἢ ἐν κεκακωμένοις ᾖ μοίραις, καὶ περὶ τὰ ἄρθρα τὰ σίνη ἀποτελεῖ. ἐὰν δὲ ἐπὶ τοῦ δεξιοῦ τετραγώνου, ὅ ἐστι δέκατον, ὁ Ἄρης ᾖ, χεῖρον γενήσεται· πρὸς γὰρ καὶ ταῖς διανοίαις ἐκστήσονται. Ζεὺς Ἡλίῳ τετράγωνος ἐν ταῖς ἀδόξοις μοίραις ἢ ζῳδίοις ἀηδὴς καθέστηκε· καθαιρεῖται γὰρ τὸ ἀγαθὸν τοῦ ἀστέρος καὶ εἰς τὸ ἐναντίον ἐκπίπτει. ἐπὶ δὲ τῶν ἐνδόξων ζῳδίων ἢ μοιρῶν μάλιστα ἐπίκεντρος ἔνδοξος περικτητικός. διάμετρος δὲ Ἡλίῳ τυχὼν ἀηδέστερος· οὐ μόνον γὰρ σβέννυται τὰ ὑπ' αὐτοῦ ἀγαθά, ἀλλ' ἐξ ὑπερεχόντων ὀργὰς καὶ ὄχλων ἐναντιώσεις ἕξουσιν. αἱ οὖν κατ' ἰσόμοιρον στάσεις τῶν τετραγώνων καὶ διαμέτρων χαλεπαί.

Ἄρης Ἡλίῳ τρίγωνος ἐπὶ νυκτερινῆς γενέσεως μάλιστα ἐν θηλυκοῖς ζῳδίοις δεξιὸς ὢν μεγάλους ἐπιδόξους σημαίνει ζωῆς καὶ θανάτου κυριεύοντας, ἐάνπερ καὶ τὰ λοιπὰ σχήματα τῇ γενέσει ὁμογνωμονήσῃ· πρὸς ἐπὶ τούτοις δὲ καὶ Ζεὺς δεξιῷ τριγώνῳ μεγάλους δυνάστας πόλεων προστάτας καὶ ὄχλων ἡγουμένους ἀποτελεῖ. ἐὰν δὲ θηλυκὴ ᾖ ἡ γένεσις καὶ Ἀφροδίτη συμπαρῇ, βασιλεύσει καὶ πολλῶν χωρῶν ἐπικρατήσει, γίνονται δὲ εὐεργετικαὶ ἀνυπότακτοι. εἰ δὲ καὶ ὁ μὲν ἰδιοτοπεῖ καὶ ὁ ἕτερος ἐν ἰδίῳ τριγώνῳ τύχῃ, καὶ θηλυκαῖς καὶ ἀρσενικαῖς γενέσεσιν οὐδὲν ἐναντία· γίνονται γὰρ βασιλεῖς βασιλέων, ἐάνπερ ὁ μὲν οἰκοδεσποτῇ ὁ δὲ συνοικοδεσποτῇ ἢ καὶ δεσπόζῃ τῆς γενέσεως τοῦ τε κλήρου τῆς τύχης ἢ τῆς ὥρας κυριεύσωσιν. εἰ δὲ ἐν ἀρρενικοῖς ζῳδίοις εἶεν, ἐλάττονα καὶ πολὺ χείρονα τὰ ἀποτελέσματα γενήσεται· ἑξάγωνοι δὲ ἀτονώτεροι πρὸς τὸ ἀγαθὸν καὶ πρὸς τὸ ἐναντίον.

Εἰ δὲ τετράγωνος Ἄρης Σελήνῃ γένοιτο ἐπὶ τὸ εὐώνυμον μέρος ἐν ἀλλοτρίαις μοίραις ἢ ζῳδίοις <ἐφ'> ἡμερινῆς γενέσεως, πολλῶν ἐναντιωμάτων αἴτιος τῇ τε μητρὶ θλίψεις καὶ ταπεινώσεις ἀποτελεῖ καὶ ἐν

1 ἑῴα οὖσα M | ἑοῦσα S. 2 καὶ om. S. δαίμονος om. S. 3 τὸ σχῆμα om. S. 5 cf. Anub., 206, 25. 9 γίνοιτο S. τὰ om. M. 11 ᾖ, ἐν κ. ζωδίοις ἢ μ. M. 12 ἢ M S. δὲ καὶ ἐπὶ M. 13 χείρων M. 16 τοὐναντίον M. 21 Simillima Firmic., VI, f. 68ᵛ b. ☉ S] ☾ M. τετράγωνος Mᵃ. 22 δεξιῶν μεγ. M. 25 ᾖ M] ἦν S. 27 εὐεργετικοὶ S. 28-29 ἀρρεν. κ. θηλ. M, θηλυκαὶ S. 29 nempe οὐκ ἐναντίοι. 30 συνοικοδεσποτεῖ εἰ δεσπόζει S. 33 ἀπονώτεροι M (S?). 35 γε (aut τε) γενέσεως S. 36 cf. Anub., 208, 32.

Venus in sextile to the Sun, being in the west, signifies that the father and the newborn will be charming and distinguished; and if this configuration occurs in the house of the Good Daimon or of Good Fortune, he will be deemed worthy by a woman of wearing purple and gold.

5 Saturn in square to the Sun on the left harms the father's livelihood while the father is still living, especially in feminine signs or in opposing degrees. If in opposition, it is much worse; it brings injuries and afflictions, and he will be betrayed by family members and parasites. If on the right, the effects are lesser; and if it should occur at the horoscope or at the midheaven, the adversities will be diminished. Mars in square to the Sun is harmful to the father and to the native; for it produces injuries and afflictions; and if in opposition or in afflicted degrees, it also produces injuries to the joints. But if Mars is at the right square, which is the tenth, it will be worse; for in addition they will also be deranged in their minds. Jupiter in square to the Sun in inglorious degrees or signs is disagreeable, for the beneficence of the star is diminished and falls into its opposite. But in glorious signs or degrees, especially when angular, it is distinguished and productive of gain. In opposition to the Sun it is more disagreeable; for not only are the good things produced by it extinguished, but they will also incur the wrath of those in superior positions and the opposition of crowds. The configurations at equal degrees of the squares and oppositions are therefore difficult.

Mars in trine with the Sun, especially in a nocturnal nativity, when it is in feminine signs on the right side, signifies great and renowned men who have power over life and death, provided that the remaining configurations agree with the nativity; and in addition to these things, Jupiter in a right trine produces great rulers, protectors of cities, and leaders of crowds. But if the nativity is feminine and Venus is present together, she will reign and hold dominion over many lands, and they become beneficent and insubordinate. But if the one occupies its own place and the other happens to be in its own triplicity, there is nothing contrary for either feminine or masculine nativities; for they become kings of kings, provided that the one rules as lord of the house and the other co-rules, or they hold dominion over the nativity and over the Lot of Fortune or the Hour. But if they are in masculine signs, the effects will be lesser and much worse; in sextile they are weaker for good and for the contrary. But if Mars is in square to the Moon in foreign degrees or signs <on the left side in a diurnal nativity, he is > the cause of many adversities and brings afflictions and humiliations to the mother, and in

1 being in the east M] being S. 2 and om.S. daemon om. S. 3 the configuration om. S. 5 cf. Anub., 206, 25. 9 it might become S. the om. M. 11 it is, in k. Signs or m. M. 12 or MS. but also upon M. 13 worse M. 16 on the contrary M. 21 Very similar Firmic., VI, 1. 68 b. 5) O M. f. S] < M. square M. 22 of the right great M. 25 or M] was S. 27 charitable S. 28-29 male. and fem. M, feminine S. 29 namely οὐκ ἐναντίοι. 30 συνοικοδεσποτεῖ or δεσπόζει S. 33 ἀπονώτεροι M (S?). 35 γε (or τε) γενέσεως S. 36 cf. Anub., 208, 32.

ξενιτείαις ὑποτάσσονται, τινὲς δὲ ἢ στρατιωτικοὶ γίνονται ἐπίμοχθοι καὶ ἐφύβριστοι. ταῦτα δὲ γίνεται, ἐάνπερ μὴ καὶ τὰ λοιπὰ ἡ γένεσις ταπεινοῖ, τοῦ τοῦ ἀστέρος δεσπότου ἢ συνεργοῦ ἢ συναιρετιστοῦ ὑπάρχοντος ἐν τοῖς ἀσυνδέτοις τοῦ ὡροσκόπου. ἐὰν δὲ τὰ λοιπὰ συντύχῃ, αἰχμάλωτοι γίνονται καὶ δημοσίᾳ τελευτῶσιν. εἰ δὲ καὶ διάμετρος γένηται ἐπὶ τοῦ αὐτοῦ καταστήματος, εὐτονώτερα τὰ χαλεπὰ καὶ δυσέκλυτα· μᾶλλον δὲ εἰ καὶ δεξιὸς τετράγωνος φανείη, αἰφνιδίως πάντα ἀπολλύουσι. πολλὴ δὲ διαφορὰ τετραγώνου καὶ διαμέτρου. ἐὰν γὰρ Ἄρης Κριῷ γένηται καὶ Σελήνη Καρκίνῳ, ἀντιστρέφεται τὰ ἀποτελέσματα καὶ γίνεται τῶν εἰς τὸ τρίγωνον τὰ ὅμοια. ὁμοίως δὲ κἂν διάμετροι ὦσιν Ἄρης Σκορπίῳ Σελήνη Ταύρῳ, οὐ μόνον πρὸς τύχην οὐκ ἐναντιοῦνται ἀλλὰ καὶ προκοπῶν καὶ δοξῶν αἴτιοι γίνονται.

Ἀφροδίτη Σελήνῃ τρίγωνος ἐπὶ νυκτερινῆς γενέσεως καὶ ἐν θηλυκοῖς ζῳδίοις ποιεῖ ἐπιχαρεῖς εὐδαίμονας· ἔνιοι δὲ καὶ ὄχλων ἡγοῦνται καὶ πορφύρας <καὶ> χρυσοφορίας καταξιοῦνται κατὰ τὸ μέγεθος τῆς γενέσεως· γίνονται γὰρ καὶ φιλόσοφοι καὶ μουσικοὶ καὶ φιλολόγοι καὶ βασιλικῆς φιλίας ἐντὸς γινόμενοι. εἰ δὲ καὶ ἐξ ἀμφοτέρων βασιλικὴ δηλοῦται ἡ γένεσις τῷ εἶναι τὸν μὲν οἰκοδεσποτοῦντα τὸν δὲ δεσπόζοντα τῆς γενέσεως, τυραννικὸν γίνεται τὸ σχῆμα· γίνονται γὰρ βασιλεῖς βασιλέων ἔνδοξοι καὶ εὐφρόσυνοι. ἐξάγωνοι δὲ πρὸς ἀλλήλους μετριώτεροι τῇ δυνάμει γίνονται· ἐπὶ μέντοι τοῦ ἀγαθοῦ δαίμονος καὶ τῆς ἀγαθῆς τύχης οὐδὲν ἀπέχουσι τοῦ τριγώνου, μάλιστα εἰ μέσον τροπικὸν ζῴδιον ἢ ἰσημερινὸν τύχῃ, πολὺ δὲ μᾶλλον ἐὰν Ἰχθύσι καὶ Ταύρῳ τὸ σχῆμα θεωρηθῇ.

Ἀφροδίτη τετράγωνος τῇ Σελήνῃ εὐπράκτους καὶ ἐπιχαρεῖς καὶ πλουσίους καὶ πάντα ὅσα ἐπὶ τριγώνου παρέχει, ἐὰν μάλιστα ἰδίῳ ζῳδίῳ ἢ μοίρᾳ παρῇ, ἀλλὰ μετὰ ἀνωμαλίας· εὐμετάπτωτα γὰρ γίνεται ἃ παρέχουσιν. εἰ δὲ ἐν ἀλλοτρίοις ζῳδίοις ἢ παρ' αἵρεσιν ἢ μοίραις ἐναντίαις, ὕβρεων καὶ ἀστασίας καὶ δειγματισμῶν διὰ γυναικῶν καὶ ἐπονειδίστων πράξεων αἴτιοι καθεστήκασι· καὶ χείρονες δὲ διάμετροι οὕτω σταθέντες.

Σελήνη Ἑρμῆς τρίγωνος ἐπὶ ἡμερινῆς γενέσεως ἑῴου ὄντος ἐπινοήμονας εὐπράκτους εὐφυεῖς κεκινημένους· εἰ δὲ ἐνδοξοτέρα εἴη ἡ γένεσις, γραμματεῖς βασιλέων ποιεῖ ἢ πόλεων ἢ χωρῶν ἄρχοντας φιλολόγους ῥήτορας γεωμέτρας· ἐὰν δὲ ἑσπέριος ᾖ μάλιστα νυκτε-

1 τι. ποτάσσονται M. dele ἢ : an εἰς στρατιωτικόν? 3 aut ταπεινῇ aut ταπεινῶται τοῦ τοῦ S] τοῦ τε M. 4 deiecta dicit Firmic., II, 17, deiuncta Salm.; at nolui τῷ ὡρ. 7 καὶ εἰ S. 8 ἀπολύουσι S. διάμετρος M. διαμέτρου κ. τετραγ. M. 9 ἐν καρκίνῳ M. ἀντιστρέφονται S. 10 εἰς τὸ △ M] ἐντὸς S. 13 ♀ M] ♂ S. 15 πορφυρᾶς M S. 16 φιλόφιλοι M, fort. recte. 17 γενόμενοι S. 18 ἡ γέν. δηλ. M. τῷ M] τὸ S. 22 τῶν τριγώνων M^a. τρ. εἰ εἰς μέσον M. 23 τύχοι S. ἐὰν S] ἐν M. Ἰχθύσι M S^b] Καρκίνῳ S^a. 24 θεωρῇ M. 27 ἡ μοῖρα M S. 28 ἅπερ ἔχουσιν M S. 30 καὶ om. M. 31 οὕτως S. 32 cf. Firmic., VI, f. 69^r b. ὄντος sc. Ἑρμοῦ. 35 γεωμέτρους S? δὲ om. M.

are subjected to sojourns abroad, and some become soldiers, laborious and insolent. These things occur, provided that the rest of the nativity does not also humble, the lord of the star being either a co-worker or co-chooser in the unconnected places of the horoscope. But if the remaining circumstances coincide, they become captives and die publicly. And if a diameter also occurs in the same condition, the hardships are more intense and difficult to escape; and especially if a right-hand square should appear, they suddenly lose everything. There is a great difference between the square and the diameter. For if Mars is in Aries and the Moon in Cancer, the results are reversed and the same effects as those of the trine occur. Similarly, if Mars and the Moon are in diameter, Mars in Scorpio and the Moon in Taurus, they not only do not oppose good fortune but also become causes of advancement and glory. Venus trine Moon in a nocturnal nativity and in feminine signs produces charming and prosperous individuals; and some even lead crowds and are deemed worthy of purple and gold-bearing according to the magnitude of the nativity; for they also become philosophers, musicians, and lovers of learning, and come within royal favor.But if also from both sides a royal nativity is indicated by the one ruling the house and the other dominating the nativity, the configuration becomes tyrannical; for they become kings of kings, illustrious and joyful. In sextile to each other they become more moderate in power; yet in the position of the Good Daemon and Good Fortune they fall no short of the trine, especially if a middle tropical or equinoctial sign happens to be there, and much more so if the configuration is observed in Pisces and Taurus.

Venus square the Moon produces successful, cheerful, wealthy individuals, and all that she provides in trine, especially if she is present in her own sign or degree, but with irregularity; for what they provide becomes unstable. But if in alien signs, or contrary to sect, or in opposing degrees, they become causes of outrages, instability, and public shaming through women and disgraceful actions; and the opposition placed thus is even worse. 30

Mercury trine the Moon at a diurnal nativity, when he is eastern, makes men inventive, successful, talented, and quick-minded; but if the nativity is more distinguished, it produces secretaries of kings or rulers of cities or regions, scholars, rhetoricians, geometers; but if he is evening, especially at night— 35

1 what. are watered down M. dele or : an in military 3 aut humble aut humbled to S] to te M. 4 deiecta dicit Firmic., II, 17, deiuncta Salm.; at noluintῷ cor. 7 and εἰ S. 8 dismiss S. diameter M. diameter and square. M. n9 ἐν καρκίνῳ M. reversed S. 10 εὸ τὸ Δ M] within S. 13 9 M] σ' s.n15 purple MS. 16 philophiles M, fort. recte. 17 born S. 18 ἡ gen. i.e. where M] M. 5. 22 of the triangles Me. tr. εἰ εἴμεσον M. 23 tychoi S.nἐὶν d] ἐν M. Ichthysi MS] Cancer S. 24 theory M. 27 the destiny MS.28 apernḥusin H 5. 30 and om. M. 31 thusıS. 32 cf. Firmic., VI, f. 69 b.ὅτος sc.nHermou. 35 geometers 5 de op. M.

ρινῆς οὔσης τῆς γενέσεως, πολυίστορας φιλοσόφους καὶ μυστηρίων μετέχοντας· εἰ δὲ εἴη ἡ γένεσις ὑψηλὴ ἐκ τῶν λοιπῶν ἀστέρων, εὐσχήμονας καὶ ὑπὸ ὄχλων τιμωμένους καὶ μείζοσι προσώποις καὶ βασιλεῦσι γινωσκομένους· ταῦτα ποιεῖ συνοικοδεσποτήσας ἀστέρι τῷ τὸ πράσσειν παρέχοντι *** συνεργὸς τυχὼν ταῦτα ἀποτελεῖ. ἀχρημάτιστος δὲ τυχὼν οὐδὲν ἰσχύσει τῶν ἰδίων ἀποτελεσμάτων ἐνεργῆσαι. καθόλου δὲ ἐπὶ πάσης γενέσεως γινώσκεται, ὅτι ὅσα ἐπὶ τῶν τριγώνων ἐνεργεῖ ἕκαστος τῶν ἀστέρων, τοσαῦτα καὶ συνόντες ἐν τῷ αὐτῷ ζῳδίῳ ἀποτελοῦσιν. ἐξάγωνος δὲ ὑπάρχων Ἑρμῆς Σελήνῃ ἀμαυρότερος καὶ ἀσθενέστερος καθέστηκε τῶν προειρημένων. εἰ δὲ τετράγωνος τύχῃ, δριμεῖς ἀγχίνους· τὸ δὲ δριμὺ αὐτῶν εἰς φαυλότητα περιίσταται· γίνονται γὰρ κακοήθεις διάβολοι τὰς πράξεις ἀπὸ δόλων καὶ ἐπιθέσεων ἔχοντες καὶ οὐδὲν ὑγιὲς ἐνθυμούμενοι. εἰ δὲ διάμετρος, πρὸς τοῖς εἰρημένοις ἐναντιόβουλοι ἀχαριστούμενοι ἐν ταῖς πράξεσι· διόπερ βλάπτονται ἀπὸ τῶν συμβαινόντων αὐτοῖς.

Ἑρμῆς Κρόνῳ τρίγωνος, μάλιστα <ἐὰν> ἐν ἰδίοις τύχωσι τριγώνοις, ποιεῖ βασιλέων οἰκονόμους ἢ ἐπιτρόπους ἢ ἐπὶ ναυκληριῶν ἢ οἰκονομιῶν ἢ τῶν τούτοις παραπλησίων τεταγμένους· γίνονται δὲ ἀγχίνοι συνετοὶ μονογνώμονες. τετράγωνοι δὲ πρὸς ἀλλήλους ἀπαμβλύνουσι πάντα καὶ νωθροτέρους καὶ ἐριστικοὺς καὶ μονογνώμονας ποιοῦσι, βραδεῖς ταῖς πράξεσιν, ἐξ ὀνειδισμῶν καὶ ἐνέδρας καὶ δόλου καὶ ἐπιθέσεως ἀναγομένους· γίνονται δὲ καὶ μογιλάλοι ἢ καὶ ταῖς ἀκοαῖς παραποδιζόμενοι· ἐὰν δὲ ὁ τοῦ Ἄρεως μαρτυρήσῃ τῷ Κρόνῳ ἢ Ἑρμῇ, λύει τὸ προειρημένον ἐμπόδιον τῆς φωνῆς, εἴ γε μὴ τύχῃ εἶναι αὐτοὺς ἐν τοῖς αὐτῶν οἴκοις ἢ ὁρίοις ἢ ἐνηλλαχέναι καὶ τὴν συναφὴν αὐτῆς ἔχειν ἢ πάντως οἰκοδεσποτεῖν ἢ συνοικοδεσποτεῖν· οὕτω γὰρ ἰσχύουσι αἱ ὑποδιαστολαί. εἰ δὲ διάμετροι γίνονται ἀλλήλοις, τὰς ἀδελφὰς χωρίζουσι θανάτῳ. ὡροσκοπῶν μέντοι ὁ Ἑρμῆς ἢ μεσουρανῶν τοὺς νεωτέρους πολυίστοράς τε καὶ συνετοὺς ποιεῖ καὶ πολυμαθεῖς· τοὺς δὲ ἐκ τῶν ἐπιτηδευμάτων καρποὺς οὐ λαμβάνουσι· τὰ γὰρ διαπραττόμενα δι' αὐτῶν καταψυγήσονται διὰ τὴν ἐναντίωσιν τοῦ ἀστέρος· ἐὰν δὲ κατ' ἰσόγραμμον στάσιν ἀλλήλους διαμετρῶσι, πολλῷ μᾶλλον ἐπιτείνει τὰ ἀποτελέσματα καὶ ταῖς ἀκοαῖς ἢ ταῖς λαλιαῖς παραποδίζει καὶ ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγγόμενοι ἢ καὶ τῇ διανοίᾳ παραπίπτοντες.

3 ἀπὸ M. 4 γινωσκομένοις M. τῷ τὸ] τῶ M, τὸ S. 5 potius ταὐτὰ. 11 ἀγχινόους M. 12 διάβολοι om. M. 14 ἐναντιόβολοι S. 15 διὸ προβλάπτονται S. 16 simillima Firmic. VI, f. 68r b. τρίγωνος om. M. 17-18 οἰκοδομομιῶν M, sed μο del. 18 τούτοις M] δούλοις S. τεταγμένοις M S. 19 cf. Anub. 207, 3. ἐπαμβλύνουσι M. 20 νωθρεστέρους M. 22 καὶ om. M. μογγιλάλοι M S. 25 αὐτῆς : Lunae mentio excidisse vid. 26 οὕτως S. 27 διαστολαί M. εἰ M] οἱ S? 28-29 fort. [τοὺς] νοερωτέρους. 29 π. τε ποιεῖ κ. σ. M. 30 λαμβάνουσι : λ ex δ M. 30-31 πραττόμενα M. 32 δὲ om. M. ἀλλήλοις S. διαμετροῦσι M. 33 ταῖς alterum om. M. 34 κάτωχοι S. ἀποφθ. " vaticinantes " cf. Maneth., I, 237.

when the nativity is of the northern type, they produce men very learned in philosophy and participants in mysteries; but if the nativity be elevated by the remaining stars, men of good repute, honored by crowds, and known to greater persons and kings; these things he accomplishes when he has co-dominated with the star that 5 provides the capacity for action *** having become a co-worker, he brings these things to completion. But if he chances to be without resources, he will have no power to bring any of his own effects into operation. In general it is recognized in every nativity that whatever each of the stars accomplishes in trine aspect, so much also do they bring to completion when they are together in the same sign. But Mercury in sextile to the Moon becomes 10 more obscure and weaker than those previously mentioned. But if he chances to be in square, they are sharp-witted and quick of mind; yet their sharpness turns toward baseness; for they become malicious, slanderous, conducting their affairs through deceit and treachery, and contriving nothing wholesome. But if in opposition, in addition to what has been said, they are contrary-minded and ungrateful in their affairs; 15 wherefore they are harmed by the things that befall them.

Mercury in trine to Saturn, especially when they chance to be in their own triplicities, produces stewards of kings or administrators or those appointed over shipping offices or household managements or things similar to these; they become quick-witted, intelligent, and of independent judgment; but when they are in square to one another, they blunt 20 everything and make men more sluggish, quarrelsome, and of independent judgment, slow in their actions, led by reproaches, ambushes, deceit, and treachery; they also become stammerers or impeded in their hearing; but if Mars bears witness to Saturn or Mercury, he dissolves the aforementioned impediment of speech, provided that they do not chance to be in 25 their own houses or bounds or to have exchanged places and hold the aspect with it, or to altogether dominate or co-dominate; for in this way the subdivisions have their force. But if they come to be in opposition to one another, they separate sisters through death.However, Mercury when on the horoscope or culminating makes the young men very learned, intelligent, and of wide knowledge; but they do not receive the fruits from their pursuits; for the things accomplished 30 through them will be chilled on account of the opposition of the star; but if they aspect each other in opposition along an equal-degree station, this intensifies the effects much more, and impedes them in hearing or in speech, and they become possessed in sanctuaries, uttering oracular pronouncements, or also 35 falling into mental distraction.

3 from M. 4 γινωσκομένοις M. τῷ τὸ] τῷ M, τὸ S. 5 rather ταὐτά. 11 anxiety-νόους M. 12 διάβολοι om. 14 ἐναντιόβολοι S. 15 διὸ are foreseen 5.n17-18 ʼM. τρίγωνος om. M. edifices M, sed μον19 cf. Anub. 207, 16 simillima Firmic. VI, f. 68 b. τεταγμένοις MS. 3. epampvlynnmongilaloi MS. 25 of del. 18 τούτοις M] δούλοις S. her : Lunae νουσι M. 20 νωθρεστέρους M. 22 και om. M.

mentio excidisse vid. 26 οὕτως 5. 27 διαστολαί M. εἰ M] οἱ S? 28-29 fort. [τους] νοερωτέρους 29 π. τε ποιεῖ κ. σ. M.30 λαμβάνουσι : λ ex δ M. 30-31 πραττόμενα M.32 de om. M. ἀλλήλοις S.διαμετροῦσι M.33 ταῖς 33 ταῖς alterum om. M. 34 κάτωχοι S. ἀποφθ. " vaticinantes, cf. Maneth., I, 237.

Ἑρμῆς Δία τριγωνίζων μεγάλων πράξεων δηλωτικός, μάλιστα ἀνατολικὸς ἑῷος· τῶν γὰρ βασιλέων ἢ πόλεων ἢ ὄχλων γραμματεῖς ἢ διοικηταὶ γίνονται. διόλου δὲ ἐὰν τύχῃ ἐν ταῖς πράξεσιν ὁ τοῦ Ἑρμοῦ καὶ παρέχῃ τὸ πράσσειν, δόξαν καὶ περίκτησιν βίου ποιήσονται, μάλιστα ἐν τοῖς χρηματίζουσι ζῳδίοις. εἰ δὲ ἑξάγωνοι, τὰ αὐτὰ μὲν ἀποτελοῦσιν, ἐλάττονα δέ. ἐὰν δὲ τετράγωνοι ὦσι καλῶς σχηματιζόμενοι, ὅσα μὲν εἰς περίκτησιν καὶ δόξαν ἀποτελοῦσι, μετὰ φθόνου δέ· κακῶς δὲ σχηματισθέντες σὺν τῷ φθόνῳ καὶ συντριβὰς καὶ ἐξ ὑπερεχόντων ἐναντιώσεις. εἰ δὲ διάμετροι τύχωσι, μείζονας τὰς διαβολὰς ποιοῦσι καὶ ἀνώμαλοι καὶ ἐναντιόβουλοι γίνονται· εἰ δὲ ἐν τῷ κακοδαιμονήματι διάμετροι τύχωσιν, ὑπὸ μεγάλης κεφαλῆς καταδυναστευθήσονται καὶ ὄχλων ἐπαναστάσεις ἕξουσι, σπανάδελφοι δέ τι καὶ ἔχθρας πρὸς ἀδελφοὺς ἢ τέκνα ἢ συγγενεῖς ἰσχάνουσιν.

Ἑρμῆς Ἄρεϊ τρίγωνος ἢ δεξιὸς ἑξάγωνος ποικίλων πράξεων δηλωτικός· ποτὲ μὲν γραμματεῖς ποτὲ δὲ ἔμποροι ἑρμηνεῖς γεωμέτραι νομικοὶ φιλόσοφοι, πάντες δὲ κακότροποι δριμεῖς συνετοὶ ψεῦσται· ποιεῖ δὲ καὶ ὁπλοδιδακτὰς ἢ καὶ ὁπλοπαίκτας. εἰ δὲ καὶ ὁ τοῦ Διὸς συσχηματισθῇ μάλιστα ἐν χρηματιστικοῖς τόποις, ποιεῖ στρατιωτικούς, πολλάκις δὲ ὀρνεοσκόπους θύτας προγινώσκοντας τὸ μέλλον περισσότερον ἀνθρώπων νοοῦντας. τετράγωνος δὲ ποικιλωτέρους τῶν προειρημένων ποιήσει· ποιεῖ γὰρ μάγους πλάνους θύτας ἰατροὺς ἀστρολόγους ὀχλαγωγοὺς τραπεζίτας παραχαρακτὰς ὁμοιογράφους διά τε πανουργίας καὶ ἐπιθέσεως καὶ δόλου τὰς πράξεις διοικοῦντας· γίνονται δὲ καὶ κλῶπες καὶ ἐπίορκοι καὶ ἀσεβεῖς καὶ ἐπίβουλοι τῶν ὁμοίων αἰσχροκερδεῖς ἀποστερηταὶ ἁπλῶς οὐδὲν ἔχοντες ἐλεύθερον, ὅθεν κακοῖς πλείστοις περικυλίονται καὶ ἐπαγωγῆς ἢ φυγαδείας ἢ συνοχῆς πεῖραν λαμβάνουσι. μάλιστα δὲ ἐν τοῖς ἀχρηματίστοις ζῳδίοις ἢ μοίραις τυχόντες χείρονα ἀποτελοῦσιν· ἐν δὲ τῷ ὑπὸ γῆν ἢ δύνοντι ἀμφότεροι ἢ ἐὰν ὃς μὲν δύνῃ, ὃς δὲ ὑπὸ γῆν τύχῃ, φόνους ἐπιτελοῦσιν ἢ συνίστορες ἔσονται ἀπὸ ληστείας τὸν βίον διάγοντες· ἔνιοι δὲ καὶ ἀδελφοκτονοῦσι καὶ βιαία ἔσται ἡ ἐσχάτη αὐτῶν τελευτή, μάλιστα ἐὰν καὶ τὴν Σελήνην προσλάβωνται· βιαιοθάνατοι γὰρ καὶ ἄταφοι γίνονται. ἐὰν μὲν οὖν ἐν τετράποσι γένωνται, ἀπὸ θηρίων ἁλίσκονται, ἐν δὲ

1 Cf. Firmic. VI, f. 68ᵛ b, Anub. 205, 13. ζ Δ' (i. e. Διὶ τρίγωνος) M. 2 fors. ἑῶος ὤν· τότε γάρ. 5 ἑξάγωνον S. μὲν iterat M. 6 cf. Anub. 211, 13. 7 μὲν om. M. 8 φθόνῳ δὲ καὶ S. 10 καὶ ἀν. δὲ καὶ M. 10-11 κακοδαίμονι νήματι S, possis κακ. <ἢ μεσουρα>νήματι. 11 ὑπὸ S] μειζο (*sic*) M. 12 τι] nempe ἢ. 14 ἢ δ. ἢ ἑξ. S et possis etiam τρίγ. δεξ. ἢ ἑξ. 15 εὔποροι M. 16 νομικοὶ om. M. 17 καὶ post ἢ om. M. ὁπλοπέκτας S. 20 cf. Anub. 208, 24. 21 γὰρ M] καὶ S. θύτας πλάνους M. 22 τραπεζήτας S. 23 διοικοῦνται S. 24 καὶ primum om. M. 26 πλείστοις om. in lac. M. περικλείονται M. nempe ἀπαγωγῆς. 27 πεῖραν λαμβάνουσι] περιλαμβάνουσι M S. 28 ἢ prius M] καὶ S. 29 ἢ om. M. ἐὰν ὃς] ὃς ἐὰν M S. 30 καὶ ἀπὸ S. 31 ἔστιν S. ἂν M. 32 προσλάβονται S. 33 μὲν om. S. ἀναλίσκονται S. ἐν] ἐὰν M S.

Mercury in trine with Jupiter is indicative of great actions, especially when oriental and matutinal; for they become secretaries or administrators of kings, cities, or peoples. And if the star of Mercury should happen to be entirely engaged in actions and provide the capacity for action, they will attain glory and acquisition of livelihood, especially in the signs that are productive of wealth. If they are in sextile, they produce the same results, but lesser. If they are in square and well configured, whatever they produce in terms of acquisition and glory comes with envy; but if badly configured, along with envy also setbacks and opposition from those in superior positions. If they happen to be in opposition, they produce greater slanders and the natives become unstable and contradictory in counsel; and if they happen to be in opposition in the place of the evil daemon, they will be oppressed by a great head of power and will experience uprisings of the masses, and they are poor in brothers and have enmities toward brothers, children, or relatives.

Mercury trine Mars or right-side sextile is indicative of varied occupations; sometimes scribes, sometimes merchants, interpreters, geometers, lawyers, philosophers, but all of evil character, sharp, intelligent, liars; it also produces weapons instructors or weapons fighters. But if Jupiter also is configured, especially in financial houses, it produces soldiers, and often augurs, sacrificers who foreknow the future, possessing understanding beyond ordinary men.The square will produce men of more varied character than those previously mentioned; for it produces magicians, wanderers, sacrificers, physicians, astrologers, demagogues, money-changers, counterfeiters, forgers, managing their affairs through villainy, violence, and deceit; they also become thieves and perjurers and impious men and plotters against their equals, shamefully greedy, swindlers, having in short nothing free, wherefore they are rolled about in very many evils and experience prosecution or exile or imprisonment, and especially when they fall in non-financial signs or degrees they produce worse outcomes; but when both are in the subterranean place or the setting place, or if one is setting and the other happens to be beneath the earth, they bring about murders or will be accessories, living their lives from banditry; some even commit fratricide and their final end will be violent, especially if they also take the Moon into account; for they die violent deaths and lie unburied. If then they fall in four-footed signs, they are seized by wild beasts, and in

1 Cf. Firmic. VI, f. 08' 1), Anub. 205, 13. I D' (i. e. Διὶ trigonos) M.2 fors, επονῶν then gar. 5 hexagon S. with iterat M. 6 cf. Anub. 211, 13.n8 but to envy and S. 10 and an. and also M. 10-11 evil demon thread <or mesura thread. 11 ὑπό 5] meizo (sic) M. 12 ti] nempe .net possis eliam trig. right ἢ ἐξ 15 wealthy M. 16 legal om. M. nom. M. oplopetas S. 20 cf. Anub. 208, 24. 21 gar M] and S. n22 bank 5. 23 are governed 5. 24 kai primum om. M.nin lac. M. are enclosed M. nempe abduction.nreceive MS. 28 h prius M] and S. 29 or om. M.πάπο 5. 31 ἔστιν 5. ἂν M. 31 are hired S. 33 μέν om. S. analiskontai S.nἐν] ἐὰν MS.

7 nien om. M.nS. possis kalm14 or 9. S.n27 post εἰτεὰς planus M.n26 mostly oμ. n27 they received] περι-νὲὰν ὔς] ἀκος ἐὰν MS. 30 and

ἀνθρωποειδέσιν ὑπὸ λῃστῶν, ἐν δὲ τοῖς στερεοῖς ἀπὸ ὕψους ἢ συμπτώσεως, ἐν δὲ τοῖς διαπύροις ἀπὸ πυρός, ἐν δὲ τοῖς καθύγροις γαυαγίοις, ἐν δὲ τοῖς τροπικοῖς μονομαχοῦντες· ταῦτα δὲ καὶ ἐναλλάξαντες καὶ ὁμόσε τυχόντες ποιοῦσιν. ἐὰν δὲ ὃς μὲν οἰκοδεσποτῇ, ὃς δὲ δεσπόζῃ <καὶ> Ἑρμῆς ἑξάγωνος Ἀφροδίτῃ <ᾗ> ἢ σὺν αὐτῇ, τοὺς γεννωμένους ποιοῦσι συνετοὺς ἐπιχαρεῖς φιλομούσους φιλοπαίκτας σκώπτας, ἄλλοτε ποιητὰς μελογράφους φωνασκοὺς ὑποκριτὰς μίμων κωμῳδίας, ἐνίοτε δὲ καὶ ἀθλητὰς ἢ ἱερονίκας. ἔτι δὲ πράξεων ποικίλων εἰσὶ περιποιητικοί. εἰ δὲ ἡ γένεσις θηλυκὴ ᾖ, μουσικοὶ γίνονται πολύκοιτοι τρόπον ἑταιρῶν διάγουσαι φιλόλογοι φωνασκοί.

Ἀφροδίτῃ Κρόνῳ τρίγωνος αὐστηροὺς ἀγελάστους ἐπισκύνιον ἔχοντας, πρὸς δὲ τὰ ἀφροδίσια σκληροτέρους οὐ πολυκοίτους, ἀναξίαις μέντοι γε ἢ ἀργυρωνήτοις ἢ πρεσβυτέραις ἐπιμίσγονται· οἱ δὲ καὶ ταῖς τῶν ἀδελφῶν ἢ ἐπιστατῶν ἢ ταῖς τῶν πατέρων ἢ καὶ μητρυιαῖς τὰς ἐπιμιξίας ποιοῦνται· αἱ δὲ γυναῖκες αὐτῶν λαθραιόκοιτοι καὶ ἐπιμιγνύμεναι τοῖς τῶν ἀνδρῶν δούλοις ἢ φίλοις. νοεῖν μέντοι δεῖ ὡς παρὰ τὰς τῶν ζῳδίων καὶ μοιρῶν ἐναλλαγὰς πολλή τις διαφορὰ γίνεται· τὸ γὰρ αὐτὸ σχῆμα καὶ ἐὰν ὁμοῦ τύχωσι ῥυπαρωτέρους μὲν ἢ καὶ ἐπικοιμωμένους καὶ ἄλλοτε μὲν πολυκοίτους, πολλάκις δὲ μηδὲ ἀφροδισιάζοντας ἀλλὰ μόνον ἡδομένους. τετράγωνοι δὲ πολλῷ χείρονες· τὰ μὲν γὰρ ἐπὶ τοῦ τριγώνου εἰρημένα λόγια ἐπὶ τὸ χεῖρον τρέπουσιν, ἀλλὰ καὶ ἀπὸ πορνείας ἄγονται γυναῖκας· γίνονται δὲ καὶ ἀνεπιχαρεῖς καὶ ἀσελγεῖς. κάκιον δὲ γίνεται, ἐὰν ἐπὶ τὸ δυτικὸν ἢ ὑπόγειον γίνηται τὸ σχῆμα· παροξύνεται γὰρ ἐπὶ τὸ χεῖρον τὰ εἰρημένα μάλιστα καὶ τοῦ Ἄρεως συνόντος ἢ τετραγωνίζοντος ἢ διαμετροῦντος· καὶ γὰρ αἰσχροποιοῦσι καὶ διαβάλλονται ὑπὸ ὄχλων, πολλάκις δὲ διὰ ταῦτα περιβοησίας ἢ ἀπαγωγῶν τυχόντες κακῷ θανάτῳ περιτρέπουσιν. ἐὰν δὲ καὶ ἐν λατρώδεσι ζῳδίοις ἢ μοίραις γένωνται, πάθεσιν ἀκαθάρτοις καὶ παρὰ φύσιν ἡδοναῖς χρήσονται. ἑξάγωνοι δὲ πρὸς ἀλλήλους τὴν αὐτὴν ἀποτελεσματογραφίαν τοῖς τριγώνοις ἔχουσιν, ἀμυδρὰν δὲ καὶ ἀσθενῆ. εἴωθοι μὲν ὄντες καὶ ἐν τῷ ἀπηλιώτῃ τὰς γυναῖκας ἀρρενοῦσιν οὐ μόνον ταῖς πράξεσιν, ἀλλὰ καὶ σὺν γυναικὶ κοιμώμεναι

1 ὕψους M] ἤθους S. 3 i. e. fines suos vel domos inter se mutantes. Cf. Maneth., IV, 181; VI, 670, infra 69, 17. 5 δεσπόζει S. 6 φιλοπέκτας S. Cf. Maneth., IV, 448. 7 σκόπας S, σκώπτρας M. μεγαλογράφους MS. 8 nempe κωμωδούς. δὲ καὶ om. S. 9 ποιητικοί M. ἦν S. 9-10 πολύκοινοι M. 10 τρόπων ἑτέρων S. 11 cf. Anub., 204, 26. ἐπισκήνιον S. 12 οὐ M] καὶ S. πολυκοίνους MS$^{b}$. 13 πρεσβυτέροις S. 14 ἢ καὶ ταῖς τῶν M. 16 ἐπιγνύμεναι M. ταῖς M$^{a}$. μέντοι γε M. 17 ζῳδίων μοίρας μόνον ἐναλλαγάς M. 19 nempe ἐπικοινουμένους. καὶ alterum om. M. πολυκοίνους M, πολυκοίνα S? μηδὲ S] καὶ μὴ M. 13-14 ἐὰν - γίνηται om. M. 14 παροξύνονται M. τὸ om. M. 17 ἐπαγωγῶν S, διαγωγῆς M. nempe περιπίπτουσιν aut περιτρέπονται. 18 γίνονται M$^{a}$. 19 ἑξάγωνος S. 20 τελεσματογραφίαν M. 22 ταῖς om. M. σὺν om. M. Cf. Maneth., IV, 358.

in human-shaped signs, by robbers; in the fixed signs, from a fall from a height; in the fiery signs, from fire; in the watery signs, by shipwreck; in the tropical signs, fighting in single combat — and these they also bring about by interchanging and occurring together. But if the one rules as lord of the house and the other rules as master, and Mercury is in sextile with Venus or in conjunction with her, they make those born clever, charming, fond of the Muses, fond of play, given to mockery; at other times poets, lyric composers, voice trainers, performers of mime and comedy; sometimes also athletes or sacred victors. Moreover, they are productive of varied activities. But if the nativity be feminine, they become skilled in music, sleeping with many after the manner of courtesans, learned, and skilled in voice.

Venus trine Saturn produces those who are stern, joyless, with furrowed brows, harder in matters of love, not given to sleeping around, yet they consort with slave women, or women who have been bought, or with older women; and some have intercourse with their brothers' wives, or those of their overseers, or with their fathers' wives, or even with stepmothers; while their own wives sleep secretly with others, consorting with their husbands' slaves or friends. One must understand, however, that there is much variation according to the changes of the signs and degrees; for the same configuration, if they happen to be together, produces rather sordid individuals, or those who sleep around, and at times very promiscuous, but often not engaging in sexual activity at all, but only taking pleasure. The square aspects are much worse; for they turn what was said regarding the trine toward the worse, and men also take women from prostitution; they become also unpleasant and licentious. It becomes worse if the configuration falls in the western or subterranean position; for what has been said is aggravated toward the worse, especially when Mars is in conjunction, square, or opposition; for they commit shameful acts and are slandered by the crowds, and often, having incurred public outcry or being arrested on account of these things, they come to a bad death.And if they are also in servile signs or degrees, they will indulge in unclean passions and pleasures contrary to nature. Those in sextile to one another have the same effects as those in trine, but dim and weak. Being oriental and in the east wind quarter, they make women masculine not only in their deeds, but also, while sleeping with women,

1 height M] ethous S. 3 i. e. fines suos vel domos inter se mutantes. Cf. Maneth., nIV, 181; VI, 670, infra 69, 17. 5 dominates S. 6 philopectas S. Cr. Maneth., IV,n448. 7 scope 5, scope M. megalografus MS. 8 nempe comedians. nde and om. S. 9 poetic M. ἀν S. 9-10 multi-common M. 10 modes of ἀτερα S.n11 cf. Anub., 204, 26. behind S. 12 not M] and S. plural MS. 13 pres-nbyteroi S. 14 or also those of M. 10 impignimenai M. tais Manmentoi ge M.n17 signs of fate only change M. 19 nempe communicants. and alterumnom. M. npolykoinous M, polykoina S zero S] and not M. 13-14 if - ginetainom.

M. 14 are exacerbated M. the om. M. 17 adversaries S, conduct M. nempenperipiptusin aut revolve. 18 become M. 19 hexagon S. . 20 telema-ntografian M. 22 raîç om. M. oùv om. M. Cf. Mañeth., IV, 358.

ἀνδρῶν ἔργα ἐπιτελοῦσιν· ἑσπέριοι δὲ θηλύνουσι τοὺς ἄνδρας· ἄλλοτε μὲν γὰρ ἀνδράσι συγκοιμώμενοι γυναικῶν ἔργα ἐπιτελοῦσι, πολλάκις δὲ καὶ τῶν γονίμων στερίσκονται.

Κρόνος Διὶ τρίγωνος ἀγαθὸν δηλοῖ τὸ σχῆμα· πολυκτήμονας ἐγγαίων κυρίους σιτικῶν καὶ ἀμπελικῶν σιτογεωργοὺς ἀποτελεῖ καὶ κτίστας οἰκοπέδων κωμῶν τε καὶ πόλεων, βαρεῖς δὲ καὶ ἐπισκύνιον ἔχοντας. ἐὰν δέ ὑψηλότερον τὸ σχῆμα καὶ Ἄρης ἐπιθεωρήσῃ καὶ περὶ τὸν Ἥλιον καὶ Σελήνην, ποιοῦσι στρατοπεδάρχας ναυτικῶν τε καὶ πεζικῶν ἄρχοντας, ἐνίους δὲ καὶ ἐπὶ βασιλείας ἢ τυραννίδας ἄγουσιν. εἰ δὲ ἐν τῷ τοῦ Κρόνου τριγώνῳ τὸ σχῆμα τύχῃ μάλιστα τοῦ Διὸς ἐν τῷ Ὑδροχόῳ ἀποστρόφου τοῦ Ἄρεως ὄντος, ταπεινοψύχους δεδοικότας οὐ κατὰ πᾶν διαλάμποντας οὐδὲ ἀρχῆς τινος μετέχοντας, ἀνακεχωρηκότας δὲ καὶ ἀγροῖκον βίον αἱρουμένους. παρὰ δὲ τὰς τῶν ζῳδίων καὶ τῶν τόπων διαφορὰς καὶ αἱ διαλλαγαὶ τῶν πράξεων γίνονται. τὰ αὐτὰ δὲ καὶ ὁμόσε ἀποτελοῦσιν ἐν τοῖς χρηματίζουσι ζῳδίοις.

Κρόνος δὲ Διὶ τετράγωνος ἀμβλύνει τὸ ἀγαθὸν τοῦ ἀστέρος, μάλιστα εἰ καὶ δεξιώτερος καὶ ἀνατολικώτερος εἴη ὁ τοῦ Κρόνου· γίνονται γὰρ δυσπρόκοποι ζημιώδεις μετὰ κόπου καὶ πόνου περιποιούμενοι, βλάπτονται δὲ καὶ περὶ τέκνων· οἱ μὲν γὰρ ἄτεκνοι γίνονται, οἱ δὲ θάνατον τέκνων θεωροῦσι. βλαβερὸς δὲ αὐτοῖς καὶ ὁ περὶ ἀδελφῶν τόπος· τοὺς μὲν γὰρ εὐνουστέρους καὶ φιλοστοργοτέρους θανάτῳ χωρίζουσι, τοὺς δὲ λοιποὺς ἐχθροὺς καὶ ἐπισινεῖς ποιοῦσι· μάλιστα δὲ ἔξω τῶν κέντρων γενόμενοι. διάμετροι δὲ πρὸς ἀλλήλους χαλεπώτεροι μετὰ ταλαιπωρίας καὶ ἐναντιώσεως.

Κρόνος Ἄρεϊ τρίγωνος ἐπισφαλεῖς μὲν τῷ βίῳ καὶ ἀφερεπόνους σημαίνει, ταῖς δὲ πράξεσι νωθροὺς καὶ βιαίους ἀποτελεῖ, ἤτοι σπανοτέκνους ἢ τὰ γεννώμενα διαφθείροντας, ἔτι δὲ αἰχμαλωτίζονται ἢ σινοῦνται. τετράγωνοι δὲ πολὺ χείρονες· ἀναιροῦνται γὰρ τὰ τέκνα αὐτῶν, ὁμοίως δὲ καὶ τὰ τῶν ἀδελφῶν ἢ χωρίζονται ἀπ' ἀλλήλων ἔχθραις ἢ δυσεπανόρθωτοι γίνονται ἢ σινοῦνται· προκοπτικοὶ δὲ γίνονται ἐν ταῖς πράξεσιν ἁπάσαις, ἔχθραις μεγάλων ἀνδρῶν ἐπικυλιόμενοι καὶ ἐπιβουλευόμενοι, καὶ κινδύνοις μεγάλοις τὸ σχῆμα περιπίπτει· ἤτοι γὰρ ληστῶν ἢ πολεμίων ἐπιδρομαῖς ἢ ναυαγίῳ περιπεσόντες βιαιοθανατοῦσιν, ἔνιοι δὲ καὶ αἰχμαλωσίαις περιτρέπονται, πολλάκις δὲ καὶ ἀπὸ πυρὸς ἢ σιδήρου κινδυνεύουσι. διάμετροι δὲ ἀλλήλων

1 ἀποτελοῦσιν M (item v. 2). 2 συγκειμώμεναι S. 5 ἐγγέων MS. ἀποτελοῦσι M. 6 δὲ M] τε S. ἐπισκήνιον S. 8 haec turbata; nolui καὶ πάρεστον ♁ καὶ ☾. τε om. S. 9 ἔνια S. καὶ om. S. ἢ S] καὶ M. 10 εἰ M] οἱ S. 11 τῷ Διὶ M. 12 ἀρχικῆς M. 14 καὶ τὰς τῶν τόπων S. 14-15 τὰ αὐτὰ δὲ M] ταῦτα S. 15 ὁμόγε M, ὁμῶδε S. διατελοῦσιν M. 16 similiter Firmic., VI, f. 69ᵛa. 17 ἀξιώτερος S. 20 αὐτῶν M. 21 φιλοστεργοτέρους S. 22 ἐπισ. καὶ ἐχθροὺς M. τῶν om. S. 23 γεννώμενοι S. 23-24 γαλαιπώτεροι (?) μετὰ λεπωρίας S. 27 ἔτι S] ἤτοι M. 28 δὲ om. S. γὰρ M] δὲ S. 29 ἢ S] καὶ M. 31 nempe περικυλ. 32 καὶ ἐπιβουλ. om. S. 35 καὶ om. S. nempe ἀλλήλαις.

they perform the deeds of men; but when in the west, they make men effeminate; for sometimes they sleep with men and perform the deeds of women, and often they are also deprived of their generative faculties.

Saturn in trine with Jupiter — the configuration indicates good fortune: it produces men who are owners of much landed property, cultivators of grain and vine, founders of estates, villages, and cities, but also heavy-browed and stern in appearance. But if the configuration is at a higher degree and Mars also looks on, as well as the Sun and Moon, they produce commanders of armies and leaders of naval and land forces, and some they lead even to kingships or tyrannies. But if the configuration falls in the triangle of Saturn, especially with Jupiter in Aquarius while Mars is in aversion, it produces men of low spirit, timid, not distinguished in any respect, nor holding any office, but withdrawn and choosing a rustic way of life. According to the differences of the signs and the places, the variations in activities also arise. The same effects are produced conjointly in the signs that are operative.15

Saturn in square to Jupiter blunts the benefic influence of the planet, especially if Saturn is more to the right and more oriental; for those born under this configuration make slow progress, suffer losses, and acquire things only with toil and hardship, and they are also harmed in matters concerning children; for some become childless, while others witness the death of their children. The place of siblings is also harmful to them: those who are more well-disposed and affectionate are separated by death, while the rest are made into enemies and harmful adversaries; especially when the planets are outside the angles. In opposition to each other they are harsher, bringing wretchedness and conflict.

Saturn in trine to Mars signifies those who are endangered in life and fond of toil, but renders them sluggish and violent in their actions, either having few children or destroying those born to them; furthermore they are taken captive or harmed. In square they are far worse: for their children are destroyed, and likewise those of their siblings, or they are separated from one another through enmities, or they become difficult to correct, or they are harmed; they make progress in all their undertakings, being beset by the enmities of powerful men and subject to plots, and the configuration falls into great dangers; for either they perish violently by falling into the raids of brigands or enemies or by shipwreck, and some are also overtaken by captivity, and often they are endangered by fire or iron. In opposition to each other 1 ἀποτελοῦσιν M (item v. 2). 2 συγκειμώμεναι S. 5 ἐγγέων MS. ἀποτελοῦσι M. 6 δὲ M] τε S. ἐπισκήνιον S. 8 haec turbata; nolui καὶ πάρεστον ᾧ καὶ . τε om. S. 9 ἔνια S. καὶ om. S. * S] καὶ M. 10 εἰ M] οἱ S. 11 τῷ Διὶ M. 12 ἀρχικῆς M. 14 καὶ τὰς τῶν τόπων S. 14-15 τὰ αὐτὰ δὲ M] ταῦτα S. 15 ὁμόγε M, δμώδε S. διατελοῦσιν M. 16 similiter Firmic., VI, f. 69* a. 17 ἀξιώτερος S. 20 αὐτῶν M. 21 φιλοστεργοτέρους S. 22 ἐπισ. καὶ ἐχθροὺς M. τῶν om. S. 23 γεννώμενοι S. 23-24 χαλεπώτεροι (?) μετὰ ταλαιπωρίας S. 27 ἔτι S] ἤτοι M. 28 δὲ om. S. γὰρ M] δὲ S. 29 A S] καὶ M. 31 nempe περικυλ. 32 καὶ ἐπιβουλ. om. S. 35 καὶ om. S. nempe ἀλλήλας.

γενόμενοι ἰσχυρότερα τὰ προειρημένα ἀποτελοῦσι· πρὸς ἐπὶ τούτοις γίνονται πένητες ἐπίμοχθοι ἀτυχεῖς, ἔνιοι δὲ νωτοφοροῦσιν ὡς κτήνη τάς τε ἐργασίας ἐπιμόχθους καὶ ἐπονειδίστους ἔχουσι. πολλὴ δὲ καὶ ἐπὶ τῶν σχημάτων τούτων διαφορὰ οὐ μόνον περὶ τὴν τῶν ζῳδίων καὶ
5 μοιρῶν ἰδιότητα, ἀλλὰ καὶ περὶ τὰ μεγέθη τῶν γενέσεων. εἰ μὲν γὰρ ἀθεώρητον ὑπὸ Διὸς γένηται τὸ σχῆμα καὶ τῆς Σελήνης καὶ τοῦ Ἡλίου, ἄδοξον τὴν γένεσιν ποιήσουσιν· εἰ δὲ ἐπιθεωρήσουσι καὶ τύχῃ ὁ μὲν ἕτερος αὐτῶν δεσπότης ὁ δὲ ἕτερος συνοικοδεσπότης, καὶ τηνικαῦτα τὰ προειρημένα γίνεται. χαλεπώτερα δὲ ἐπὶ τοῦ θεοῦ καὶ τῆς
10 θεᾶς, ἀμβλύτερα δὲ καὶ σκιᾷ παραπλήσια ἐπὶ τοῦ ἀγαθοῦ δαίμονος καὶ τῆς ἀγαθῆς τύχης, χείρονα δὲ καὶ ἀδιάλυτα ἐπὶ τοῦ κακοῦ δαίμονος καὶ τῆς κακῆς τύχης ἀρτοῦ τε καὶ κατασκίου. ἐνδόξου δὲ τῆς γενέσεως οὔσης καὶ τυραννικῆς ***.

· Ζεὺς Ἄρεῖ τρίγωνος ὁποτέρου αὐτῶν οἰκοδεσποτοῦντος τοῦ δὲ
15 ἑτέρου δεσπόζοντος μεγάλους ἄνδρας σημαίνει καὶ ἡγεμονικοὺς καὶ τυραννικούς, μάλιστα ἐν ἰδίοις ζῳδίοις ἢ τριγώνοις ἢ μοίραις καὶ ἐπὶ τῶν χρηματιζόντων ζῳδίων ἢ ἐνηλλαχότες τὰ οἰκητήρια ἢ τὰ ὅρια, μάλιστα κυριεύοντες τοῦ κλήρου ἢ τοῦ οἰκοδεσπότου. μεγάλας γὰρ πράξεις ποιοῦσιν· ἤτοι γὰρ βασιλεῖς ἢ στρατοπέδων προήκοντας ναυ-
20 τικῶν τε καὶ πεζικῶν, πόλεις ἀνορθοῦντας καὶ καταστρέφοντας· ἐξάγωνοι δὲ ἧττον σθένουσι, καθάπερ καὶ ἐπὶ τῶν προτέρων σχημάτων, ἐκτὸς εἰ μὴ ἐπίκεντροι γενόμενοι σημαίνουσι μὴ † κατόπτροις γενομένοις τὰ εἰρημένα κακὰ γίνεσθαι ἀλλὰ τοῖς ἄλλοις αἰτίοις· καὶ διά τε πολέμων πεζικῶν καὶ ναυμαχιῶν· γίνονται δὲ ἀρχιληῃσταὶ καὶ ἡγε-
25 μόνες βίαιοι βασανιστικοὶ ἡδέως κολάζοντες αἱμοπόται· εἰ δὲ ἀγοραίου γένεσις ἢ οἷον νομικοῦ ἢ δικολόγου, γίνονται κατηγορικοί. εἰ δὲ καὶ τὸν τοῦ Ἑρμοῦ συλλάβῃ τῆς Σελήνης προτέρου Ἄρεως τὴν συναφὴν ἔχοντος, χαλεπώτερον τὸ σχῆμα γίνεται· γίνονται γὰρ οἱ τοιοῦτοι θηρίου παντὸς χείρονες.

30 Ζεὺς Ἄρεῖ τετράγωνος ἐὰν ὁ μὲν ὡροσκοπῇ ὁ δὲ μεσουρανῇ ἢ ἀγαθοδαιμονῇ, ἰσχυρόν· ἰσχυρότερον γὰρ τοῦ τριγώνου τὸ σχῆμα τοῦτο γενήσεται, μάλιστα εἰ μέσον τροπικὸν εἴη. ἐν δὲ τῷ αὐτῷ ζῳδίῳ

1 γεννώμενοι ἰσχυρώτεροι S. ποιοῦσι M. 2 ἐπίμ. πέν. M. 3 πολλοὶ S. 6-7 τοῦ ☉ καὶ τῆς ☾ M, 7 τύχοι S. 8 nempe οἰκοδεσπότης. 9 γίνεται om. S. 14 cf. Firmic., VI, f. 68ᵛ a. τρίγ. ♀ ποτέρου S. 15 de differentia δεσπότου et οἰκοδεσπότου cf. Bouché-Leclercq, 238 sq. μεγάλας S. 16 τυρραννικούς M. 17 σχηματιζόντων M. 18 κυριεύοντος M. 19 προσήκοντας M, προστήκοντας Wdl. 20 ἀνορθοῦντες κ. καταστρέφοντες S. 22 γενόμενοι S] τυγχάνουσι M. συμβαίνει S. possis κακοτροπίᾳ τοῖς γ. aut κάτοπτα τοῖς γ. (quod si verum, αἰτίοις corruptum). 23 γινομένοις S. αἰτίοις non intellego; excideruntne quaedam ante αἰτίοις? 24 δὲ καὶ M. 25 ἡδέως] ἀδεῶς Cumont. αἱμοπότε Sᵃ, om. M. εἰ S] ἡ M. 26 ἢ om. M. δικέργου S. 27 nempe πρὸς τὸν Ἄρεα τ. σ. ἐχούσης. 28 ἐπέχοντος S. 29 παντὸς θηρίου M. 30 ὁ μὲν om. M. 31 τοῦ Δ M Sᵇ] τούτων Δ Sᵃ. 33 τοῦτο om. S.

becoming stronger, they produce the aforementioned effects; in addition to these things, they become poor, laborious, and unfortunate, and some carry loads on their backs like beasts of burden and have toils that are laborious and shameful; and there is great variety even in these configurations, not only regarding the peculiarity of the Zodiac signs and 5 degrees, but also regarding the magnitude of the nativities. For if the configuration comes about unobserved by Jupiter, the Moon, and the Sun, they will make the nativity inglorious; but if they do observe it and it happens that one of them is the lord and the other the co-lord of the house, then the aforementioned effects occur even so. More severe are the effects under the god and the 10 goddess, but more blunted and resembling a shadow under the good daemon and the good fortune, while worse and insoluble are the effects under the evil daemon and evil fortune, which are inactive and overshadowed. But when the nativity is distinguished and tyrannical and***

· Jupiter in trine with Mars, whichever of them rules the house while the 15 other holds dominion, signifies great men, and those of a commanding and tyrannical nature, especially when in their own signs or trines or degrees, and in the operative signs, or when they have exchanged their domiciles or their bounds, and especially when they are lords of the Lot or of the house-ruler. For they produce great actions; that is, they produce either kings or commanders of armies both naval 20 and land-based, who both restore and overthrow cities; but in sextile they are less powerful, just as in the case of the preceding configurations, except when they are angular and signify that the aforementioned evils come about not † by mirrors but through other causes; and through both land wars and sea battles they produce arch-brigands and 25 violent commanders, torturers who punish with pleasure, bloodthirsty; but if the nativity is that of a man of the marketplace, or as it were of a lawyer or litigant, they become accusers. And if Mercury also joins in, when Mars holds prior application to the Moon, the configuration becomes more severe; for such persons become worse than any wild beast.

30 Jupiter square Mars, if one is in the Ascendant and the other is at Midheaven or the House of the Good Daimon, is powerful; for this configuration will be stronger than the trine, especially if it is at a middle cardinal point. And in the same Sign

1 born stronger S. ποιοῦσι M. 2 ep. pen. M. 3 many S. 6-7 of nO and of her ( M, 7 tychos S. 8 nempe oikodespotis. 9 becomes om. S. 14 cf.nFirmie., VI, f. 68 a. trig. O patrou S. 15 de differentia despotou et oikondespotou cl. Bouché-Leclercq, 238 sq. large S. 16 tyrannical M. 17 forming M. 19 attending to Waln20 ἀνορθοῦντες S. γενομένος 5] happening M. κατοπτα τοῖς (quod si verum, ἰτιοις non intellego). ; exciderunt ne antenaiios καὶ ἐδεος ἀδεος ἀμ 5 ] of these δ'.n29 of all beasts M. 30 μὲν om. 31 of Δ M 5 ] of these δ'.n33 TOUTO S.

παρόντες ἰσχυρότερα σθένουσι· τῷ γὰρ τριγώνῳ τὰ αὐτὰ καὶ τετράγωνοι ἀποτελοῦσιν, ἀλλὰ μετὰ κινδύνων καὶ ἐναντιώσεων. διάμετροι δὲ ἐν τοῖς ἀχρηματίστοις ζῳδίοις χαλεπώτεροι γίνονται· ἐὰν γὰρ ἐπί τινα ἡγεμονίαν τὰ λοιπὰ τῆς γενέσεως πράγματα τὸν γεννώμενον ἄγῃ, μεγάλοις περιπεσεῖται κινδύνοις καὶ ὑπὸ ἰδίων καὶ ὑπὸ ἐχθρῶν προδοθήσεται. εἰ δὲ μήτε οἰκοδεσποτῇ ἀστὴρ μήτε δεσπόζῃ τις αὐτῶν ἢ συνοικοδεσποτῇ, μέτριος ἡ τῶν τριγώνων στάσις· γίνονται γὰρ στρατιωτικοί· εἰ δὲ καὶ ἐκ τῶν ἄλλων ἀστέρων μέγεθος ἀξιώματος ὑποφαίνηται συνεργὸν αὐτοῖς ἢ παρασυνεργὸν ἐχόντων δύναμιν, προσθήσουσι τῇ δόξῃ· ποιοῦσι γὰρ ἄρχοντας πόλεων καὶ ἐπὶ δικαστηρίου καθεζομένους· εἰ δὲ καὶ τὸ διάθεμα στρατιωτικὸν ᾖ ἔκ τε Ἡλίου καὶ Σελήνης καὶ Κρόνου, δεκαδάρχας ἢ ἑκατοντάρχας τινὸς βραχέος στρατεύματος καὶ πόλεως· εἰ δὲ ταπεινὸν εἴη τὸ διάθεμα ἔκ τε Ἡλίου καὶ Σελήνης καὶ τῶν λοιπῶν ἀστέρων ἢ τρίγωνοι αὐτῶν ὅ τε τοῦ Ἄρεως καὶ ὁ τοῦ Διός, ταπεινοὺς ἀποτελεῖ τοὺς γεννωμένους δούλους στρατευομένων ὑποτεταγμένους ἢ καὶ ἡγεμονευόντων, πολλάκις δὲ κυνηγοὺς ἢ μονομάχους ἢ ὁπλοποιούς. ταῦτα δὲ σημαίνει παρὰ τὰς τῶν ζῳδίων ἐναλλαγάς· ἐπὶ μὲν γὰρ τῶν κέντρων μεγάλους ἀπὸ νεότητος ἀποτελοῦσιν, ἐπὶ δὲ τῶν ἐπαναφορῶν ἀπὸ μέσης ἡλικίας ἀναγομένους, ἐπὶ <δὲ> τῶν ἀποκλιμάτων ἥττονας καὶ ταπεινούς.

## <ιζ'.> Περὶ ὡροσκόπου τοῦ τῆς τύχης κλήρου.

Περὶ δὲ τριγωνικῆς τάξεως ἐκθέμενος μεταβήσομαι πάλιν εἰς τὸν περὶ εὐδαιμονίας καὶ τύχης κλῆρον καὶ δαίμονος. πρὸ πάντων οὖν δεῖ ἀκριβῶς στῆσαι τὸν κλῆρον τῆς τύχης καὶ σκοπεῖν εἰς ποῖον μέρος τοῦ κόσμου ἐξέπεσε, πότερον ἐπὶ τῶν κέντρων ἢ τῶν ἐπαναφορῶν ἢ τῶν ἀποκλίσεων· ὁμοίως δὲ καὶ τὸν τούτου κύριον ζήτει. ἐὰν γὰρ ὡροσκοπῇ ἡμερινὸς ἢ καὶ ἐπί τινος ἑτέρου χρηματιστικοῦ ζῳδίου τύχῃ, ὑπὸ Ἡλίου καὶ Σελήνης καὶ τῶν ἀγαθοποιῶν μαρτυρούμενος, λαμπρὸν ἐπίσημον εὐτυχῆ τὸν γεννώμενον ποιήσει· ἐπὶ δὲ τῶν λοιπῶν κέντρων ἢ τῶν ἐπαναφορῶν μετριώτερος· ἐπὶ δὲ τῶν ἀποκλιμάτων ἐκπτώσεως ὁ τρόπος ἐννοείσθω· οὗτοι γὰρ εἰσι ἑτερογνώμονες τόποι αἰτίας

1 ἰσχυρώτερα S. τῶν γ. τριγώνων MS. 1-2 τετραγώνων M. 3 ἀσχηματίστοις M. γὰρ S] δὲ M. 4 τὸν M] τὸ S. 6 δὲ M] γε S. 7 ἢ om. M. συνοικοδεσποτεῖ S. σύστασις M. 8 ἀστέρος M. 9 συνεργῶν αὐτὸ ἢ παρα συνεργῶν (αὐτὸ add. M) ἔχων δ. MS. 10 ἀποθήσουσι MS. τὴν δόξαν M. δὲ (pro γὰρ) M. 12 δεκάρχας M. 15 καὶ om. S. 16 στρατευομένους S. nempe <ἢ> ὑποτ. ἢ καὶ ἡγεμ. om. M; aut transpone ante ὑποτετ. aut adde ἡγεμ. <δορυφόρους>. 17 παρὰ S] ἀπὸ M. 19-20 ἀπὸ - ἀποκλιμάτων om. S. 20 ἀποκλιμάτων] ζ' κλιμάτων M. 21 inscr. om. M. ὡροσκόπων τῆς S, cf. Bouché-Leclercq, 297. 22 τριγωνικῶν S. τὸ S. 25 πρότερον M. 26 ζήτει ut vid. S, om. M. 26-30 ἐὰν - μετριώτερος om. S. 26 γὰρ] δὲ M. 27 ἡμερινὰ M. σχηματιστικοῦ M. 30 nempe <τῆς> ἐκπτ. 31 συνοείσθω S? γὰρ οἱ ἑτ. τόποι αἰτίας M, γάρ εἰσι τὸ αἰτίας (sic cum lac.) S.

present, they exert greater strength; for the same effects as the trine are produced also by squares, but with dangers and oppositions. Oppositions in signs that are without activity become more troublesome; for if the remaining circumstances of the nativity lead the native toward some position of command, he will fall into great dangers and will be betrayed both by his own people and by enemies. But if neither planet is the house-ruler nor governs nor co-rules, the standing of the trines is moderate — for they produce military men; and if from the other stars some greatness of rank is indicated as cooperating with them or as subsidiary support having power, they will add to the glory; for they produce rulers of cities and those who sit in judgment; but if the configuration is also military, or derives from the Sun and Moon and Saturn, they produce decarchoi or centurions of some minor army and of a city; and if the configuration is of low degree, deriving from the Sun and Moon and the remaining stars, or their trines — both that of Mars and that of Jupiter — it brings about the birth of humble men, slaves subject to those who serve in the army or even to those who command, and often hunters or gladiators or armourers.These things are signified in accordance with the changes of the Signs; for when in the angles they produce men of greatness from youth, when in the succedent houses men who rise from middle age, and when in the declining houses men who are lesser and humble.

20

## <ιζ'.> On the Horoscope of the Lot of Fortune.

Having set forth the matter of trigonal order, I shall pass again to the lot of happiness and fortune and the daemon. Above all, then, one must accurately establish the Lot of Fortune and examine into which region of the cosmos it has fallen, whether upon the angles, the succedent houses, or the cadent houses; and likewise seek its lord. For if it should be in the ascendant by day, or happen to be in some other significant sign, being witnessed by the Sun and Moon and the benefic planets, it will make the native brilliant, distinguished, and fortunate; in the remaining angles or the succedent houses, more moderate; but in the cadent houses, let the manner of decline be understood; for these are places of discordant opinion as to cause.

1 stronger 5. of c. of MS triangles. 1-2 squares M. 3 ugly M. γὰρ S] δὲ M. 4 τὸν M] τὸ 5. 6 δὲ M] ge 5. 7 ἢ om. M. synoiko-ndespoteῖ S. systasis M. 8 star M. 9 synergion αὐτὸ ἢ para synergionn (ὑτὸ add. M) ἔχον d. MS. 10 MS left. the glory M. δὲ (pro gar) M.n12 dekarhas M. 15 and om. S. 16 soldiers S. nempe <i> ὑποτ. or even in the morning. om. M ; aut transpone ante hypot. aut adde < satellites. 17 πρὰν5] from M. 19-20 from - om. S. 20 climates] g climates M. n21 inscr. om. M. koroskopon of S, cf. Bouche-Leclercq, 297. 22 triangular S. ντὸ S. 25 earlier M. 26 wants ut vid. S, om. M. 20-30 ἐὲν - moderate om. S.n26 gar] δὲ M. 27 daily M. formative M. 30 nempe <της> ekpt.ngὰ οἱ ετ. places of cause M, because it is cause (sic cum lac.) S.
31 I agree with S

ἐπάγοντες καὶ καθαιρέσεις. ἄλλως τε ἐπιγνοὺς τὸν κεκληρωμένον τόπον τῆς τύχης σκόπει καὶ τὰ τούτου τετράγωνα καὶ τὰ λοιπά, ὅσα ποτὲ ἐπὶ τῶν γενεθλιακῶν κέντρων. ἐφέξει γὰρ αὐτὸς ὁ κλῆρος δύναμιν ὡροσκόπου καὶ ζωῆς, τὸ δὲ τούτου δέκατον μεσουρανήματος καὶ δόξης, τὸ δὲ ζ' δυτικοῦ, τὸ δὲ δ' ὑπογείου· καὶ οἱ λοιποὶ δὲ τόποι τὴν δύναμιν τῶν ιβ' τοποθεσιῶν ἐφέξουσιν. ὑφίστανται γάρ τινες μυστικῶς τὸν μὲν καθολικὸν ὡροσκόπον καὶ τὰ τούτου τετράγωνα κοσμικὰ κέντρα, τὸν δὲ κλῆρον καὶ τὰ τούτου τετράγωνα γενεθλιαλογικὰ κέντρα. ὅθεν καὶ ἐν τοῖς συντάγμασι προδηλοῦσι λέγοντες· ἐν δὲ ἑτεροτρόποις σχήμασι τῶν κέντρων ἢ κλήρου τὴν δυναστείαν λαχόντες *** καὶ οὔτε μὴν διὰ παντὸς τὰ τροπικὰ οὔτε τὰ στερεὰ οὔτε τὰ δίσωμα τὴν αὐτὴν δύναμιν ἐφέξει· δεῖ οὖν καὶ τὰς μαρτυρίας τῶν ἀστέρων ἢ συμπαρουσίας θεωρεῖν τὰς πρὸς τὸν κλῆρον, ἵν' εἰ μὲν ἀγαθοποιὸς ἐπὶ τούτῳ ἐπείη ἢ καὶ τῷδε μαρτυρήσῃ, προδηλωτικὸς ἀγαθῶν καὶ δοτὴρ ὑπαρχόντων γένηται· εἰ δὲ φθοροποιός, ἀποβολῆς ὑπαρχόντων καὶ φθίσεως σώματος αἴτιος γενήσεται.

## II, 23. Περὶ ἀποδημίας ἐκ τῶν Ἑρμίππου.

Τὸν περὶ ἀποδημίας τόπον δύσληπτον ὄντα οὔτε Πετόσιρις οὔτε ὁ γνώριμος βασιλεὺς ἐν τοῖς ὑπομνήμασιν ἑαυτῶν ἐξεῖπον, ἢ μόνον εἰς τὸν τόπον τοῦτον τοῦτο εἰρήκασιν· εἰς τοὺς χρόνους εἴ τις τῶν κακοποιῶν ἔχει φάσιν, ἐν ἀποδημίαις καὶ σκυλμοῖς ποιήσει τὴν γένεσιν. ὅ ἐστιν ἀληθές· περαιτέρω δὲ τούτων οὐδὲν ἄλλο εἰς τὸν περὶ ξένης τόπον ἔχουσιν. ὁ δὲ θαυμασιώτατος Ἄβραμος ἐν τοῖς βιβλίοις αὐτοῦ τούτου τοῦ τόπου δέδειχεν ἡμῖν † ἀλληλοσατε (?) καὶ αὐτὸς ἰδίᾳ ἄλλα ἐξευρών τε καὶ δοκιμάσας ἐπὶ τῶν ἀποδηματικῶν μάλιστα γενέσεων· αἵτινες ἔχουσι θεωρήματα τάδε. τὰ φῶτα δύνοντα Ἄρης ἢ τὸν κλῆρον τῆς τύχης ὁρῶν εἰς τὸ ἀπόκλιμα τοῦ μεσουρανήματος ἢ τὴν Σελήνην ἢ τοὺς πλείστους τῶν ἀστέρων εἰς τὸ ὑπόγειον ἡμισφαίριον ἢ <εἰ> ὁ τῆς τύχης κύριος εἰς τὸν περὶ ξένης κλῆρον ἢ τὸν τόπον εὑρίσκοιτο ἢ καὶ διάμετρος πρὸς αὐτοὺς ἢ καὶ αὐτὴ ἡ τύχη πέσῃ, ὅπου ὁ κλῆρος ὁ περὶ ἀποδημίας, καὶ τῷ κλήρῳ δὲ Ἄρης ᾖ ἐπικείμενος ἢ τὸν τόπον ὁρῶν ἀποδηματικὰς ποιεῖ γενέσεις· ὁμοίως καὶ τὴν τύχην ἢ δαίμονα.

2 τόπον] nempe τὸν (sc. κλῆρον). καὶ τὰ λοιπὰ om. M. 3 ποτὲ S] τε M. τῶν om. M. γενεθλιαλογικῶν S. 6–6 μυστικῶν S, κοσμικῶς M. 9 Nechepso et Petosiris, ut opinor. ἐν δὲ] εἰ δὲ M, ἢ γὰρ S. 11 λαχόντος M, καταλαχόντες S. τροπικὰ geminat M. 14 ἐπιθεωρεῖν τὰς τῶν κλήρων M. ἀγαθοποιοὶ S? 15 μαρτυρήσει S. πρόδηλος καὶ ἀγ. MS. 16 καὶ om. S. δωτὴρ S. γίνηται S. 17 ὑπάρχων M. 20 ἢ] οἱ Wdl. 21 ipsa Aegyptiorum verba esse videntur. 25 nempe τοῦτον τὸν τόπον δ. ἡμῖν· δηλώσω δὲ καὶ aut sim. 26 αὐτοῖδια S. possis ἀποδημητικῶν at cf. 33. 28 sequentia plurifariam corrupta. 32 ᾖ] ἢ S.

advancing and subtracting. Moreover, having identified the assigned place of fortune, observe also its squares and the rest, as many as apply to the angles of nativities. For the lot itself will hold the power of the horoscope and of life, its tenth will hold that of midheaven and glory, its seventh that of the descendant, its fourth that of the subterranean angle; and the remaining places will hold the power of the twelve topothesiai. For some mystically suppose that the universal horoscope and its squares are cosmic angles, while the lot and its squares are genethlialogical angles. Hence also in their treatises they make this clear, saying: "in other configurations of the angles or having obtained the dominion of the lot *** and neither indeed will the tropical signs nor the fixed nor the bicorporeal always hold the same power;" it is necessary therefore to observe also the testimonies of the stars or their co-presences with the lot, so that if a benefic should be upon it or bear testimony to it, it may become a foreteller of good things and a bestower of possessions; but if a malefic, it will become the cause of loss of possessions and wasting of the body.

## II, 23. On foreign travel, from Hermippus.

The topic concerning foreign travel, being difficult to grasp, was not expounded by either Petosiris or the well-known king in their own commentaries, or they said only this regarding this topic: if in the chronocratorship one of the malefics has a phase, it will make the nativity one of travels and hardships. This is true; but beyond this they have nothing else concerning the topic of foreign lands. The most admirable Abramos in his books has shown us concerning this topic † ἀλληλοσατε (?) and he himself having independently discovered and tested other things especially in nativities inclined toward foreign travel; which nativities have these theorems. The lights setting, or Ares looking upon the lot of fortune toward the declining place of midheaven, or the Moon or most of the stars in the subterranean hemisphere, or if the lord of fortune is found in the lot or place concerning foreign lands, or also in opposition to them, or if fortune itself falls where the lot concerning foreign travel is, and if Ares is either placed upon the lot or looking upon the place, these make nativities inclined toward foreign travel; and likewise also fortune or the daemon.

2 place] nempe τὸν (sc. ἀρον), and the rest om. M. 3 never S] te M. τῶνnom. M. natal S. 6-6 secret S, worldly M. 9 Nechepso et Pelo-nsiris, ut opinor. ἐν δὲ] εὐ δὲ M, ἀ γὰρ S. 11 lahontos M, listers S. tropicalgeminat M. 14 inspect the lots M. benefactors S 15 testify 3.nprodilos and ag. MS. 16 and om. S. δωτὴρ S. becomes S. 17 ὑπάρχον M.n20 or] οἳ Wal. 21 ipsa Aegyptiorum verba esse videntur. 25 nempe this place d. for us I also declare aut sim. 26 autodidacts 5. possis apodimeticnat cf. 33. 28 sequentia plurifariam corrupta. 32 ] AS.

## II, 34. Περὶ ἐλευθερικῶν καὶ δουλικῶν γενέσεων.

Ἐνδιάφοροι δὲ περὶ τὸ γένος καὶ ὑποτακτικαὶ ἢ καὶ εὐγενεῖς γενέσεις καταλαμβάνονται ἀπὸ τῶν τῆς γενέσεως φάσεων. ἐὰν γὰρ τὸ ζῳδιον τῆς φάσεως ἢ ὁ κύριος τοῦ ζῳδίου παραπέσῃ ἢ ὑπὸ κακοποιῶν κατοπτευθῇ, ἀγεννέστεροι γενήσονται ἢ καὶ ἐν δόξῃ γενόμενοι καὶ πίστει καθαιρεθήσονται· ἐὰν δὲ ἐπίκεντρος ἡ φάσις εὑρεθῇ καὶ ὁ κύριος ὑπὸ ἀγαθοποιῶν μαρτυρούμενος, εὐγενεῖς καὶ ἔνδοξοι γενήσονται. ἐὰν δὲ ὁ μὲν τόπος ἐν χρηματιστικοῖς ζῳδίοις τύχῃ, ὁ δὲ κύριος παραπέσῃ ἢ ὑπὸ κακοποιῶν κατοπτευθῇ, ἐλεύθεροι γεννηθέντες ἢ καλῶς ἀχθέντες ἐναντιώμασι καὶ ὑποταγαῖς καὶ ἐνδείαις περιτραπήσονται. ἐὰν δὲ ὁ μὲν κύριος ἐν χρηματιστικοῖς ζῳδίοις εὑρεθῇ, ὁ δὲ τόπος παραπέσῃ, ἐν τοῖς πρώτοις χρόνοις κακοπαθήσαντες περὶ τὰς ὑποταγὰς καὶ ** ἐνεχθέντες ἐξ ὑστέρου ἐλευθερίας καὶ προκοπῆς καὶ γένους ἐντὸς γενόμενοι εὐπορήσουσι καὶ δοξασθήσονται, μάλιστα δὲ κἂν ἀγαθοποιοὶ προσνεύσωσιν. ἐὰν δὲ καὶ ὁ τόπος καὶ ὁ κύριος παραπέσῃ καὶ ἀμφότεροι ὑπὸ κακοποιῶν κατοπτευθῶσιν, ἔκθετοι ἢ αἰχμάλωτοι γενόμενοι ὑποταγῆς πεῖραν λήψονται· ἐὰν δὲ τούτων ὄντων ἀγαθοποιοὶ συμπροσγένωνται ἢ συνεπιμαρτυρήσωσι, μετὰ τοὺς τῶν κακοποιῶν χρόνους τῆς ὑποταγῆς ἀπολυθέντες ἐν περιουσίᾳ γενήσονται. ἐὰν δὲ ὁ μὲν τόπος ὑπὸ κακοποιῶν φρουρηθῇ, ὁ δὲ κύριος ὑπὸ ἀγαθοποιῶν, ὑποτακτικοὶ γεννηθέντες ἐλεύθεροι τραφήσονται ἢ εἰς ὑποβολὴν καὶ τεκνοποιίαν χωρήσουσι· τοὐναντίον δὲ τοῦ μὲν τόπου ὑπὸ ἀγαθοποιῶν φρουρουμένου, τοῦ δὲ οἰκοδεσπότου ὑπὸ κακοποιῶν, ἐλεύθεροι γεννηθέντες εἰς δουλείαν ἀνατραφήσονται ἢ εἰς τὸ τέλειον τῆς ἀκμῆς καταντήσαντες ἑαυτοὺς ἐκδότους ὑποταγαῖς παραδώσουσιν ἢ διὰ τροφῆς ἔνδειαν ἢ πίστεως καὶ πράξεως ἀφορμήν.

## II, 35. Σχήματα Σελήνης ια' πρὸς ἀποτελεσμάτων δυνάμεις.

Ἔστι δὲ τῆς Σελήνης τὰ σχήματα κατὰ μὲν τὸν φυσικὸν λόγον ζ', καθὼς δὲ καὶ ἐν ἑτέροις εὕρομεν ια'· πρῶτον μὲν σύνοδος, δεύτερον ἀνατολή, εἶτα ἀποστᾶσα τοῦ Ἡλίου μοίρας με' ποιεῖται φάσιν μηνοειδῆ, εἶτα ἕως ς' μοιρῶν διχότομος, εἶτα ἕως ρλε' μοιρῶν ἀμφίκυρτος, εἶτα ἕως. ρπ' μοιρῶν πανσέληνος, εἶτα ἀποστᾶσα τῆς πανσελήνου μοίρας με' τουτέστιν ἕως <σ>κε' ποιεῖται τὴν δευτέραν ἀμφίκυρτον, εἶτα ἕως σο' μοιρῶν τὴν δευτέραν διχότομον, εἶτα ἕως τξ' τὴν δύσιν. ἔστι δὲ αὐτῆς καὶ ἄλλο σχῆμα ὅτε ἄρξηται πρῶτον μειοῦσθαι.

6 πίσει S. 7 ἐγγενεῖς S. 13 post καὶ in S αἰτευ^τ^ου? excidit v. g. κακῶς (Wdl.). 17 γεννώμενοι S. fors. <οὕτως> ὄντων. 35 μειοῦται S.

## II, 34. On Free and Servile Nativities.

Nativities that are of uncertain, subordinate, or noble birth are determined from the phases of the nativity. For if the sign of the phase or the lord of the sign falls in a declining position or is beheld by malefics, the natives will be of lower birth, or even if they have attained honor and trust they will be cast down; but if the phase is found angular and the lord is testified by benefics, they will be of noble birth and distinguished. If the place falls in operative signs but the lord declines or is beheld by malefics, those born free or well-raised will be overturned by adversities, subjugations, and deprivations. If the lord is found in operative signs but the place declines, those who suffer hardship in their early years regarding subjugations and **, being carried along, will later come to enjoy freedom and advancement, and attaining a position within society will prosper and be honored, especially if benefics incline toward them. If both the place and the lord decline and both are beheld by malefics, those born as foundlings or captives will experience the trial of servitude; but if in these circumstances benefics also join or bear additional testimony, after the periods of the malefics they will be released from servitude and come to be in a state of abundance.But if the place is guarded by malefics while the lord is guarded by benefics, those born in a subordinate condition will be raised free, or will advance to adoption and the begetting of children; conversely, if the place is guarded by benefics while the lord of the house is guarded by malefics, those born free will be raised into slavery, or upon reaching the full prime of life will surrender themselves over to subjugation, whether through lack of sustenance or through the occasion of loss of trust and livelihood.

## II, 35. Eleven figures of the Moon according to the powers of their effects.

The figures of the Moon are, according to natural reason, thirty, but as we have also found in other sources, eleven: first the conjunction, second the rising, then having moved forty-five degrees from the Sun it forms a crescent phase, then up to ninety degrees the half-moon, then up to one hundred thirty-five degrees the gibbous, then up to one hundred eighty degrees the full moon, then having moved forty-five degrees from the full moon, that is up to two hundred twenty-five degrees, it forms the second gibbous phase, then up to two hundred seventy degrees the second half-moon, then up to three hundred sixty degrees the setting. There is also another figure of it, when it begins first to wane.

6 drink S. 7 native S. 13 post καὶ in S petitioner excidit v. b. badly (Wdl.). n17 born S. fors. <be that as it> may. 35 decreases S.

## Τί σημαίνει ἑκάστη φάσις καὶ ποῖον ἔχει ἀποτέλεσμα.

Ὑποτάξομεν δὲ καθὼς καὶ εἰς ἀποτελεσματογραφίαν λαμβάνεται τὰ προκείμενα σχήματα καὶ τίνι θεῷ προσῆκεν. ἡ μὲν οὖν σύνοδος δηλοῖ περὶ δόξης καὶ δυνάμεως καὶ βασιλικῶν καὶ τυραννικῶν διαθεμάτων καὶ πάντων τῶν ταῖς πόλεσιν ἀνηκόντων δημοσίων πράξεων καὶ περὶ γονέων καὶ γάμων καὶ μυστηρίων καὶ τῶν καθολικῶν καὶ κοσμικῶν πάντων· ὁμοίως καὶ ὁ κύριος τῆς συνόδου καὶ <τοῦ> πλάτους καὶ τοῦ δρομήματος· ἡ δὲ ἀνατολὴ τῆς Σελήνης, ὅπερ καὶ φῶς λέγεται, καὶ ὁ ταύτης κύριος εἰς τὸν περὶ ζωῆς <καὶ> περὶ πράξεως καὶ περὶ ὑποστάσεως μελλούσης καὶ βεβαιοῖ τὰς τῆς συνόδου πράξεις. καὶ καθάπερ ἀπὸ τῆς πρώτης ὄψεως τὰ μηνιαῖα θεωρεῖται καὶ κοσμικὰ κινήματα, οὕτως ὁ κύριος τοῦ φωτὸς τὰ καθολικὰ ἀποτελέσματα δείκνυσι· συνεπισχύει δὲ καὶ Ἑρμῆς ἕως δ' Σελήνης. ἡ δὲ μηνοειδὴς σύστασις τὴν ἀνατροφὴν καὶ τὰ ἐλπιζόμενα ἐν βίῳ σημαίνει καὶ περὶ γυναικῶν καὶ μητρός· ἐπισχύει δὲ Ἑρμῆς ἕως η'. ἡ δὲ διχότομος σύστασις περὶ σίνους καὶ πάθους καὶ τῶν βιαίων συμβαινόντων, ἔτι δὲ περὶ τέκνων καὶ ἀξίας καὶ τῶν μελλόντων ἀγαθῶν· συσχηματίζεται δὲ Ἀφροδίτη ἕως γένηται ιβ'. ἡ δὲ ἀμφίκυρτος φάσις περὶ εὐδαιμονίας καὶ μελλούσης προκοπῆς καὶ ἀποδημίας καὶ συμπαθείας συγγενῶν. συνομοιοῦται δὲ Ἥλιος ἕως γένηται ιδ'. ἡ δὲ πανσέληνος περὶ δόξης καὶ ἀδοξίας καὶ ἀποδημίας καὶ περὶ τῶν βιαίως γινομένων καὶ περὶ τῶν ἐξ ὑπεροχῆς ἐκπιπτόντων καὶ ἐξ ἐλαχίστου αὐξομένων καὶ περὶ συμπαθειῶν καὶ παθῶν καὶ ἀντιπολιτειῶν καὶ γονέων συμπαθείας· ἔχει δὲ καὶ τοῦ δυτικοῦ ζῳδίου χρῶμα· ὁ δὲ πρῶτος κύριος τῆς μειώσεως τοῦ φωτὸς περὶ ἐλαττώσεως τῶν ὑπαρχόντων καὶ ψύξεως πρακτικῆς καὶ τῶν εἰς ταπείνωσιν ἐρχομένων καὶ περὶ αἰφνιδίων πτωμάτων. ἰσοδυναμεῖ δὲ τῇ ἐπικαταδύσει· Ἄρης κύριος ἕως κα' Σελήνης. ἡ δὲ ἀμφίκυρτος δευτέρα σημαίνει περὶ ξενιτειῶν καὶ πράξεως μείζονος καὶ περὶ εὐδαιμονίας· ἰσοδυναμεῖ δὲ τῷ θεῷ· Ζεὺς κύριος, ἕως γένηται κε' ἡ Σελήνη. ἡ δὲ δευτέρα διχότομος περὶ παλαιῶν πραγμάτων καὶ πολυχρονίων παθῶν καὶ περὶ τέκνων· ἰσοδυναμεῖ γὰρ Κρόνος, ἕως γένηται λ'. ὁ δὲ τῆς μηνοειδοῦς κύριος σημαίνει περὶ θανάτου γυναικὸς καὶ περὶ ἀπραξίας ἢ διαρπαγῆς· † τουτέστιν ἡ δύσις περὶ δεσμῶν καὶ συνοχῶν καὶ ἀποκρύφων πραγμάτων καὶ κατακρίσεως καὶ ἀτιμίας· καὶ ἡ μὲν τῆς Σελήνης τῶν σχημάτων τάξις οὕτως, τὰ μέντοι συγκρινόμενα τοῖς ε' θεοῖς καὶ Ἡλίῳ † ἐν ἀδέτοις κέντροις.

3 fort. προσήκει. 9 verbum deesse videtur velut χρηματίζει. 13 i. e. τεταρταίας et sic deinceps accipiendum. ὁ δὲ μ. σύστασιν S. 16 possis βιαίως. 19-20 συνομοιοῦνται S. 24 nempe <τὸ> τοῦ (καὶ suspectum). 26 ταπεινωσῶν S. 27 τὴν S. 28 πράξεων S. 31 haec fort. lacunosa. 32 μονοειδοῦς S. 33 nempe τελευταῖον vel sim. 36 velut συνᾴδει τοῖς κ.

## What each phase signifies and what effect it has.

We shall set forth below how the aforementioned figures are taken in the writing of astrological effects and to which god each belongs. The conjunction then signifies matters of glory and power and of royal and tyrannical dispositions, and all public affairs pertaining to cities, and matters of parents and marriages and mysteries and all universal and cosmic things; likewise also the lord of the conjunction and of the latitude and of the course; and the rising of the Moon, which is also called the light, and its lord, concern matters of life and of action and of future substance, and it confirms the affairs of the conjunction. And just as from the first appearance the monthly and cosmic movements are observed, so the lord of the light reveals the universal effects; and Mercury also has power up to the fourth day of the Moon. The crescent phase signifies nurturing and the things hoped for in life, and matters concerning women and the mother; and Mercury has power up to the eighth day. The half-moon phase concerns harm and suffering and violent occurrences, and furthermore matters of children and dignity and future good things; and Venus is configured until it reaches the twelfth day. The gibbous phase concerns happiness and future advancement and travel abroad and the sympathy of relatives.The Sun is assimilated until it reaches the fourteenth day. The full moon concerns glory and disgrace and travel abroad and matters of things done violently and of those falling from eminence and those growing from the least, and matters of sympathies and sufferings and political oppositions and the sympathy of parents; it also bears the character of the western zodiacal sign; and the first lord of the waning of the light concerns the diminishment of existing resources and practical sluggishness and those coming to humiliation and sudden falls. It is equal in power to the setting under the rays; Mars is lord up to the conjunction of the Moon. The second gibbous phase signifies matters of sojourning abroad and of greater activity and of happiness; it is equal in power to the god; Zeus is lord until the Moon reaches the twenty-fifth day. The second half-moon concerns old matters and long-standing sufferings and matters of children; for Saturn is equal in power, until it reaches the thirtieth day. The lord of the crescent phase signifies matters of the death of a woman and of inactivity or plunder; † that is, the setting concerns bonds and confinements and hidden matters and condemnation and dishonor; and such is the order of the figures of the Moon, but the things compared with the five gods and the Sun † in the unbound centers.

3 perhaps προσήκει. 9 a verb seems to be missing, such as χρηματίζει. 13 i. e. still-
ταίας and so forth is to be understood in this way. ὁ δὲ μ. σύστασιν S. 16 one might read βιαίως.
19-20 are assimilated 3. 24 namely <τό > του (καὶ is suspect). 26 ταπεινωσών
S. 27 τήν 5. 28 πράξεων S. 31 these words are perhaps lacunose. 32 monoid S.
33 namely τελευταῖον or something similar. 36 such as συνάδει τοῖς κ.

Συντομωτέρας μὲν οὖν τὰς ἀποδείξεις τῶν αἱρέσεων βουλόμενος ἐκθέσθαι τὰς πολυλογίας παραιτησάμενος καὶ τὰς μυθώδεις γοητείας αὐτὰ τὰ κεφάλαια προέταξα τοῖς μάλιστα περὶ τὰ τοιαῦτα ἐσπουδακόσι καὶ πολλαῖς ἀγωγαῖς ἐγκεχρονικόσι, δυναμένοις δὲ διὰ τῆς ἰδίας ἐπινοίας ἴσα εἰσφέρειν. οἶμαι γὰρ αὐτοὺς πείσειν διὰ τῶν προγεγραμμένων καὶ τῶν μελλόντων λέγεσθαι ἀποτίθεσθαι μὲν τὸ δύσπιστον καὶ εὐδιάβολον τῆς ἐπιστήμης, ἄγνοιαν δὲ καὶ λῆρον κατὰ τῶν ἀντιπρασσόντων ψηφισαμένους κινδυνεύουσαν πρόγνωσιν ἀθάνατον ἀποδεῖξαι. ὅθεν οἱ φιλομαθεῖς ταῖς μὲν ἀριθμητικαῖς καὶ διδασκαλικαῖς ἀγωγαῖς δι' ἑτέρων ἐγγυμνασθέντες τὸ νῖκος τῆς δόξης διὰ τῆσδε τῆς συντάξεως ἀποίσονται, καίπερ καὶ αὐτοὶ οὐκ ἀμύητοι ὄντες περὶ τὰς τῶν κανόνων καὶ εἰσόδων πήξεις· ἃς οὐκ ἠβουλήθην προτάξαι καὶ διὶσσολογεῖν. εἰ δὲ καὶ δοκοῦμεν τὰ τῶν ἀρχαίων δόγματα συγγράφειν καὶ ἑρμηνεύειν, κατὰ τοῦτο ἀρετῆς ἔπαινον ἀποισόμεθα παρὰ τῶν ἐντυγχανόντων διὰ τὸ ἀσφαλὲς καὶ ἄφθονον καὶ διδασκαλικὸν τῶν αἱρέσεων. ἕτεροι γὰρ πολυλογίαις καὶ ποικίλαις μεθόδοις χρησάμενοι καὶ δόξαντες ἑρμηνεύειν προσεπικατέστρεψαν καὶ τὴν προϋπάρχουσαν τῆς προγνώσεως δόξαν καὶ ῥῆσιν ἑλληνικὴν διὰ τῶν λόγων ἀσκήσαντες βάρβαρον γνώμην ἐνεδείξαντο. τούτους δὲ ὑπολάβοι ἄν τις Σειρήνων τρόπον ἐπιδεῖξαι, <αἳ> τοὺς παραπλέοντας ἀπατηλῇ καὶ κεκλασμένῃ φωνῇ διὰ τῆς μουσικῆς τῶν ὀργάνων καὶ ὀλεθρίας ᾠδῆς προσκαλούμεναι παρὰ ταῖς ἐναλίαις πέτραις διώλλυον. τὸ ὅμοιον δὲ πάσχουσί τινες καὶ ἔπαθον οἱ ἐντυγχάνοντες ταῖς ἐκείνων αἱρέσεσιν· οἳ κατ' ἀρχὰς μὲν τῇ τῶν λόγων φαντασίᾳ καὶ ἀγωγῇ θελχθέντες εἴς τε ἄπειρον ὕλην ἐμπεσόντες καὶ μὴ εὑρόντες τὴν ἔξοδον οὐ μόνον ἐν βυθῷ ἀλλὰ καὶ ἐν λαβυρίνθῳ διώλοντο· οἱ δὲ καὶ δόξαντες διεκπεφευγέναι τὸν κίνδυνον τρυχηρᾷ καὶ πολυμερίμνῳ βασάνῳ περιπεσόντες ἀνιαρὸν τὸ τέλος ἔσχον. ἐὰν οὖν τις Ὀδυσσέως φρόνημα λαβὼν παραπλεύσῃ τούτους, καταλείπει σεμνὴν ἐν τῷ βίῳ τὴν ἐπιστήμην, ᾗ σύνοικος καὶ συνόμιλος γενόμενος ἀεὶ μεθ' ἡδονῆς διανύει τὸν χρόνον ἐκκόψας τὰς κακοτρόπους τῶν ἀντιπρασσόντων γνώμας μυστηρίων δίκην. ὅθεν τούτους μὲν ἐάσαντας εἰς τὴν τῶν προκειμένων καταντήσομεν δόξαν.

1 fort. συντομωτέρως. 3 προσέταξα S. 4 ἀναχρονικόσι S. 5 pro ἴσα compendium S quod num recte solverim dubito; κρίσιν Wdl. 7 δὲ] τε S. 8 κινδυνεύουσιν S, fort. <ἀνατρέπεσθαι τὴν> πρ. 10 νεῖκος S. 13 δυσσολογεῖν S. εἰ δὲ geminat S. 14 περὶ S. 18 ῥῆσιν Cumont] οἴησιν S. 20 τὰς π. S. 22 διόλλυον S. 26 λαβυρινθώδει ὤλοντο S. 29 καταλεί S vocabulum vix aptum.

Wishing to set forth the demonstrations of the sects more concisely, having set aside prolixity and mythical sorcery, I placed the very headings in the forefront for those who have devoted themselves most earnestly to such matters and have grown experienced through many methods of instruction, and who are capable of contributing equally through their own insight. For I think I shall persuade them, through what has already been written and what is about to be said, to lay aside the incredulity and the susceptibility to slander of this science, and, having judged ignorance and foolishness against those who oppose it, to demonstrate that the endangered art of foreknowledge is immortal — whence those who love learning, having been exercised through others in the arithmetical and instructional methods, will carry off the benefit of this knowledge through this compilation, even though they themselves are not uninitiated in the fixing of tables and entrances, which I did not wish to set forth in advance and to repeat. And if we seem to be composing and interpreting the doctrines of the ancients, in this respect we shall win praise for virtue from those who encounter this work, on account of the reliability, generosity, and instructive character of the sects.For others, having employed prolixity and varied methods and seeming to interpret, further subverted even the pre-existing reputation of foreknowledge, and having cultivated Greek expression through their words, revealed a barbarous understanding. One might suppose that these men display themselves in the manner of Sirens, who, calling to those sailing past with deceptive and broken voice through the music of instruments and a deadly song, destroyed them upon the sea-girt rocks. And some of those who encountered their sects suffered and have suffered the same fate; who, at first enchanted by the spectacle and manner of their words, and falling into boundless material and finding no way out, perished not only in the deep but also in a labyrinth; while others, who seemed to have escaped the danger, fell into wearisome and much-troubled torment and reached a grievous end. If therefore someone, having taken on the prudence of Odysseus, sails past these men, he leaves knowledge as something revered in life; becoming its companion and associate, he always passes the time with pleasure, having cut away the malicious opinions of those who oppose it, after the manner of mysteries. Therefore, having left these men aside, we shall arrive at the understanding of the matters before us.

1 fort. in short. 3 I ordered 5. 4 anachronicosi S. 5 pro loa com-npendium S quod num recte solverim dubito? cristin Wdl. 7 δὲ] te S. 8 risk-nousin S, fort. <ἀνατρεπεσται τὴν> before 10 νεῖκος 5. 13 δισσολογεῖν 5. εἰ δὲngeminat S. 14 περι S. 18 ῥῆσιν Cumont) οηησιν S. 20 τασ π. S. 22 diollion S.n26 labyrinthoid alonto S. 29 occupies S vocabulum vix aplum.

## Οὐεττίου Οὐάλεντος Ἀντιοχέως ἀνθολογιῶν βιβλίον δ'.

### α'. Περιόδων διαιρέσεις:

Καθηκόντως οὖν καὶ διδασκαλικῶς οἶμαι τὴν τῶν προκειμένων ἐπίλυσιν ποιήσασθαι θοινημάτων <τὸν> παρὰ πολλοῖς ἐζητημένον καὶ ἀποκεκρυμμένον τόπον δηλώσομεν, ὅς ἐστι περὶ διαιρέσεως χρόνων ἐμπράκτων καὶ ἀπράκτων. ὅσαι μὲν οὖν διαιρέσεις διὰ πείρας εἰσὶ δεδοκιμασμέναι, ταύτας δεῖ νῦν ὑποτάξαι. ἔστι δὲ πρώτη περίοδος πρὸς τὰ τέταρτα τῶν ἐλαχίστων περιόδων· οἷον Κρόνου τῶν ἐτῶν λ' τὸ τέταρτον ζ' ἥμισυ ... ἐπιβάλλουσι δὲ αὐτῷ κατ' ἔτος ἡμέραι λδ'. Ἄρεως ἐτῶν ιε' τὸ τέταρτον γ' μῆνες θ', κατὰ δὲ τὸ ἔτος ἡμέραι μβ' ἥμισυ. Ἀφροδίτης ἐτῶν η' τὸ τέταρτον β' ἔτη, ἐνιαύσιαι δὲ ἡμέραι κβ' δύο τρίτα. Ἑρμοῦ ἐτῶν κ' τὸ [δὲ] τέταρτον ε' ἔτη, ἐνιαύσιαι δὲ ἡμέραι νς' δύο τρίτα, Ἡλίου ἐτῶν ιθ' τὸ τέταρτον ἔτη δ' μῆνες θ', ἡμέραι δὲ νγ' ἥμισυ τρίτον. Σελήνης ἐτῶν κε' τὸ τέταρτον ς' ἔτη μῆνες γ', ἐνιαύσιαι δὲ ἡμέραι ο' ἥμισυ τρίτον. γίνονται ὁμοῦ [ε'] ἔτη λβ' μῆνες τρεῖς.

### β'. Περὶ ἀφέσεως.

Τὴν ἀρχὴν τῆς ἀφέσεως ἐφέξει τῶν μὲν συνοδικῶν ὁ μετὰ τὴν σύνοδον πρῶτος, εἶθ' ἑξῆς καθὼς διάκεινται· ἐπὶ δὲ τῶν πανσελήνων ὁ μετὰ τὴν πανσέληνον πρῶτος καὶ ὁμοίως· δεῖ δὲ συγκρίνειν τὸν ἀστέρα ὅπως ἐσχημάτισται καὶ ὑπὸ τίνων μαρτυρεῖται, τούς τε λοιποὺς τοὺς παραλαμβάνοντας πότερον ἐπίκεντροι ἢ ἀποκεκλικότες ἀνατολικοὶ ἢ δυτικοί, τάς τε κατὰ πάροδον ἐπεμβάσεις καὶ τὰς συμπαθείας ἢ ἐναντιότητας. μετὰ δὲ τὸ συμπληρωθῆναι ἔτη λβ' καὶ μῆνας γ' πάλιν τὸν δεύτερον κύκλον ἀπὸ τοῦ τεταρτικοῦ ἀφετικοῦ ἀστέρος ποιητέον.

### γ'. Περὶ ἐπιδιαιρέσεως ἡμερῶν.

Περὶ δὲ τῆς τῶν ἡμερῶν διαιρέσεως οὕτως ποιεῖσθαι. ἐὰν γὰρ Κρόνος ἀφέτης εὑρεθῇ καθολικός, μερίζει ἔτη ζ' ἥμισυ. ἐπεὶ δὲ ἐκ τούτων πάντας τοὺς ἀστέρας δεῖ λαμβάνειν, τὸν ἐπιμερισμὸν οὕτως ποιήσομεν. τὰς πε' ἡμέρας τοῦ Κρόνου ἐπὶ τὰς ζ' ἥμισυ πολυπλασιάσαντες εὑρήσομεν ἡμέρας χλζ' ἥμισυ· ταύτας πρῶτον Κρόνος ἑαυτῷ

3 structura turbata; οἰόμενοι Us. 4 θεωρημάτων Us. 4-5 ἐζητημένων κ. ἀποκεκρυμμένων τόπων V, corr. Us. 5 ὅς Us.] ὡς V. 8 τέρατα V. 9 exciderunt Saturni dies 85 et Iovis tempora, cuius anni minimi sunt XII, quarta pars III. 15 quarta periodorum summam efficiunt annorum XXXII mensium III; dierum numerus universus est 365 1/2. Firmicus II, 28 eosdem fere habet dies. 24 τὸν] τὸ V.

Vettius Valens of Antioch, Anthologies, Book IV.

## 1. Divisions of Periods:

I think, therefore, that I shall make the explanation of the proposed topics in a fitting and instructive manner; we shall set forth the topic sought by many and kept hidden, which concerns the division of active and inactive times. Now, all the divisions that have been tested by experience must be set out here. The first period is a quarter of the shortest periods: for example, a quarter of Saturn's 30 years is 7½ . . . and 34 days per year are assigned to it. A quarter of Mars's 15 years is 3 years 9 months, and 42½ days per year. A quarter of Venus's 8 years is 2 years, and the annual days are 22⅔. A quarter of Mercury's 20 years is 5 years, and the annual days are 56⅔. A quarter of the Sun's 19 years is 4 years 9 months, and the days are 53½⅓. A quarter of the Moon's 25 years is 6 years 3 months, and the annual days are 70½⅓. The total comes to 32 years 3 months.

## 2. On Aphesis.

The beginning of the aphesis will be held, for the conjunctions, by the first [planet] after the conjunction, and then in order as they are positioned; for the full moons, by the first [planet] after the full moon, and likewise. One must examine the star to see how it is configured and by which planets it is witnessed, and also the remaining planets that take over, whether they are angular or declining, eastern or western, and also the transiting ingresses and the sympathies or oppositions. After the completion of 32 years and 3 months, the second cycle must again be made from the quartile aphetic star.

## 3. On the Subdivision of Days.

Concerning the division of days, proceed as follows. If Saturn is found to be the universal apheta, he distributes 7½ years. Since from these one must take all the planets, we shall make the subdivision as follows. Multiplying the 85 days of Saturn by the 7½, we shall find 637½ days; these Saturn first assigns to himself

3 text corrupted; οἰόμενοι Us. 4 θεωρημάτων Us. 4–5 ἐζητημένων κ. ἀπο κεκρυμμένων τόπων V, corr. Us. 5 ὅς Us.] ὡς V. 8 τέρατα V. 9 the 85 days of Saturn and the periods of Jupiter are missing, whose minimum years are XII, one quarter being III. 15 the quarter of the periods makes a sum of XXXII years and III months; the total number of days is 365½. Firmicus II, 28 has nearly the same days. 24 τὸν] τὸ γ.

ἐπιμερίσει ἐκ τῶν ἰδίων ἐτῶν ζ' ἥμισυ, εἶθ' ἑξῆς ἔστω εὑρῆσθαι τὸν Δία· ἐπεὶ οὖν ἡμερῶν δεσπόζει λδ', ταύτας ἐπὶ τὰ ζ' ἥμισυ διὰ τὸ ἀφέτην εἶναι Κρόνον· γίνονται ἡμέραι σνε'· ταύτας Ζεὺς ἕξει ἐκ τῶν τοῦ Κρόνου. εἶτα ἑξῆς τὸν τῆς Ἀφροδίτης παραλαμβάνειν· ἐπεὶ οὖν κυριεύει ἡμερῶν κβ' δύο τρίτων, ταύτας ἐπὶ τὸν ζ' ἥμισυ πολυπλασιάσωμεν· εὑρήσομεν ρο'· τοσαύτας Ἀφροδίτη ἕξει ἐκ τῶν τοῦ Κρόνου. καὶ ὁμοίως ἑκάστου ἀστέρος ἐὰν τὰς ἡμέρας ἐπὶ τὸν ζ' ἥμισυ πολυπλασιάσωμεν, εὑρήσομεν τὸν ἐπιμερισμόν. ἐὰν δέ πως ἡ Σελήνη κυριεύσῃ τῆς ἀφέσεως, τὰς ἑκάστου ἡμέρας ἐπὶ τὸν ἓξ τέταρτον πολυπλασιάσαντες εὑρήσομεν· ὡσαύτως δὲ καὶ ἐπὶ τῶν λοιπῶν.

## Ἑκάστου ἀστέρος ἡμέρας εὑρεῖν.

Αἱ δὲ ἑκάστου ἡμέραι εὑρίσκονται τοιῷδε τρόπῳ. τὴν περίοδον διπλασιάσαντες καὶ τὴν ἡμίσειαν καὶ τὸ τρίτον ἐπιπροσθέντες εὑρήσομεν. ἐπεὶ Κρόνου ἡ περίοδός ἐστιν ἡμερῶν λ', ταύτας ἐδίπλωσα καὶ γεγόνασιν ξ'· καὶ τὸ ἥμισυ τῶν λ' γίνονται ιε'· ταύτας προσέθηκα ταῖς ξ'· γίνονται οε'. καὶ πάλιν τὸ τρίτον τῶν λ' γίνεται ι'· ταύτας ὁμοίως προσέθηκα τοῖς οε'· γίνονται πε'. ταύτας τὰς ἡμέρας Κρόνος ἕξει. ὁμοίως καὶ ἐπὶ τῶν λοιπῶν ἀστέρων.

## δ'. Περὶ χρόνων διαιρέσεως ἀπὸ κλήρου τύχης καὶ δαίμονος.

Καὶ ταύτην δὲ δυναστικὴν οὖσαν ὑποτάξω, τὴν ἀρχὴν τῆς ἀφέσεως ποιησάμενος ἀπὸ κλήρου τύχης καὶ δαίμονος, οἳ σημαίνουσιν Ἥλιόν τε καὶ Σελήνην· κοσμικῶς γὰρ ἡ Σελήνη τύχη ὑπάρχουσα καὶ σῶμα καὶ πνεῦμα περίγειος οὖσα καὶ τὴν ἀπόρροιαν εἰς ἡμᾶς πέμπουσα τὸ ὅμοιον ἀποτελεῖ, κυρία οὖσα τοῦ καθ' ἡμᾶς σώματος. ὁ δὲ Ἥλιος νοῦς καὶ δαίμων κοσμικῶς ὑπάρχων διὰ τῆς ἰδίας ἐνεργείας καὶ φύσεως ἐρασμίου τὰς τῶν ἀνθρώπων ψυχὰς διεγείρων περὶ τὰς ἐγχειρήσεις αἴτιος πράξεως καὶ κινήσεως καθίσταται. ἐπὰν οὖν σωματικοὺς χρόνους ζητῶμεν, οἷον κλιμακτῆρας ἢ ἀσθενείας ἢ αἱμαγμούς, πτώσεις σίνη πάθη καὶ ὅσα ποτὲ ἀνήκει τῷ σώματι περὶ ῥώσεως τέρψεως ἡδονῆς καλλονῆς ἐπαφροδισίας, ἀπὸ τοῦ κλήρου τῆς τύχης δεῖ ἐκβάλλειν ζῳδιακῶς καὶ οὗ ἂν καταλήξῃ ὁ χρόνος, λογισόμεθα τὸ ζῴδιον καὶ τοὺς ἐπόντας ἀστέρας ἢ μαρτυροῦντας, πῶς συσχηματίζονται πρὸς τὸν καθολικὸν ἢ οἰκοδεσπότην τῶν ἀφετικῶν χρόνων καὶ πότερον ἐπίκεντροι οἱ χρονοκράτορες τῶν κλήρων εἰσὶν ἢ ἔκκεντροι. ἐὰν δὲ περὶ πράξεως ἢ δόξης ζητῶμεν, τότε ἀπὸ τοῦ δαίμονος τὴν

2 τό] τὸν V. 4 scil. ἔστω quod fors. add. 6 ρο'] ρθ' V at 7 1/2. 22 2/3 = 170. 14 potius ἐτῶν λ'. 34 dele ἢ aut scr. <χρονοκράτορα> ἢ. 35 χρονοκράτορες] χρόνοι κατὰ V.

by distribution from its own years 7½, then let Jupiter be found next.
Since then it rules 34 days, multiply these by 7½ because Saturn
is the apheta; the result is 255 days — these Jupiter will have from Saturn's
years. Then next Venus takes over; since it
rules 22⅔ days, let us multiply these by 7½; 5
we will find 170; Venus will have this many days from Saturn's years.
And likewise for each star, if we multiply its days by 7½,
we will find the distribution. But if somehow the Moon
rules the aphesis, we will find it by multiplying each planet's days by 6¼;
and similarly also for the rest. 10

## To find the days of each star.

The days of each star are found in the following way: by doubling the period
and adding the half and the third we will find them.
Since Saturn's period is 30 days, I doubled these and
they became 60; and the half of 30 is 15, which I added 15
to the 60; they become 75. And again the third of 30 is 10; these
I likewise added to 75, they become 85. Saturn will
have this many days. Similarly also for the rest of the stars.

## 4. On the division of times from the Lot of Fortune and the Daimon. 20

I will also set out this powerful method, making the starting point of the aphesis
from the Lot of Fortune and the Daimon, which signify the Sun
and the Moon; for cosmically the Moon, being Fortune and body and
spirit, being close to the earth and sending its emanation down to us,
produces a similar effect, being mistress of our body. And the Sun, 25
being Mind and Daimon cosmically, through its own activity and
lovely nature, stirring the souls of men with regard to
their undertakings, becomes the cause of action and movement. When therefore we seek bodily
times — such as critical periods, or illnesses, or bloodlettings,
falls, injuries, afflictions, and whatever pertains to the body regarding strength, 30
pleasure, delight, beauty, and attractiveness — we must
cast from the Lot of Fortune through the signs of the zodiac, and wherever the time ends up, we will reckon the
sign and the stars upon it or witnessing it, how they are configured
in relation to the overall ruler or lord of the aphetic times, and
whether the time-lords of the lots are angular or succedent. 35
But if we are inquiring about action or reputation, then from the Daimon the

2 to] n.n14 scil. Let it be quod fors. add. 6 ro] rt' V at 7 1/2.222/3n= 170.
potius of l'.nchronoi n34 dele or aut scr. <chronocrator or. 35 timers]
according to G.

ἄφεσιν τῶν χρόνων ποιησόμεθα ζῳδιακῶς καὶ κατὰ τοὺς ἐπόντας ἢ μαρτυροῦντας ἀγαθοποιοὺς ἢ κακοποιοὺς τὴν διάκρισιν εὑρήσομεν. πολλάκις μὲν οὖν τοῦ κλήρου τῆς τύχης ἢ τοῦ κυρίου παραπεπτωκότος ὁ κλῆρος τοῦ δαίμονος καὶ τὰ σωματικὰ καὶ τὰ πρακτικὰ μερίζει. ὁμοίως καὶ ἡ τύχη ἀμφότερα μεριεῖ τοῦ κλήρου τοῦ δαίμονος ἢ τοῦ κυρίου παραπεπτωκότος, καθάπερ ἐπὶ τῶν ἐπικρατήσεων καὶ οἰκοδεσποτειῶν. ὅταν δὲ ὁ δαίμων καὶ ἡ τύχη ἐν ἑνὶ ζῳδίῳ εὑρεθῶσι, τὰ μὲν σωματικὰ ἀπὸ τοῦ αὐτοῦ ζῳδίου, τὰ δὲ πρακτικὰ ἀπὸ τοῦ ἐπαναφερομένου ληψόμεθα· ἄλλως τε καὶ ἐπὶ τῶν συνοδικῶν ἢ πανσεληνιακῶν τῇ αὐτῇ ἀφέσει † εὑρεθήσεται, εἴγε εἰς ἓν ζῴδιον ὅ τε κλῆρος καὶ ὁ δαίμων ἐκπίπτει. ἀλλ' ἐπὶ τῶν τοιούτων τοὺς μὲν σωματικοὺς χρόνους ὅταν ζητῶμεν, ἀπὸ τοῦ αὐτοῦ ζῳδίου τὴν ἄφεσιν ποιησόμεθα, τοὺς δὲ πρακτικοὺς ἀπὸ τοῦ ἐπαναφερομένου τῷ κλήρῳ, καὶ μάλιστα ἐπὶ νυκτερινῶν γενέσεων ἢ [ἐκ] τῶν ὑπογείων τὴν σύνοδον ἐσχηκότων, ἵνα ἑκάστου κλήρου τὰ τετράγωνα ὡς κέντρα σχηματίσῃ. κρείσσων μέντοι ἡ συνοδικὴ αἵρεσις τῆς πανσεληνιακῆς· ἡ μὲν γὰρ συνοδικὴ ἐπὶ τοῦ ὡροσκόπου τοὺς κλήρους ἔχει, ἡ δὲ πανσεληνιακὴ ἐπὶ τῆς δύσεως. συμβαίνει δὲ καὶ κατὰ τετράγωνον τῶν φώτων ὄντων τοὺς κλήρους ἑαυτοῖς ἐναντιοῦσθαι· καὶ ἐπὶ τούτου τοῦ εἴδους τοὺς πρακτικούς τινες χρόνους ἐκ τῶν ἀναφερομένων ζῳδίων μερίζουσιν. ἐμοὶ δὲ οὐ δοκεῖ· ἕτερος γὰρ τοῦ κλήρου τῆς τύχης εὑρίσκεται καὶ ἕτερος τοῦ δαίμονος, ἐπὶ δὲ τῶν συνοδικῶν καὶ πανσεληνιακῶν γενέσεων ὁ αὐτός· ἄλλως τε ἐπὶ τῶν ἀρρενικῶν γενέσεων αἱ πλείους ἀφέσεις ἀπὸ τοῦ δαίμονος εὑρίσκονται, διότι τὰς πράξεις διὰ λόγου καὶ δόσεως καὶ λήψεως καὶ πίστεων μεταχειρίζονται· ἐπὶ δὲ τῶν θηλυκῶν ἀπὸ τοῦ κλήρου τῆς τύχης διὰ τὴν περὶ τὸ σῶμα ἀσχολίαν. συμβαίνει δὲ καὶ τοὺς ἄνδρας σωματικὰς πράξεις τὰς διὰ χειρῶν ἐπάγειν ἢ ἀθλήσεως καὶ σωματικῆς κινήσεως καὶ τὰς γυναῖκας διὰ ἀγορασμῶν καὶ πράσεων. ὁμοίως καὶ ἐπὶ τῶν νηπίων γενέσεων ἀπὸ τοῦ κλήρου τῆς τύχης τὴν ἄφεσιν τῶν χρόνων δέον ποιεῖσθαι, ἕως ἐπὶ τὸν ἔλεγχον τὸν τῆς ἀκμῆς ἢ τῆς πράξεως παραγένωνται. γεννηθεῖσι μὲν γὰρ αὐτοῖς συνέπεται καὶ τὰ σωματικὰ εὐημερήματα, οἷον εὐμορφία ἐπαφροδισία μέγεθος ἀστειότης εὐρυθμία, ἢ καὶ ἃ εἴωθε ἄλλως συμβαίνειν, σίνη πάθη ἐκζέματα ἐκβιάσματα ἐξανθήματα συγγενήματα σημεῖα τινὰ χαλάσματα· τὰ δὲ πρακτικὰ καὶ διανοητικὰ ἐξ ὑστέρου γίνεται.

Ἔστω ἐπὶ ὑποδείγματος τὸν κλῆρον τῆς τύχης ἢ τοῦ δαίμονος πεπτωκέναι Κριῷ· καὶ ὁ μὲν καθόλου οἰκοδεσπότης Ἄρης, οἱ δὲ παραλαβόντες ὑπ' αὐτοῦ συγκρινέσθωσαν, οἰκείως ἢ ἀλλοτρίως συσχηματίζονται. μερίζει οὖν αὐτὸς πρῶτος ἔτη ιε', ἐξ ὧν ἑαυτῷ ἐπιμερίζει

10 fors. χρησόμεθα. 14 possis καὶ pro ἐκ. τῶν ὑπογείων V. 26 ἀσχόλειαν V^a. 27 ἐπάγειν] an ἔχειν? 28 κρίσεως V^a ante κινήσεως. 30 τόν] τὸ V. 34 fors. ἐκβράσματα. συγγενήματα fors. vitia nascentibus ingenita; possis συγγενῆ νοσήματα. 38 nempe ἀπ' αὐτοῦ. non opus <εἰ> οἰκείως.

We shall make the release of the times zodiacally, and we shall find the distinction according to the benefic or malefic planets that are present or bearing witness. Often, when the Lot of Fortune or its lord has fallen away, the Lot of the Daemon distributes both bodily and practical matters. Likewise, Fortune will distribute both when the Lot of the Daemon or its lord has fallen away, just as in the case of dominances and house rulerships. But when the Daemon and Fortune are found in the same sign, we shall take the bodily matters from that same sign, and the practical matters from the sign that follows it; and moreover, in the case of syzygy or full moon births, it will be found by the same release, whether the Lot and the Daemon fall into one sign. But in such cases, when we seek the bodily periods, we shall make the release from that same sign, and the practical periods from the sign following the Lot, especially in nocturnal nativities or those whose conjunction occurred below the earth, so that the squares of each Lot may be configured as angles. The syzygy sect is, however, superior to the full moon sect; for the syzygy sect has the Lots at the Ascendant, while the full moon sect has them at the Descendant.It also happens that when the luminaries are in square to each other, the Lots are opposed to one another; and in this configuration some distribute the practical periods from the rising signs. But this does not seem right to me; for the Lot of Fortune is found to be one thing and the Lot of the Daemon another, whereas in syzygy and full moon nativities they are the same. Moreover, in masculine nativities most of the releases are found from the Daemon, because they manage their affairs through speech, giving and receiving, and trust; while in feminine nativities from the Lot of Fortune, on account of their occupation with the body. It also happens that men engage in bodily activities performed by the hands, or in athletic contests and bodily movement, and women in buying and selling. Likewise, in the nativities of infants it is necessary to make the release of the times from the Lot of Fortune, until they arrive at the critical point of their prime or their activity. For at their birth, bodily good fortunes accompany them as well, such as beauty, charm, stature, elegance, gracefulness, or also those things that are otherwise wont to happen: injuries, ailments, eruptions, bruises, rashes, birthmarks, certain signs, relaxations of limbs; while practical and intellectual matters come about later.

Let it be assumed as an example that the Lot of Fortune or the Daimon has fallen in Aries; and let the general ruler be Mars, and let those who receive from him be compared according to whether they form aspects in a familiar or alien manner. He himself therefore distributes first 15 years, from which he apportions to himself

10 perhaps χρησόμεθα. 14 one might read καl instead of ἐκ. τῷ ὑπογείῳ Γ. 26 ἀσχόλειαν γ'. 27 ἐπάγειν) or ἔχειν? 28 κρίσεως γ' before κινήσεως. 30 τὸν] τὸ Y. 34 perhaps ἐκβράσματα. συγγενήματα perhaps vitia nascentibus ingenita; one might read συγγενή νοσήματα. 38 namely ἀπ' αὐτοῦ. non opus <> οἰκείως.

μῆνας ιε', εἶτα Ἀφροδίτῃ διὰ τὸν Ταῦρον μῆνας η', ἑξῆς Ἑρμῇ διὰ τοὺς Διδύμους μῆνας κ', εἶτα Σελήνῃ διὰ τὸν Καρκίνον μῆνας κε', εἶτα Ἡλίῳ διὰ τὸν Λέοντα μῆνας ιθ', εἶθ' ἑξῆς Ἑρμῇ μῆνας κ', εἶτα Ἀφροδίτῃ μῆνας η', εἶτα Ἄρης ἑαυτῷ διὰ τὸν Σκορπίον μῆνας ιε', εἶτα Διὶ μῆνας ιβ' διὰ τὸν Τοξότην, εἶτα Κρόνῳ διὰ τὸν Αἰγόκερων ἔτη β' μῆνας γ', εἶτα τοὺς λοιποὺς ια' εἰς συμπλήρωσιν τῶν ιε' ἐτῶν ἐν τῷ Ὑδροχόῳ. μετὰ τὸν Ἄρη παραλήψεται Ἀφροδίτη τοὺς καθολικοὺς χρόνους ἐπὶ ἔτη η' καὶ ὁμοίως ἐπιμερίσει ἐξ αὐτῶν ἑκάστῳ ζῳδίῳ καθὼς πρόκειται. εἶτα μετὰ τὸν τῆς Ἀφροδίτης παραλήψεται Ἑρμῆς διὰ τοὺς Διδύμους ἔτη κ' καὶ ἐπιμερίσει ἑκάστῳ ζῳδίῳ· εἶτα Σελήνη ἐπὶ ἔτη κε', μεθ' ἣν ὁ Ἥλιος ἐπὶ ἔτη ιθ'· καὶ ἐφ' ὅσον ἡ γένεσις χωρεῖ, ἐφεξῆς χρὴ διδόναι. ἐπεὶ οὖν ὁ κύκλος τῶν ιβ' ζῳδίων συνάγει ἔτη ιζ' μῆνας ζ', τὸν λοιπὸν χρόνον ἐκ τοῦ διαμέτρου μεριοῦμεν. οἷον ἐπεὶ οἱ Δίδυμοι μερίζουσιν ἔτη κ', τῆς ἀφέσεως γενομένης ἐφεξῆς καὶ συμπληρουμένων [καὶ] μηνῶν ζ' ἐτῶν ιζ', τὰ λοιπὰ ἔτη β' καὶ μῆνας ε' ἀπὸ Τοξότου μεριοῦμεν, αὐτῷ τῷ Τοξότῃ διδόντες ἐνιαυτόν, εἶτα τῷ Αἰγόκερῳ τὸν περίλοιπον χρόνον εἰς συμπλήρωσιν τῶν κ' ἐτῶν. ὁμοίως καὶ ἀπὸ τοῦ Καρκίνου ἢ Λέοντος ἢ Παρθένου ἢ Αἰγόκερω ἢ καὶ Ὑδροχόου τὴν ἄφεσιν ἐὰν εὕρωμεν, μετὰ ιζ' ἔτη καὶ μῆνας ζ' χωρὶς ἐπαγομένων ἐκ τῶν διαμέτρων ἀρξάμενοι τοὺς λοιπούς χρόνους μεριοῦμεν ἐφεξῆς.

Τινὲς μὲν οὖν τοὺς λοιποὺς χρόνους μερίζουσιν ἐκ τῶν τριγώνων, ἐμοὶ δ' οὐ δοκεῖ φύσιν ἔχειν· ἀλλὰ καθάπερ ἐπὶ τοῦ κοσμικοῦ τὰ τέτταρα στοιχεῖα τὴν πρὸς ἄλληλα συμπάθειαν κέκτηται καὶ ἕκαστον ἀπὸ ἑτέρου ζωογονεῖται καὶ θάλπεται, τὸν αὐτὸν τρόπον καὶ ἐπὶ τῆς διαιρέσεως κατὰ τὴν ἁρμονίαν τῶν ζῳδίων τὰς παραδόσεις ποιεῖσθαι. οἷον ἐπεὶ τὸ πῦρ καὶ ὁ ἀὴρ ἀνωφερῆ ὑπάρχοντα ἀλλήλοις τὴν ἐπιμιξίαν ποιοῦνται καὶ κατάξηρον ὑπάρχον τὸ πῦρ ὑπὸ τῆς τῶν ἀέρων εὐκρασίας τρέφεται καὶ αὐτὸ δὴ τὸ πῦρ οὐκ ἐᾷ τὸν ἀέρα εἰς κρυμώδη καὶ ζοφώδη φύσιν χωρῆσαι ἀλλὰ ἔκθερμον εὐκρασίαν ἀπεργάζεται, εὐλόγως ἄρα καὶ ὁ Λέων πυρώδης ὑπάρχων μετὰ τὸν κύκλον παραδώσει τὸν ἐπίλοιπον χρόνον τῷ τὴν συμπάθειαν ἔχοντι Ὑδροχόῳ, ὅ ἐστιν ἀήρ, καὶ πάλιν Ὑδροχόος τῷ Λέοντι. ὁμοίως δὲ καὶ ἡ γῆ κατάξηρος οὖσα καὶ ὑπὸ τῆς ὑγρᾶς οὐσίας τρεφομένη ζωογονεῖ τὰ πάντα, καὶ αὐτὸ δὲ τὸ ὕδωρ διαβασταζόμενον ἐκ τῆς γῆς καὶ ἐξ αὐτῆς γεννώμενον τὴν συμπάθειαν φυλάσσει· εὐλόγως ἄρα καὶ ὁ Καρκίνος κάθυγρος ὑπάρχων καὶ ὁ Αἰγόκερως γεώδης ἀλλήλοις τὴν ἀντιπαράδοσιν

1 quod Arietem excipit Taurus, cuius domina est Venus. 5 ιβ'] ιε' V. 6 Saturnus dat XXX menses, quos si textui obtrudimus, aut ratio non constat aut in v. 6 η' pro ια' reponendum est. τοὺς λοιποὺς sc. eidem Saturno. 10 τοὺς] τὰς V. 12 menses quos tribuunt singula signa (stellarum dominium tenentium ratione habita) sunt 214 = 17 anni 10 menses. ἐπὶ V. 15 μῆνας] μῆνες V. 19 μετὰ τὰ H. 22 possis κοσμ. <συστήματος> aut κόσμου. 23 τέταρτα V. 26 ἐπὶ V. 29 ἐκ θερμῶν $V^a$. 31 fors. ὅς. 32 ἀερώδης enim Aquarius: Maxim., p. 106, 1 L.

15 months, then to Venus on account of Taurus 8 months, next to Mercury on account of Gemini 20 months, then to the Moon on account of Cancer 25 months, then to the Sun on account of Leo 19 months, then next to Mercury 20 months, then to Venus 8 months, then Mars to himself on account of Scorpio 15 months, then to Jupiter 12 months on account of Sagittarius, then to Saturn on account of Capricorn 2 years 5 and 3 months, then the remaining 11 months to complete the 15 years in Aquarius. After Mars, Venus will receive the general periods for 8 years and will likewise apportion from them to each sign as set forth above. Then after the period of Venus, Mercury will receive on account of Gemini 20 years and will apportion to each sign; then the Moon 10 for 25 years, after which the Sun for 19 years; and for however long the nativity extends, one must continue to assign in sequence. Since therefore the cycle of the 12 signs yields 17 years and 7 months, we shall distribute the remaining time from the diametrically opposite sign. For example, since Gemini distributes 20 years, when the distribution proceeds in sequence and 17 years and 30 months are completed, the remaining 2 years and 5 months we shall distribute from 15 Sagittarius, giving to Sagittarius itself one year, then to Capricorn the remaining time to complete the 20 years. Similarly also, if we find the distribution beginning from Cancer or Leo or Virgo or Capricorn or even Aquarius, after 17 years and 7 months excluding intercalary days, starting from the diametrically opposite signs we shall distribute the remaining times in sequence. 20 Some therefore distribute the remaining times from the triplicities, but this does not seem to me to have a natural basis; rather, just as in the cosmos the four elements possess a mutual sympathy with one another and each is nourished and warmed by another, in the same way also in the division one must make the transmissions in accordance with the harmony of the signs.25 For example, since fire and air, being upward-tending, intermingle with one another, and fire, being completely dry, is nourished by the temperate quality of the winds, and fire itself does not allow air to pass into a cold and gloomy nature but produces a warm and temperate condition, it is therefore reasonable that Leo, being fiery, after the cycle will hand over 30 the remaining time to Aquarius, which has sympathy with it and which is air, and in turn Aquarius to Leo; and likewise the earth, being completely dry and nourished by the moist substance, gives life to all things, and water itself, being sustained by the earth and generated from it, maintains the sympathy; it is therefore reasonable that Cancer, being 35 very moist, and Capricorn, being earthy, make the mutual exchange with one another

1 which Taurus follows Aries, whose ruler is Venus. 5 ιβ'] ιε' V. 6 Saturn gives XXX months; if we force these into the text, either the reckoning does not hold or in v. 6 n' must be substituted for ta'. τοὺς λοιποὺς sc. to the same Saturn. 10 τοὺς] τὰς V. 12 the months assigned by the individual signs (taking into account the domination of the stars) are 214 = 17 years 10 months. ἐπὶ V. 15 μήνας | μήνες Γ. 19 μετὰ τὰ H. 22 one might read κοσμ. <συστήματος> or κόσμου. 23 τέταρτα V. 26 ἐπὶ V. 29 ἐκ θερ-μῶν γ. 31 perhaps ὅς. 32 ἀερώδης for Aquarius: Maxim., p. 106, 1 L.

ποιήσονται καὶ ἡ Παρθένος γεώδης ὑπάρχουσα τοῖς Ἰχθύσι· καὶ τὰ λοιπὰ ζῴδια τὴν αὐτὴν δύναμιν ἐφέξει πρὸς τὰ διάμετρα. οὕτως καὶ ἡ ἀκολουθία τῆς διαιρέσεως ζῳδιακῶς ἐστοιχειογράφηται. οἷον ὁ Κριὸς πυρώδης, ὁ Ταῦρος γεώδης, οἱ Δίδυμοι ἀερώδεις, ὁ Καρκίνος ὑδατώ-
5 δης, καὶ τὰ τούτων τρίγωνα ὁμοίως. ἐὰν οὖν ἐν τοῖς τριγώνοις τοὺς συνδέσμους λύωμεν, εὑρήσομεν μίαν φύσιν τοῦ τε παραδιδόντος καὶ τοῦ παραλαμβάνοντος ζῳδίου καὶ οὐδεμία τις σύγκρασις εὑρεθήσεται, ἀλλὰ πλεονεκτούμενα ὑπ' αὐτῶν τὰ στοιχεῖα. ἄλλως τε τὸν Ἥλιον εὑρίσκομεν ἀπὸ Κριοῦ τὴν ἀρχὴν ποιούμενον τῆς τροπῆς καὶ τῆς
10 ἰσημερίας καὶ κατὰ τὸ ἡμικύκλιον τὸ μέγεθος τῆς ἡμέρας ἐπαύξοντα, ἐν δὲ τῷ διαμέτρῳ Ζυγῷ τὸν σύνδεσμον λύοντα καὶ εἰς τὸ μειωτικὸν χωροῦντα. ἐπεὶ δὲ καὶ Καρκίνος αὐξητικὸν σχῆμα ἡμέρας ἐπέχει, τοῦτο ἐν Αἰγόκερῳ γενόμενος τὴν νύκτα παρέχει ἐν τῷ διαμέτρῳ τὴν μεταβολὴν ποιούμενος. ὁμοίως καὶ ἡ Σελήνη τὴν σύνοδον ποιησαμένη καὶ
15 πληρώσασα τὸν κύκλον ἐν τῷ διαμέτρῳ τὸν σύνδεσμον λύει. διὸ μᾶλλον ἔδοξε τῇ προκειμένῃ ἀγωγῇ χρήσασθαι εἰς τὴν τῶν συνδέσμων λύσιν.

## <ε'.> Περὶ τῆς τῶν συνδέσμων λύσεως καὶ ἀντιπαραδόσεως τῶν ἀστέρων.

20 Αἱ δὲ τῶν συνδέσμων λύσεις ἐν διαφόροις γενήσονται διὰ τὰς τῶν ἀστέρων φύσεις. Ἥλιος μὲν οὖν καὶ Σελήνη Κρόνῳ παραδιδόντες ἐναντιωμάτων καὶ φόβων εἰσὶ δηλωτικοί, ἐπαγόντες ἔχθρας μειζόνων καὶ ἀπειλὰς μυστικῶν καὶ παλαιῶν πραγμάτων ἕνεκα, ἀνασκευὰς κρίσεις τε καὶ ἀντικαταστάσεις καὶ ὑπόπτους βίους καὶ ἀξίας καθαιρέ-
25 σεις σωματικάς τε ὀχλήσεις καὶ κινδύνους ἢ ναυάγια αἰφνιδίους τε καταπτώσεις καὶ αἰτίας πλείστας, ἐκτὸς εἰ μὴ ἀγαθοποιοὶ ἐπόντες ἢ μαρτυροῦντες τῶν αἰτίων τὰς ἐκβάσεις ἀμαυρώσουσιν. Ἑρμῆς δὲ ἀπὸ Παρθένου ἢ Διδύμων Διὶ μεταπαραδιδοὺς τὸν χρόνον μεταβολὴν πραγμάτων ἀποτελεῖ καὶ καινοποιίας πράξεων· καὶ ἐὰν ἐπὶ γενέσεως οἱ
30 τόποι κακωθῶσιν ἢ καὶ αὐτὸς Ἑρμῆς, τοῦ καθολικοῦ χρόνου ἐναντίου γενομένου, ἡ τοῦ συνδέσμου λύσις τὴν μεταβολὴν ἐπὶ τὸ κρεῖσσον ἕξει καὶ πράξεων δηλωτικὴ γενήσεται. ἐὰν δὲ οἱ τόποι ὑπὸ ἀγαθοποιῶν φρουρούμενοι ἀγαθὸν τὸν χρόνον ἀποτελῶσι, μετὰ <τὸν> κύκλον ἡ τοῦ συνδέσμου λύσις ἐπιτάραχος καὶ ἐπιζήμιος γενήσεται. Κρόνος δὲ
35 ἀπὸ Αἰγόκερω καὶ Ὑδροχόου λύων σύνδεσμον εἰς Λέοντα καὶ Καρκίνον πρακτικὸν τὸν χρόνον δηλοῖ· τὰ γὰρ ἐκ σκότους εἰς φῶς ἄγει καὶ τοῖς

1 ἰχθύοις V. 4 post πυρώδης ἐὰν οὖν ἐντὸς $V^a$ del. $V^b$. 5 ἐν τοῖς] ἐντὸς V. 6 τοῦ τε] τοῦτο V. 8 nempe ὑφ' αὐτῶν. 9 τροπῆς $V^b$] ἀρχῆς $V^a$. 10 ἰσημερίας nota scriptum (ας certum); haec si sana sunt, mire locutus est Valens. 12 potius Καρκίνῳ i. e. Sol in Cancro positus. nempe <διὰ> τοῦτο. 13 νύκτα] Veneris signum V. sententia perspicua, structura intolerabilis. 33 ἀποτελοῦσι V.

will produce, and Virgo, being earthy, does so with Pisces; and the remaining signs will hold the same power with respect to their diametrically opposite signs. Thus also the sequence of the division has been elementally inscribed in zodiacal fashion: Aries is fiery, Taurus earthy, Gemini airy, Cancer watery, 5 and their trines likewise. If, then, we dissolve the bonds in the trines, we will find one single nature both of the transmitting and of the receiving Sign, and no mixture will be found, but the elements will be dominated by them. Moreover, we find the Sun beginning its turning and its 10 equinox from Aries and increasing the length of the day through the semicircle, while in the diametrically opposite Libra it dissolves the bond and moves toward decrease. And since Cancer also occupies the position of increasing the day, when it reaches Capricorn it produces the lengthening of the night, effecting the change in the diametrically opposite sign. Likewise the Moon also, having made its conjunction and 15 completed its cycle, dissolves the bond in the diametrically opposite sign. For this reason it seemed preferable to employ the method set forth above for the dissolution of the bonds.

## ⟨ε⟩ On the dissolution of conjunctions and the mutual transmission of the stars.

20 The dissolutions of conjunctions will occur in different ways on account of the natures of the stars. The Sun and Moon transmitting to Saturn indicate oppositions and fears, bringing enmities of greater men and threats on account of secret and old affairs, overthrows, judgments, counterpositions, suspicious lives, degradations of rank, bodily disturbances and dangers, or shipwrecks, sudden downfalls, and very many accusations — unless the benefics, by casting rays or bearing witness, obscure the outcomes of the accusations. Mercury, transmitting the time from Virgo or Gemini to Jupiter, brings about a change of affairs and renewals of activities; and if at the nativity the places are afflicted, or Mercury himself, when the general time has become contrary, the dissolution of the conjunction will bring the change toward the better and will prove indicative of activities. But if the places, guarded by benefics, make the time good, after the cycle the dissolution of the conjunction will be troubled and harmful. Saturn, dissolving a conjunction from Capricorn and Aquarius into Leo and Cancer, indicates an active period; for it brings things from darkness into light and for those

1 ἰχθύοις Y. 4 after πυρώδης ἐὰν οὖν ἐντὸς Va del. V. 5 ἐν τοῖς] ἐντὸς Γ. 6 τοῦ τε] τοῦτο V. 8 namely ὑφ' αὐτῶν. 9 τροπῆς γ'] ἀρχῆς γ'. 10 ἰσημερίας nota scriptum (ας certum); if these readings are sound, Valens has expressed himself in a remarkable way. 12 rather Καρκίνῳ i.e. the Sun placed in Cancer. namely ⟨διά⟩ τοῦτο. 13 νύκτα] sign of Venus V. the meaning is clear, the construction intolerable. 33 ἀποτελοῦσι ν.

δυναστικοῖς ζῳδίοις τὴν διαίρεσιν τῶν χρόνων παραδιδοὺς ἐνεργέστερος καθίσταται κατὰ τὴν ὑπόστασιν τῆς γενέσεως τάς τε δόξας καὶ τὰς ὠφελείας παρέχει κατὰ τοὺς ἐπόντας ἀστέρας.

<ς'.> Πόσα ἔτη μερίζει ἕκαστον ζῴδιον· καὶ τέλεια ἔτη τῶν ἀστέρων.

Μερίζει δὲ ὁ μὲν Ὑδροχόος ἔτη λ', ὁ Αἰγόκερως κζ', ἐπεὶ ὁ Ἥλιος δεσπόζει τελείων ἐτῶν ρκ', ὧν τὸ ἥμισυ ξ'· ἐκ τούτων τὴν ἡμίσειαν τῷ κατὰ διαμέτρον Ὑδροχόῳ ἐπιμερίσει, ἅ ἐστιν ἔτη λ'. ἡ δὲ Σελήνη δεσπόζει τελείων ἐτῶν ρη', ὧν τὸ ἥμισυ νδ'· τούτων τὴν ἡμίσειαν τῷ κατὰ διάμετρον Αἰγόκερῳ ἐπιμερίζει, ἅ ἐστιν ἔτη κζ'. τῶν οὖν δύο ζῳδίων συνάγεται ἔτη νζ', ἅ ἐστιν τέλεια Αἰγόκερω. καὶ οἱ λοιποὶ δὲ ἀστέρες τὸν τέλειον ἐπιμερισμὸν τῶν ἐτῶν ἐξ Ἡλίου καὶ Σελήνης ἔσχον. τῷ μὲν γὰρ Διὶ συναιρετιστῇ ὄντι καὶ τριγώνου συμπάθειαν κεκτημένῳ διὰ τὸν Τοξότην ὁ Ἥλιος τὴν ἡμίσειαν τῶν ρκ' ἐτῶν ἐμέρισε καὶ τὰ ἐλάχιστα ἔτη ιθ'· γίνονται οθ'. ὡσαύτως δὲ καὶ ἡ Σελήνη διὰ τὴν ἀγαθοποιίαν καὶ τριγώνου κοσμικὴν συμπάθειαν τὴν εἰς τοὺς Ἰχθύας Διὶ ἀπεμέρισε τὴν ἡμίσειαν τῶν ρη' ἐτῶν νδ' καὶ τὰς ἐλαχίστας κε'· γίνονται οθ'. τῷ δὲ Ἄρει τῆς αὐτῆς αἱρέσεως ὄντι ἡ Σελήνη ἀπεμέρισε τὰ νδ'· ὁ δὲ Ἥλιος διὰ τὴν ἀντίμιμον πυρώδη οὐσίαν καὶ φθοροποιὸν τρόπον τὸν ἐπιμερισμὸν ἠρνήσατο, ἀντιπαρεχώρησε δὲ τῷ κατὰ διαδοχὴν τοῦ τριγώνου δεσπότῃ Διὶ ἅ ἐστιν ἔτη ἐλάχιστα ἐπιμερίσαι ιβ'· γίνονται ξς'. ὁμοίως δὲ καὶ τῇ Ἀφροδίτῃ διὰ τὴν συμπάθειαν τοῦ τριγώνου καὶ νυκτερινὴν αἵρεσιν ἡ Σελήνη ἐπεμέρισεν τὰ νδ' καὶ ὁ Κρόνος διὰ τὴν ἐναντίαν τοῦ ὑψώματος στάσιν τουτέστι τὸν Ζυγὸν ἔτη λ'· γίνονται πδ'. ὁ δὲ Ἑρμῆς διὰ τὴν πρὸς Κρόνον συνοικοδεσποτίαν ἔλαβεν παρ' αὐτοῦ τὰ τέλεια ἔτη νζ' καὶ παρὰ τοῦ Ἡλίου τὰ ἐλάχιστα ιθ'· γίνονται ος'.

<ζ'.> Περὶ χρόνων διαιρέσεων ἐπὶ κλήρου τύχης καὶ δαίμονος καὶ ἐπεμβάσεως ἀστέρων καὶ οἰκοδεσποτῶν καὶ συνόδου καὶ πανσελήνου μεθ' ὑποδείγματος καὶ ἀντιπαραδόσεως.

Τούτων οὕτως ἐχόντων σκοπεῖν δεήσει ἐπὶ τῆς διαιρέσεως τόν τε παραδιδόντα καὶ παραλαμβάνοντα πότερον ἐπίκεντροι ἢ ἀποκεκλικότες, ὁμογνωμονοῦντες ἢ ἀλλότριοι τυγχάνουσιν. ἐὰν γὰρ ζῳδιακῶς

7-8 τῶν κ. δ. ὑδροχόων V diametrus est Leoni, Solis domui. 11 αἰγοκέρου V. 13 συναναιρετιστῇ V. τριγώνοις V ut vid. Sagittarius Iovis et Leo Solis domus eiusdem sunt trigoni. 16 τριγώνου utrum habeat V an τριγωνικὴν vel sim. incertum. 19 ἀτίμιον V. πυρώδη iterat V. 20 τόπον V. 22 post ἐλάχιστα signa quaedam spatii explendi causa V. nempe ἐπιμερίσας. νβ' ut vid. V. 24 at Venus non in Ariete, sed in Piscibus exaltatur. 26 ἔλαβον V. Merc. et Sat. in eodem trigono regnant. 29-30 συνόδ et πανσελήν V.

by distributing the division of times through the ruling signs, becomes more active in relation to the constitution of the nativity and provides dignities and benefits according to the stars present.

## <ε> How many years each sign distributes; and the perfect years of the stars.

Aquarius distributes 30 years, Capricorn 27, since the Sun rules 120 perfect years, of which the half is 60; of these he will distribute the half to Aquarius, which is in diameter opposition, which is 30 years. The Moon rules 108 perfect years, of which the half is 54; of these she distributes the half to Capricorn, which is in diameter opposition, which is 27 years. Thus from the two Signs together 57 years are gathered, which are the perfect years of Capricorn. And the other stars also received their perfect distribution of years from the Sun and Moon. For to Jupiter, who is a co-ruler and possesses a trine affinity on account of Sagittarius, the Sun distributed the half of the 120 years, and the minimum years of 12; making 79. Likewise also the Moon, on account of her beneficence and the cosmic trine affinity toward Pisces, distributed to Jupiter the half of the 108 years, 54, and the minimum 25; making 79. But to Mars, who is of the same sect, the Moon distributed the 54; but the Sun, on account of the analogous fiery and destructive nature, refused the distribution, and yielded instead to Jupiter, the lord of the triplicity by succession, to distribute as minimum years 12; making 66.Likewise also to Venus, on account of the trine affinity and the nocturnal sect, the Moon distributed 54, and Saturn, on account of the opposing position of the exaltation, that is to say Libra, 30 years; making 84. And Mercury, on account of his co-domicile lordship with Saturn, received from him the perfect years 57, and from the Sun the minimum years 19; making 76.

## Οϛ' the divisions of times concerning the Lot of Fortune and the Daemon, and the ingress of stars and lords, and the conjunction and full moon, with an example and counter-transmission. 30

These things being so, it will be necessary to examine in the division both the one transmitting and the one receiving, whether they happen to be angular or cadent, in agreement or in discord. For if the zodiacal

7-8 of the aquarius V diametrus est Leoni, Solis domui. 11 goat V.n13 convenor V. triangles V ut vid. Sagittarius Iovis et Leo Solis domusneiusdem sunt trigoni. 16 triangle utrum habeat V.an triangle vel sim. incer-ntum.19 ἀτιμιμον V. pyródis ilerat V. 20 τοπον V.22 post πιροδης signan19 ἀτιμιμον V. πιροδης ilerat V. 20 προδης ilerat V.22 post πιριπος signanquaedam spatii explendi causa V. nempe epimerissas. nb' ut vid. V. 24 at Venus not in Aries, but exalted in Pisces. 26 received n. Merc. and Ps. in the same 29-30 συνόδ εἰ πανσελήν γ.

μὲν ἡ διαίρεσις ἀπὸ ἐπικέντρων τόπων εἰς ἐπικέντρους παραγένηται, ὁμοίως δὲ καὶ οἱ τούτων οἰκοδεσπόται ἐπίκεντροι τύχωσιν ὑπὸ ἀγαθοποιῶν μαρτυρούμενοι καὶ οἰκείας αἱρέσεως, ἀγαθὴν τὴν χρονοκρατορίαν ἀποτελοῦσι καὶ ἐπίσημον. ἐὰν δὲ οἱ μὲν τόποι ἐπίκεντροι, οἱ δὲ κύριοι ἀποκεκλικότες ἢ ὑπὸ κακοποιῶν μαρτυρούμενοι, ἀνώμαλον τὸν χρόνον καὶ ἐπιτάραχον δηλοῦσιν. ἐὰν δὲ τὰ πάντα σχήματα ἐν ἀποκλίμασιν εὑρεθῇ, κάκιστος ὁ χρόνος καὶ αἰτίας καὶ ζημίας ἐπάγων· γίνεται δὲ κατὰ τούσδε τοὺς χρόνους ἐν ξενιτείαις καὶ πράξεων μεταβολαῖς, καὶ ἐὰν μὲν ἀγαθοποιοὶ τύχωσιν ἢ ὑπὸ ἀγαθοποιῶν μαρτυρούμενοι, ἐπὶ ξένης πραγμάτων κατόρθωσιν ποιησάμενοι ἐπωφελῶς διάξουσιν. ἐὰν δὲ κακοποιοί, καὶ ἐπὶ ξένης ταραχαῖς καὶ ζημίαις περιτραπήσονται ἢ καὶ ἀπὸ ξένων καὶ δούλων προδοθήσονται· ὅθεν τὰ ἀποκλίματα ξένης σημαντικά. ἐὰν δέ πως ἐπίκεντροι εὑρεθῶσιν ἢ ἰδιοτοποῦντες, κατοχὰς σημαίνουσιν εἴς τινας τόπους ἢ ἐπιμονάς. Ἑρμῆς μὲν οὖν καὶ Ἀφροδίτη οὔτε μακρὰς οὔτε πολυχρονίους τὰς ἀποδημίας παρέχουσιν, ἐπεὶ οὐ πολὺ ἀφίστανται τοῦ Ἡλίου· Κρόνος δὲ καὶ Ἄρης καὶ Σελήνη ὑπερορίους καὶ ἐπικινδύνους ἐπί τε γῆς καὶ θαλάσσης καὶ ἐν πλάναις ἢ βαρβάροις τόποις γινομένους. Ἥλιος δὲ ἐπιδόξους καὶ ἐντίμους καὶ εὐσυστάτους· Ζεὺς δὲ ἐπωφελεῖς καὶ πολυφίλους καὶ ἡδέως διάγοντας ἐπὶ τῆς ξένης.

Ἐὰν οὖν χρόνους σωματικούς τις ἐν ἐκκέντρῳ κατάγῃ ζῳδίῳ ἢ καὶ ὁ κύριος ἔκκεντρος τύχῃ ὑπὸ κακοποιῶν μαρτυρούμενος, ἐν ἀσθενείᾳ γενήσεται καὶ αἱμαγμοῖς ἢ κινδύνοις. ἐὰν δέ τις κατὰ τὸν δαίμονα τοὺς χρόνους κατάγῃ ἐν ἐκκέντρῳ ζῳδίῳ καὶ κακοποιὸς ἐπῇ ἢ καὶ τῷ οἰκοδεσπότῃ τοῦ ζῳδίου μαρτυρήσῃ, ἀπρακτήσει καὶ ἐν δυστυχίαις διάξει καὶ ἀκαταστατήσει τῇ ψυχῇ κακωτικῶς διάγων περί τε τὰς πράξεις καὶ τὰς ἐπιβολάς· καὶ ἐὰν μὲν ἐν πυρώδει ζῳδίῳ εὑρεθῇ κατάγων τὸν χρόνον κακοποιῶν ἐπόντων ἢ μαρτυρούντων, ἔκλυσιν ψυχῆς μεγίστην ἕξει καὶ παρὰ προαίρεσίν τινα διαπράξεται ἀστατῶν τῇ γνώμῃ· ἐὰν δὲ ἐν ἀερώδει καὶ ᾖ κεκακωμένον τὸ ζῴδιον ἢ ὁ κύριος, μετεώρως καὶ ἐπιλύπως διάξει καὶ ἄλλα διαπρασσόμενος ἕτερα προσδοκήσει· ἐὰν δὲ ἐν γεώδει ζῳδίῳ, τὰ μὲν προσπίπτοντα γενναίως οἴσει, διὰ δὲ τῆς ἰδίας ἐγκρατείας τῶν πλείστων περιέσται ἐννοηματικῶς· ἐὰν δὲ ἐν ὑδατώδει ζῳδίῳ, εὐπαρηγόρητον τὴν ψυχὴν κεκτημένος καὶ ἔν τισιν ἀνωμαλίσας πολλῶν πραγμάτων κατόρθωσιν ποιήσει καὶ περὶ τὰς ἐγχειρήσεις εὐεπήβολος ἔσται. πάντοτε μὲν οὖν ἰδικῶς αἱ πράξεις καταλαμβάνονται ἔκ τε τοῦ δαίμονος καὶ οἰκοδεσπότου· εἰσὶ γάρ τινες σωματικὰς μὲν πράξεις ἔχοντες, οἷον διὰ χειρῶν ἐργαζόμενοι, καὶ σωματικὰς κακοπαθείας ἀχθίσεως ἢ γυμνασίας· ἕτεροι δὲ ἀπὸ λόγου καὶ ἐπιστήμης καὶ ψυχῆς ἐνεργείας. ὅπου δὲ ἂν πλείους ἀστέρες προσνεύσωσιν ἤτοι τῷ κλήρῳ ἢ τῷ δαίμονι, ἐκεῖθεν τὸ πρακτικὸν

8 ξενιτίαις V. 18 γένομένους V, corr. Wdl. 30 μετέωρος V^a. 39 nempe <διὰ> ἀχθ. ἀχθέσεως V, corr. H.

division passes from angular places to angular places, and likewise the lords of these happen to be angular, testified to by benefics and of proper sect, they produce a good and distinguished chronocratorship. But if the places are angular while the lords are cadent or testified to by malefics, they indicate an uneven and troubled time. But if all the configurations are found in cadent places, the time is most wretched, bringing accusations and losses; and during these times one finds oneself in foreign lands and changes of occupation, and if benefics happen to be present or are testified to by benefics, having accomplished their affairs in a foreign land they will pass their time profitably. But if malefics, even in a foreign land they will be overturned by disturbances and losses, or will be betrayed even by foreigners and slaves; hence the cadent places are indicative of foreign lands. But if somehow they are found angular or in their own places, they signify detentions in certain places or prolonged stays. Mercury and Venus, then, provide neither long nor protracted absences from home, since they do not stand far from the Sun; but Saturn and Mars and the Moon bring those who are beyond borders and in dangerous situations both on land and sea and in wandering or barbarian regions.The Sun brings those who are distinguished, honored, and well-connected; Jupiter brings those who are prosperous, with many friends, and living pleasantly in a foreign land.

If, therefore, someone passes bodily years in an eccentric Sign, or if the lord happens to be eccentric and witnessed by malefics, he will fall into illness, bloodshed, or dangers. But if someone passes years according to the daemon in an eccentric Sign, and a malefic is present or bears witness to the lord of the Sign, he will be inactive and will spend his time in misfortune, and will be unsettled in soul, faring badly in his undertakings and intentions; and if he is found passing the time in a fiery sign while malefics are present or bearing witness, he will have the greatest dissolution of soul and will act contrary to his own will, being unstable in judgment; but if in an airy sign, and the sign or its lord is afflicted, he will live in a lofty and sorrowful manner, and while doing one thing will expect another; but if in an earthy sign, he will bear whatever befalls him nobly, and through his own self-control will prevail over most things by means of reflection; but if in a watery sign, possessing a soul easily consoled, and having experienced some unevenness, he will accomplish the correction of many matters and will be well-aimed in his undertakings.Always, then, activities are individually apprehended from both the Lot of Fortune and its lord; for there are some who have bodily activities, such as those who work with their hands, and bodily hardships of burden or exercise; while others act through reason and knowledge and the activity of the soul. But wherever more stars incline, whether toward the Lot or toward the Daemon, from that source the practical faculty

8 Xenitiais V. 18 genomenumes V, corr. Wal. 30 meteor c. 39 nempe <dia>nȧchth. purchase V, corr. H.

δηλωθήσεται. συνεπικρίνειν οὖν δεῖ τὰς πράξεις καὶ τὴν καθολικὴν ὑπόστασιν, ἤτοι ἔνδοξος ἢ μετρία ἡ γένεσις ἢ καὶ εὐδαίμων ἢ πενιχρὰ ἢ ἐπίδικος ἢ ἀνώμαλος, ἵνα ἐν τοῖς ἐπιμερισμοῖς καὶ τὰ ἀποτελέσματα προφανῆ γένηται. οἱ μὲν οὖν τὰς πράξεις ἀποτελοῦντες ὁ τῆς Ἄρεος καὶ τῆς Ἀφροδίτης καὶ τοῦ Ἑρμοῦ, ὁ δὲ τοῦ Κρόνου ἐπιτηδεύματα καὶ 5 ὅσα ποτὲ δι' ὑγρῶν ἢ κακοπαθείας καὶ κληρουχίας γίνεται. ταπεινοὶ μὲν οὖν καὶ ἄδοξοι καταλαμβάνονται ἐκ τε Κρόνου καὶ Ἄρεος Διὸς ἀπόντος, ἔνδοξοι δὲ καὶ εὔποροι ἔκ τε Ἡλίου καὶ Σελήνης συμπαρόντων τῶν ἀγαθοποιῶν ἢ συνεπιμαρτυρούντων. ἐὰν οὖν ἡ διαίρεσις ἀπὸ τοῦ δαίμονος εἰς τὸ μεσουράνημα τοῦ κλήρου τῆς τύχης ἔλθῃ ἢ εἰς 10 αὐτὸν τὸν κλῆρον τοῦ κυρίου συμπαρόντος καὶ ὑπὸ ἀγαθοποιοῦ μαρτυρουμένου ἢ καὶ Ἡλίου ἢ καὶ Σελήνης, ἐπὶ λαμπρᾶς μὲν οὔσης τῆς ὑποστάσεως ὁ γεννώμενος ἐν ἡγεμονίαις καὶ μεγάλαις δόξαις γενήσεται ἐπίσημός τε καὶ ἀρχικὸς καὶ προφανὴς κατ' ἐκείνους τοὺς χρόνους καὶ ὑπὸ πολλῶν μακαριζόμενος διὰ τὴν περὶ αὐτὸν εὐδαιμο- 15 νίαν. καὶ ἐπὶ τοῦ ὡροσκόπου δὲ καὶ ἐπὶ τοῦ μεσουρανήματος καὶ ἐπὶ τῶν λοιπῶν κέντρων ἡ διαίρεσις γενομένη δόξας ἀποτελεῖ, οὐχ ὁμοίως δέ· ἐνεργέστεροι γὰρ οἱ τῶν κλήρων τετράγωνοι τόποι. ἐὰν δὲ τούτων οὕτως ὄντων μετρία ἡ ὑπόστασις εὑρεθῇ, ἔσται ἐν πράξεσιν ἢ ὠφελείαις καὶ μείζοσι φίλοις καὶ δωρεᾶς καὶ τιμῆς καταξιωθήσεται καὶ 20 εὐημερήσει καὶ προκόψει περὶ τὴν τῆς ἀσχολίας ἐνέργειαν, καὶ ἐὰν μάλιστα ἀγαθοποιοὶ ἐπῶσιν ἢ μαρτυρῶσιν· εἰ δὲ κακοποιοί, τὰ μὲν τῶν τόπων γενήσεται καθὼς πρόκειται προφανῆ, ἕνεκα δὲ τῆς τῶν κακοποιῶν μαρτυρίας ἐναντιώμασι καὶ ζημίαις περιτραπήσονται καὶ ἀπαράμονον τὴν τῆς ἀγαθοποιίας ἀφορμὴν ὑπομένοντες. ὥσπερ δὲ ἕκαστος 25 τῶν ἀστέρων ἐπὶ τοῦ κύκλου ζῳδιακῶς ἐστοιχειογράφηται κατὰ τοὺς οἴκους, τὸ ὅμοιον καὶ ἐπὶ γενέσεως σχηματισάμενος συμπαθὴς πρὸς ἕτερον γενήσεται.

## <η'.> Ὑπόδειγμα ἀναγκαῖον.

Ἔστω ἐπὶ ὑποδείγματος γένεσις οὕτω ἔχουσα. Ἥλιος Ἀφροδίτῃ 30 Καρκίνῳ, Σελήνη ὡροσκόπος Ἰχθύσιν, <Κρόνος> πανσέληνος Τοξότῃ, Ζεὺς <Αἰγόκερῳ>, Ἄρης Σκορπίῳ, Ἑρμῆς Λέοντι, ὁ κλῆρος τῆς τύχης Λέοντι, ὁ Δαίμων Σκορπίῳ· ζητῶ δὲ ἔτος ο'. ἀπέλυσα τοὺς μὲν σωματικοὺς χρόνους ἀπὸ Λέοντος, δοὺς αὐτῷ πρώτῳ Λέοντι ἔτη ιθ'· εἶτα Παρθένῳ ἔτη κ', εἶτα Ζυγῷ ἔτη η', εἶτα Σκορπίῳ ἔτη ιε'· γίνεται 35 ἔτη ξβ'. ἐν τούτοις πολλοὺς μὲν κλιμακτῆρας ἔσχε καὶ ἀπὸ ὕψους πτώσεις καὶ μελῶν θραύσεις. καὶ ἑξῆς τὰ λοιπὰ ἔτη η' ἀπὸ Τοξότου

4 γενήσεται V. 5 fors. [καὶ] ὅσα. 12 dele ἐπὶ (nisi fuit ἐπόντων). 13-14 γενήσονται V. 20 possis φιλίαις aut φίλοις <χρήσεται> vel sim. 21 εὐημερῖσει V. fors. παρὰ τὴν. ἀσχολείας V. 24 ζηυίας V. 29 ὑποδείγματος V. 31 post Sagittarii signum ☾ π ut vid. (= πανσέληνος ?), transposui.

will be explained. It is therefore necessary to judge together the actions and the overall constitution — whether the nativity is distinguished or moderate, or prosperous or poor, or disputed or uneven — so that in the subdivisions the outcomes too may become apparent. The planets that bring about actions are those of Ares, Aphrodite, and Hermes, while that of Cronus governs occupations and whatever comes about through liquids, hardship, and allotments. Those of low station and obscurity are found from Cronus and Ares when Jupiter is absent, while those of distinction and prosperity are found from the Sun and Moon when the benefics are present or bearing witness together. If, therefore, the division coming from the Daimon reaches the midheaven of the Lot of Fortune, or the Lot itself with its ruler present and witnessed by a benefic, or by the Sun or Moon, then — provided the constitution is illustrious — the native will become distinguished and prominent in commands and great honors, holding authority and being conspicuous in those times, and blessed by many on account of the good fortune that surrounds him. And when the division falls upon the Ascendant, the Midheaven, and the remaining centers, it produces honors, though not equally so; for the square places of the Lots are more effective.But if, these conditions being so, the constitution is found to be moderate, the native will be engaged in activities and benefits, will be deemed worthy of greater friends, gifts, and honor, will prosper and advance in the pursuit of his occupation — especially if benefics are present or bear witness. But if malefics are present, the matters of the places will become apparent as set forth, yet on account of the testimony of the malefics, they will be overturned into oppositions and losses, enduring an unstable basis for good fortune. Just as each of the stars has been elementally inscribed zodiacally on the circle according to the houses, so likewise one who has taken on a similar configuration in a nativity will become sympathetic toward another.

## <η’.> A Necessary Example.

Let there be a nativity as follows for the purpose of an example. Sun, Venus in Cancer at 30°, Moon as ascendant in Pisces, Saturn at full moon in Sagittarius, Jupiter in Capricorn, Mars in Scorpio, Mercury in Leo, the Lot of Fortune in Leo, the Daimon in Scorpio. I seek the 70th year. I released the bodily times from Leo, assigning to it first, Leo, 19 years; then Virgo 20 years, then Libra 8 years, then Scorpio 15 years; this makes 62 years. During these he had many critical turning points, falls from heights, and fractures of limbs. And then the remaining 8 years from Sagittarius

4 γενήσεται V. 5 perhaps [καὶ] ὅσα. 12 delete ἐπὶ (unless it was ἐπόντων). 13–14 γενήσονται γ. 20 one could read φιλίαις or φίλοις < χρήσεται > or similar. 21 εὐημερίσει V. perhaps παρὰ τὴν. ἀσχολείας Y. 24 Ζημίας V. 23 ὑποδείγματος Γ. 31 after the sign of Sagittarius (π as it appears (= πανσέληνος?), transposed.

ἐπικειμένου Κρόνου παρ' αἵρεσιν· ἐν τούτοις καὶ ναυάγια καὶ σωματικὰς ὀχλήσεις ὑπέμεινεν. τὴν δὲ αἰτίαν τοῦ πάθους ἀπὸ τοῦ ζῳδίου ἔνθα εὑρίσκεται ὁ κύριος τοῦ κλήρου διοδεύων λαμβάνομεν· οἷον ὁ κλῆρος Λέοντι, ὁ κύριος τοῦ Λέοντος Ἥλιος εὑρέθη ἐν τῷ Καρκίνῳ· σημαίνει δὲ ὁ Καρκίνος στῆθος καὶ στόμαχον· τὴν αἰτίαν οὖν τοῦ πάθους λέγομεν γεγενῆσθαι ἀπὸ τοῦ Καρκίνου. τοὺς ἐπιμερισμοὺς γὰρ λαμβάνει τῶν ἐτῶν καὶ ἀνὰ τξ' ἡμέρας ποιεῖ· τὰς γὰρ ε' δ' κατ' ἴδιον ψηφίζων προστιθεῖ τοῖς ἔτεσι. ἔδωκεν οὖν τῷ Τοξότῃ ἐνιαυτόν· γίνονται ἔτη β' μῆνας γ'· Ὑδροχόῳ ἔτη β' μῆνας ς'· Ἰχθύσιν ἐνιαυτόν· εἶτα Κριῷ τὰ λοιπὰ εἰς συμπλήρωσιν τῶν θ' ἐτῶν. Ἄρης οὖν τῶν σωματικῶν χρόνων κυριεύσας ἀπὸ Τοξότου παραλαβὼν Κρόνου ἐπικειμένου τῷ Τοξότῃ τέλος ἐπήγαγεν· ἐτελεύτα δὲ προσινωθεὶς στόμαχον καὶ βηχὸς προπειραθείς· ἦν γὰρ καὶ ὁ θανατικὸς τόπος Ἰχθύες Σελήνης ἐπικειμένης καὶ Κρόνου καθυπερτεροῦντος, ἐξ οὗ ἡ δυναστεία. ἄλλως τε καὶ αὐτὸς ὁ κύριος τῆς πανσελήνου Κρόνος ἀπόστροφος γενόμενος τὸ εἶδος τῆς βιαιοθανασίας ἐπήγαγε. τὸ δὲ σίνος τοῦ στομάχου καὶ βηχός, ἐπεὶ ὁ κύριος τοῦ κλήρου Ἥλιος ἐν Καρκίνῳ εὑρέθη· ὁ δὲ Καρκίνος στῆθος καὶ στόμαχον δηλοῖ. τοὺς δὲ πρακτικοὺς χρόνους ἐποιησάμην ἀπὸ Σκορπίου αὐτῷ τῷ Ἄρει δοὺς ἔτη ιε', εἶτα Τοξότῃ ιβ' ἐπικειμένου Κρόνου· ἕως ἐτῶν κζ' ἀνώμαλος ἀλήτης γέγονεν. ὑπὸ δὲ ἐπιτρόπων ἱκανὸς βίος αὐτοῦ ἀνηλώθη· ἦν γὰρ καὶ ὁ περιποιητικὸς Διδύμοις καὶ οὐδεὶς τῶν ἀγαθοποιῶν ἐπεθεώρησε, μόνος δὲ Κρόνος ἠναντιώθη. εἶτα ἑξῆς Αἰγόκερως παρέλαβεν ἐπὶ ἔτη κζ', Διὸς ἐπικειμένου καὶ ἀγαθοδαιμονοῦντος, ἀκρονύκτου δὲ ὑπὸ Ἡλίου καὶ Ἀφροδίτης θεωρουμένου, καὶ ὅλην μὲν τὴν χρονογραφίαν ἔμπρακτον κατήγαγε καὶ δημοσίας καὶ βασιλικὰς πράξεις ἐπιστεύθη καὶ γέγονεν ἡγεμόνων καὶ βασιλέων φίλος καὶ ἐκτήσατο πολλὰ ὁμολογουμένως· ἐναντιώματα δὲ καὶ ἀνωμαλίας κατὰ καιρὸν ὑπομένων κατὰ τὰς τῶν κακοποιῶν παραλήψεις ἢ ἐπιμαρτυρίας, ἀπαράμονον δὲ τὴν κτῆσιν διὰ τὸ ἀφαιρετικὸν εὑρῆσθαι τὸν Δία καὶ ἰδίῳ ταπεινώματι. μετὰ δὲ τὸν Αἰγόκερω παραλαβόντος τοὺς χρόνους Ὑδροχόου Ἄρεος καὶ Ἑρμοῦ μαρτυροῦντος τῶν ἀγαθοποιῶν ἀποστρόφων ὄντων αὐτὸς μὲν τῶν πράξεων ἐπαύσατο, πολλὰ δὲ ἀφελῶς πιστεύσας ἀπώλεσεν, οἰκείοις δὲ καὶ δούλοις τὰς πίστεις ἐνεχείρησεν, ὧν δι' ἀμέλειαν καὶ σπάνιν χρεωστίαις περιπεσὼν ἔκπτωτος εὑρέθη διὰ τὸ καὶ τὴν καθολικὴν ὑπόστασιν οὕτω φέρειν. αὐτὸς οὖν Ὑδροχόος ἔλαβεν ἔτη β' μῆνας ς', εἶτα Ζεὺς ἐνιαυτὸν α',

1 Saturnus die gaudet et παρ' αἵρεσιν est, si in signo nocturno versatur; ergo in alio potius esset atque in Sagittario (Bouché-Leclercq, 156); cf. ad v. 11. 5 στομάχου V. 7 δ'] λ' V. 8 nempe Αἰγοκέρωτι. 10 Mars enim Scorpii dominus est, in quo est Daemon. 11 supra Sagittarii signum Arietis posuisse vid. V^b. 12 ἐπάγαγεν V. 14 Saturnus in Sagitt. positus καθυπερτερεῖ Pisces (*Catal.*, I. 157). 16 ἀπήγαγε V. 19 nempe τῷ Σκορπιῷ aut τῷ <Σκ. διὰ τὸν> Ἄρεα. 21 περιπ. est undecimus locus a Sorte Fortunae. 22 ἐπιθεώρησε V. 23 XI. enim locus est boni genii. 24 ἀκρωνύκτου V. 31 ἀπόλεσεν V. δὲ] τε V.

with Saturn situated contrary to sect; during these he also endured shipwrecks and bodily afflictions. We take the cause of the affliction from the zodiac sign in which the lord of the lot is found as it transits; for example, the Lot is in Leo, and the lord of Leo, the Sun, was found in Cancer; Cancer signifies the chest and stomach; therefore we say the cause of the affliction arose from Cancer. For it receives the sub-divisions of the years and produces intervals of 15 days, reckoning the 5¼ according to its own method and adding them to the years. He therefore assigned one year to Sagittarius; this gives 2 years and 3 months; to Aquarius 2 years and 6 months; to Pisces one year; then to Aries the remainder to complete the 9 years. Mars, then, having taken control of the bodily times from Sagittarius, with Saturn situated upon Sagittarius, brought about the end; and he died having suffered an affliction of the stomach and having first endured a cough; for the place of death was also Pisces, with the Moon situated there and Saturn overcoming it, from which comes the dominance. Moreover, Saturn himself, the lord of the full moon, having turned away, brought about the manner of violent death.The harm of the stomach and cough, since the lord of the Lot, the Sun, was found in Cancer; and Cancer signifies the chest and stomach. The active times I calculated from Scorpio, assigning to Mars himself 15 years, then to Sagittarius 12 years with Saturn situated there; up to 27 years he became an irregular wanderer. A considerable portion of his livelihood was consumed by guardians; for the house of acquisition was also in Gemini, and none of the benefics cast their gaze upon it, only Saturn stood in opposition. Then Capricorn took over for 27 years, with Jupiter situated there and acting as a good daimon, and being observed at acronychal rising by the Sun and Venus, and he led his entire chronography in an active manner and was entrusted with public and royal affairs, and became a friend of rulers and kings, and acquired much by general acknowledgment; yet enduring oppositions and irregularities from time to time according to the takeovers or testimonies of the malefics, and finding his possessions unstable because Jupiter was found to be in a subtractive position and in its own depression.After Capricorn, when Aquarius took over the times with Mars and Mercury bearing witness, the benefics being in aversion, he himself ceased from active affairs, and having trusted many things naively he lost them, and he entrusted his affairs to members of his household and to slaves, through whose negligence and shortfall he fell into debts and was found to be in a state of ruin, because the overall natal condition also pointed to this. Aquarius itself then took 2 years and 6 months, then Jupiter 1 year, 1 Saturn rejoices by day and is

contrary to sect if it is in a nocturnal sign, so it would more likely be in some other sign than Sagittarius (Bouché-Leclercq, 156); cf. on v. 11. 5 στομάχου V. 7–8 A' V. 8 namely Αἰγοκέρωτι. 10 For Mars is the lord of Scorpio, in which the Daimon is located. 11 above the sign of Sagittarius V³ appears to have placed the

sign of Aries. 11 above the sign of Sagittarius V³ appears to have placed the sign of Aries. 12 ἐπάγαγεν V. 14 Saturn placed in Sagittarius overcomes Pisces (Catal., I. 157). 16 ἀπήγαγε V. 19 namely τῷ Σκορπιῷ or τῷ <Σκ. διὰ τὸν> Ἄρεα. 21 περιπ.

is the eleventh place from the Lot of Fortune. 22 ἐπιθεώρησε V. 23 XI. for that place is of the good genius. 24 ακρωνύκτου V. 31 ἀπόλεσεν V. δέ] τε V.

εἶτα Ἄρης ἐνιαυτὸν καὶ μῆνας γ', εἶτα Ἀφροδίτη μῆνας η', εἶτα Ἑρμῆς ἐνιαυτὸν α' μῆνας η'· ἔκτοτε εἰς μείωσιν πολλὴν ἐχώρει τὰ πράγματα· εἶθ' ἑξῆς Σελήνη παρέλαβε ἔτη β' μῆνα α'· ἔν τούτοις ἔδοξέν τινα ἀπειληφέναι τὰ προπεπιστευμένα καὶ [εἰς] φίλων βοηθείας τετευχέναι. εἶτα ὁμοίως ἔλαβεν ὁ Ἥλιος ἐνιαυτὸν α' μῆνας ζ' ἐν Λέοντι καὶ Ἑρμῆς Παρθένῳ ἐνιαυτὸν α' μῆνας η'· κακοποιῶν οὖν μαρτυρησάντων τοῖς τόποις καὶ τῷ Ἑρμῇ ἐν τούτοις τοῖς χρόνοις καθηρέθη· καὶ γὰρ ὁ κλῆρος ἐν ἀποκλίσει εὑρέθη καὶ ὁ κύριος τοῦ τριγώνου τῆς Σελήνης Ἄρης. μετὰ δὲ τὸν τοῦ Ἑρμοῦ ἔλαβεν Ἀφροδίτη μῆνας η', ἑξῆς Ἄρης ἐνιαυτὸν μῆνας γ', εἶτα Τοξότης ἐνιαυτὸν α'· καὶ τὸ τέλος ἐγένετο.

## <θ'.> Περὶ κοσμικοῦ ἐνιαυτοῦ καὶ τοῦ πρὸς τὴν διαίρεσιν ἐνιαυτοῦ, πόσων ἑκάτερος ἡμερῶν ἐστι καὶ πῶς δεῖ λογίζεσθαι.

Ἐπεὶ δὲ ὁ μὲν κοσμικὸς ἐνιαυτός ἐστιν ἡμερῶν <τ>ξε' δ', πρὸς δὲ τὴν διαίρεσιν ὁ ἐνιαυτὸς λζ', τὰς ἀνὰ ε' ἑκάστου ἔτους ἀφαιροῦντες καὶ τὸ τέταρτον τῶν ἐνιαυτῶν καὶ συναγαγόντες τὰ ἔτη τότε τὰς διαιρέσεις ποιησόμεθα· οὕτως γὰρ καὶ ἐπὶ τῆς προκειμένης γενέσεως ἐλογισάμεθα. οἷον ἔστω τινὰ κατὰ γένεσιν λγ' ἔτη κατάγειν, γεγενῆσθαι δὲ Τῦβὶ ιε', ζητεῖν δὲ τοῦ λγ' ἔτους Μεσωρὶ κ'. ἔλαβον τῶν λ' ἐτῶν τὰς ἀνὰ ε'· γίγνονται ρν'· καὶ τῶν δύο τῶν πλήρων ι' καὶ τὸ τέταρτον τῶν λβ'· γίνονται η'· γίνονται ὁμοῦ ρξη'. εἶτα ἔλαβον ἀπὸ τῆς ιε' τοῦ Τῦβὶ ἕως ἧς ζητοῦμεν ἡμέρας Μεσωρὶ κ'· γίνονται σιε'· ταύτας προσέθηκα ταῖς ρξη'· γεγόνασι τπγ'· ἐκ τούτων ἀφαιρῶ τξ'· λοιπαὶ κγ'. ἔσται οὖν ἡ γένεσις κατάγουσα ἔτη κατὰ τὴν διαίρεσιν πλήρη λγ' καὶ ἡμέρας κγ'· ταῦτα τὰ ἔτη καὶ τὰς ἡμέρας ἐν τῇ τῶν χρόνων ἀφέσει ποιοῦμαι.

## <ι'.> Περὶ μερισμοῦ ἐτῶν καὶ μηνῶν καὶ ἡμερῶν πλειόνων καὶ ἐλαττόνων καὶ ὡρῶν ἑκάστου ἀστέρος καὶ τούτων χρήσεις εἰς τὰς γενέσεις.

Καθάπερ δὲ ἑκάστης περιόδου τὸ ιβ' τῶν ἐτῶν λαβόντες ἐπιγνωσόμεθα, πόσας ἕκαστος ἡμέρας μερίζει. οἷον ἐπεὶ ὁ Κριὸς μερίζει ἔτη ιε', τούτων τὸ ιβ' εἰσὶ μῆνες ιε'· ὁμοίως τούτων τὸ ιβ' ἡμέραι λζ' ἥμισυ· καὶ πάλιν τούτων τὸ ιβ' ἡμέραι γ' ὧραι γ'. ταῦτα μερίζειν κατὰ τὸν ἐπιβάλλοντα χρόνον. καὶ τῶν ἄλλων ἀστέρων ὁ ἐπιμερισμὸς οὕτως εὑρεθή-

3 ἔδοξαν V. 5 sc. nunc ad Aquarii diametrum transitur. 7 sc. Sors Fortunae VI. est loco. 9 ἔλαβον V. Venus ut Librae, Mars ut Scorpii dominus. 19 γεγονῆσθαι V. 20 μεσορὶ hic et infra V. 21 pleni sunt anni XXXI et XXXII, cum XXXIII non iam sit plenus. 24 τπς' V. 31 an καθάπαξ?

Then Mars one year and 3 months, then Venus 8 months, then Mercury 1 year and 8 months; from that point onward affairs moved into great decline; then in succession the Moon took over 2 years and 1 month; during these he seemed to have recovered what had previously been entrusted to him and to have obtained the help of friends. Then likewise the Sun took 1 year and 7 months in Leo, and Mercury in Virgo 1 year and 8 months; since the malefics bore witness to the places and to Mercury in these times, he was deposed; for indeed the Lot was found in a declining place, and Mars, the lord of the triplicity of the Moon. After the period of Mercury, Venus took 8 months, then Mars 1 year and 3 months, then Sagittarius 1 year; and the end came to pass.

## <th'> On the Cosmic Year and on the year used for division, how many days each consists of and how one must calculate.

Since the cosmic year consists of 365¼ days, while the year used for division is 30, we subtract 5 days from each year and one quarter of the years, and after summing the years we will then make the divisions; for thus too we calculated in the case of the nativity set before us. For example, let someone be living through 33 years according to the nativity, having been born on Tybi 15, and seeking the 20th of Mesore of the 33rd year. I took the 5-day increments of the 30 years; they come to 150; and of the two complete years, 10, and one quarter of 32; they come to 8; together they come to 168. Then I took from the 15th of Tybi up to the day we are seeking, the 20th of Mesore; they come to 215; these I added to 168; they came to 383; from these I subtract 365; the remainder is 23. The nativity will therefore be carrying complete years according to the division of 33 and 25 days 23; these years and days I use in the release of the times.

## «ι> On the Distribution of Years, Months, Days, Greater and Lesser, and Hours for Each Star, and Their Uses in Nativities. 30

Just as for each period we take the 1/12 of the years and thereby determine how many days each one distributes. For example, since Aries distributes 15 years, 1/12 of these is 15 months; likewise 1/12 of these is 37½ days; and again 1/12 of these is 3 days 3 hours. These are to be distributed according to the corresponding time. And the sub-distribution of the other stars is found in this way. 35

3 έδοξαν V. 5 sc. now passes to the diameter of Aquarius. 7 sc. The fate of Fortune VI. is not in place. 9 έλαβον V. Venus as Libra, Mars as lord of Scorpio. 19 γεγονῆσθαιγ. 20 months here and below V. 21 are the full years of the 31st and 32nd, when the 33rd is not yet full. 24 τπς' V. 31 an καθάπαξ

σεται, οἷον ἐάν τις τῇ διαιρέσει προσέχῃ καὶ πρὸς καθολικοὺς χρόνους καὶ ἐνιαυσιαίους καὶ μηνιαίους καὶ πρὸς ἡμέρας καὶ ὥρας εὕρῃ. λεπτομερέστερον οὖν ὑποτάξομεν τὰ ἐπιβάλλοντα ἑκάστῳ ἀστέρι πρὸς τὸ μὴ πλέκεσθαι τοὺς ἐντυγχάνοντας. οἷον Ἥλιος ἔτη ιθ' μῆνας ιθ' ἡμέρας μζ' ἥμισυ ἡμέρας γ' ὥρας κγ'. Σελήνη ἔτη κε' μῆνας κε' ἡμέρας ξβ' ἥμισυ ἡμέρας ε' ὥρας ε'. Κρόνος ἔτη λ' μῆνας λ' ἡμέρας ο<ε'> ἡμέρας ς' ὥρας ς'. Αἰγόκερως ἔτη κζ' μῆνας κζ' ἡμέρας ξζ' ἥμισυ ἡμέρας ε' ὥρας <ι>ε'. Ζεὺς ἔτη ιβ' μῆνας ιβ' ἡμέρας λ' ἡμέρας β' ὥρας ιβ'. Ἄρης ἔτη ιε' μῆνας ιε' ἡμέρας λζ' ἥμισυ ἡμέρας γ' ὥρας γ'. Ἀφροδίτη ἔτη η' μῆνας η' ἡμέρας κ' ἡμέρας α' ὥρας ις'. Ἑρμῆς ἔτη κ' μῆνας κ' ἡμέρας ν' ἡμέρας δ' ὥρας δ'. Ἐπὰν οὖν εὕρωμεν γένεσιν ἐτῶν ν' ἢ ξ', τὴν ἄφεσιν τῶν ἐτῶν ποιησόμεθα ἀπὸ κλήρου τύχης ἢ δαίμονος ζῳδιακῶς, διδόντες ἑκάστῳ τὴν περίοδον τῶν ἐτῶν ἐφ' ὅσον δύναται ὑπακούειν. εἶτα μῆνας δώσομεν, εἶτα ἡμέρας καὶ ὥρας. ἐὰν δὲ νηπίου ἡ γένεσις εὑρεθῇ, ἀπὸ τῆς ἀφέσεως πρῶτον ὥρας μεριοῦμεν, εἶτα ἡμέρας εἶτα μῆνας.

Οἷον ἔστω ὑποδείγματος χάριν Ἥλιος Ἑρμῆς Αἰγοκέρωτι, Κρόνος Ζεὺς Λέοντι, Ἄρης Ἀφροδίτη Ὑδροχόῳ, Σελήνη Διδύμοις, ὡροσκόπος Λέοντι, ὁ κλῆρος τῆς τύχης Ἰχθύσιν, ὁ τοῦ δαίμονος Αἰγοκέρωτι· ἔνθεν καὶ ἡ ἄφεσις ἔστω τῆς τύχης ἀπὸ Ἰχθύων. ζητεῖν τοῦ τετάρτου ἔτους Μεσωρὶ ις' σὺν ταῖς ἀνὰ ε' ἑκάστου ἔτους. ἐπεὶ οὖν τοῖς Ἰχθύσι τὰ ιβ' οὐδέπω ἐμέρισε, δέδωκα αὐτοῖς ἔτος α', εἶτα Κριῷ ἔτος α' μῆνας γ', Ταύρῳ μῆνας η'· γίνεται ἔτη β' μῆνες ια'. εἶθ' ἑξῆς δώσει Ἑρμῇ ἔτος α' μῆνας η' ἕως συμπληρώσεως τῶν τεσσάρων ἐτῶν καὶ μηνῶν ζ'· οὐδέπω δ' ἡ γένεσις πεπλήρωκε τοῦτον τὸν χρόνον. ἔστω οὖν χρονοκράτωρ Ἑρμῆς ἤδη ἔχων μῆνας η' ἡμέρας ιε'· γίνονται ἡμέραι σνε'· ταύτας δέον ἐπιμερίσαι κατὰ τὸ ἑξῆς· ἐξ ὧν ἑαυτῷ πρῶτον Ἑρμῆς τουτέστι τοῖς Διδύμοις ἔδωκεν ἡμέρας ν', εἶτα Καρκίνῳ ἡμέρας ξβ' ἥμισυ, εἶτα Λέοντι ἡμέρας μζ' ἥμισυ, εἶτα Παρθένῳ ν', εἶτα Ζυγῷ κ'· γίνονται ἡμέραι σλ'· λοιπαὶ ἡμέραι κε'. ταύτας Ἄρης ἕξει ἐν Σκορπίῳ ἐκ τῶν τῆς Ἀφροδίτης ἡμερῶν καὶ μέχρι συμπληρώσεως τῶν λζ' ἥμισυ· τὰς οὖν κε' ἡμέρας ὁ Ἄρης ἐπιμερίσει τοῖς ἑξῆς· πρῶτον δὲ ἑαυτῷ ἡμέρας γ' ὥρας γ', εἶτα Τοξότῃ ἡμέρας β' ἥμισυ, εἶτα Αἰγόκερῳ ἡμέρας ε' ὥρας ιε', εἶτα Ὑδροχόῳ ἡμέρας ς' ὥρας ς', εἶτα Ἰχθύσι ἡμέρας β' ἥμισυ· Κριῷ ἡμέρας γ' ὥρας γ', Ταύρῳ εἰς συμπλήρωσιν τῶν κε' ἡμερῶν τὰς λοιπάς. καθολικὸς οὖν κοσμοκράτωρ Ζεύς, δεύτερος Ἑρμῆς ἀπὸ Διὸς παραλαβών, τρίτος Ἄρης ἀπὸ Ἑρμοῦ, τετάρτη Ἀφροδίτη ἀπὸ Ἄρεος. σκοπεῖν οὖν δεήσει τούτους ἐπὶ γενέσεως, πῶς εἰσι κείμενοι καὶ πῶς πρὸς ἀλλήλους σχηματίζονται, καὶ οὕτως ἀποφαίνεσθαι.

1 προσέχει V. 2 verba non sana. 6 μηνῶν ex μῆνας aut contra V. 7 mire stellis interponitur signum. 8 μῆνες V. ἡμέραι λ' V. 21 μεσορὶ V. 24 etiam Ἑρμῆς legere licet, cf. 28. 29 νζ' V. 36 nempe χρονοκράτωρ.

will be found, for example if one attends to the division and discovers it in relation to universal times, annual times, monthly times, and in relation to days and hours. We shall therefore set out more precisely what falls to each star, so that those who encounter this may not be confused. For example: Sun 19 years, 19 months, 47½ days, 3 days, 23 hours. Moon 25 years, 25 months, 62½ days, 5 days, 5 hours. Saturn 30 years, 30 months, 75 days, 4 days, 6 hours. Capricorn 27 years, 27 months, 67½ days, 5 days, 15 hours. Zeus 12 years, 12 months, 30 days, 2 days, 12 hours. Ares 15 years, 15 months, 37½ days, 3 days, 3 hours. Aphrodite 8 years, 8 months, 20 days, 1 day, 16 hours. Hermes 20 years, 20 months, 50 days, 4 days, 4 hours. When therefore we find a nativity of 50 or 60 years, we shall make the release of the years from the Lot of Fortune or the Daimon zodiacally, assigning to each its period of years for as long as it is able to respond. Then we shall assign months, then days and hours. But if the nativity be found to be that of an infant, from the release we shall first distribute hours, then days, then months.

For example, for the sake of an illustration, let the Sun and Mercury be in Capricorn, Saturn and Jupiter in Leo, Mars and Venus in Aquarius, the Moon in Gemini, the ascendant in Leo, the Lot of Fortune in Pisces, and the Lot of the Daimon in Capricorn; 20 and from this, let the aphesis of Fortune also be from Pisces. Seeking the fourth year, Mesori 16th, together with the 5 increments for each year. Since, then, Pisces had not yet completed its 12 portions, I assigned to it 1 year; then to Aries 1 year 3 months, to Taurus 8 months; this gives 2 years 11 months. Then next he will give to Mercury 1 year 8 months until the completion of four years and 25 7 months; but the nativity has not yet fulfilled this period. Let therefore Mercury be the chronocrator, already having 8 months 15 days; this gives 255 days; these must be distributed in sequence; of which Mercury himself first, that is, Gemini, was given 50 days, then Cancer 62½ days, then Leo 47½ days, then Virgo 50, then 30 Libra 20; this gives 230 days; remaining days: 25. These Mars will have in

Scorpio out of the days of Venus and up to the completion of 37½; so the 25 days Mars will distribute to the following signs; first to himself 3 days 3 hours, then to Sagittarius 2½ days, then to Capricorn 5 days 15 hours, then to Aquarius 4 days 6 hours, then to Pisces 35 2½ days; to Aries 3 days 3 hours, to Taurus the remaining days to complete the 25 days.

The general universal ruler is Jupiter, second is Mercury receiving from Jupiter, third is Mars from Mercury,

fourth is Venus from Mars. It will therefore be necessary to examine these in the nativity, how they are positioned and how they are configured in relation to one another, and in this way to render 40 judgment.

1 προσέχει V. 2 words are corrupt. 6 μηνών εκ μήνας or conversely V. 7 curiously between the stars a sign is inserted. 8 μήνες V. ἡμέραι λ' V. 21 μεσορί V. 24 also Ἑρμής may be read, cf. 28. 29 νZ' V. 36 namely χρονοκράτωρ.

Τινὲς μὲν οὖν καὶ τὰς ἡμέρας κατὰ τὸ τρίγωνον ἐπιμερίζουσιν· ὅθεν ἐπί τινων γενέσεων καθολικὸς μὲν εὑρεθεὶς ἀγαθοποιὸς κοσμοκράτωρ ἢ καὶ Ἥλιος ἢ καὶ Σελήνη δόξαν καὶ ἡγεμονίαν περιεποίησεν ἢ καὶ ἀρχὰς ἐπισήμους καὶ ὠφελείας καὶ συστάσεις μειζόνων. ἐν οἷς χρόνοις κατ' ἐπιμερισμὸν κακοποιὸς παραλαβὼν τὴν ἐπιδιαίρεσιν ἀσθενείας σωματικὰς ἢ καὶ κινδύνους ἐποίησεν ἢ καὶ ἄλλως ἡμέρας παραλαβὼν καὶ ἐναντιωθεὶς τῷ καθολικῷ χρονοκράτορι ἢ ἀνοικείως σχηματισθεὶς κατὰ γένεσιν καὶ κατὰ πάροδον ταραχὰς καὶ φόβους καὶ ζημίας κατεσκεύασε. καὶ ἐὰν μὲν ὁ καθολικὸς χρονοκράτωρ ἐπὶ γενέσεως κακῶς τύχῃ κείμενος ἢ ὑπὸ κακοποιῶν κατοπτευόμενος, ἐν ταῖς τούτων κατ' ἐπιδιαίρεσιν ἡμέραις καθαιρεθήσονται ἢ κινδυνεύσουσιν ἢ ἐναντία γενήσονται. ἐὰν δὲ τούτων παραλαβόντων ὁ καθολικὸς χρονοκράτωρ ἐν χρηματιστικοῖς ζῳδίοις εὑρεθῇ ὑπὸ ἀγαθοποιῶν μαρτυρούμενος παροδικῶς, ἐπισκυλέντες τῷ βίῳ καὶ τῇ δόξῃ ἄπταιστοι διαμενοῦσι. δεῖ δὲ καὶ ἐπὶ τῶν ἡμερησίων διαιρέσεων συνδέσμου λύσιν μετὰ τὸ συμπληρωθῆναι τοῦ κύκλου ἡμέρας φκη' τὰς λοιπὰς ἐν τῷ διαμέτρῳ τῆς ἀφέσεως ποιεῖσθαι ἐφεξῆς· ὡσαύτως δὲ καὶ ἐπὶ τῶν κατὰ λεπτομέρειαν ἡμερῶν καὶ ὡρῶν μετὰ τὸ συμπληρωθῆναι τοῦ κύκλου ἡμέρας μδ' τὰς λοιπὰς ἐκ τοῦ διαμέτρου κατὰ τὸ ἑξῆς ἀπολύειν.

## <ια'.> Περὶ ἐνιαυτοῦ χρηματιστικοῦ καὶ μερικῆς ἀγωγῆς.

Τῶν καθολικῶν καὶ χρονικῶν διαιρέσεων κατ' οἰκειότητα οὕτως διατεταγμένων νῦν καὶ περὶ ἐνιαυτοῦ χρηματιστικοῦ καὶ τῆς τούτων ἀκολουθίας λεκτέον. ὀλίγα δέ τινα πρότερον εἰπεῖν πρὸς τοὺς τὰ τοιαῦτα γεγραφότας ἀναγκαῖον. οἱ πολλοὶ τὴν τῶν χρόνων διαίρεσιν ποικίλως καὶ ἐπιφθόνως ἐκθέμενοι οὐδεμίαν ἀληθείας αἵρεσιν παρέδωκαν, ἱκαναῖς δ' ἀγωγαῖς τὸν τόπον καθείρξαντες πλάνην μεγίστην καὶ ἀΐδιον ζήτησιν τοῖς ἐντυγχάνουσι κατέλιπον. τινὲς μὲν γὰρ ἀπειρίᾳ ἐνεχθέντες διὰ τῆς τῶν λόγων ὕλης ψευδεῖς αἱρέσεις εἰσενεγκάμενοι ἐξηπάτησαν πολλούς, ἕτεροι δὲ τὴν δύναμιν τῆς πραγματείας ἰδόντες καὶ τὰς ἀρχὰς ἐκθέμενοι τὰς ἐπιλύσεις οὐκ ἐποιήσαντο διὰ τὸν φθόνον. ἡμεῖς δὲ πολλὴν μὲν χώραν διοδεύσαντες καὶ τὴν Αἴγυπτον διελθόντες διδασκάλοις φιλαργύροις περιπεσόντες τὰς μὲν τῶν χρημάτων δόσεις ἐποιησάμεθα διὰ τὴν περὶ τὸ ἔργον ἐπιθυμίαν, τῆς δ' ἀληθείας μὴ τυγχάνοντες ἐγκρατέστερον καὶ αὐτάρκη ἑλόμενοι βίον περὶ ἕτερα ἠσχολήμεθα. ἐπεὶ δὲ τὸ πρόβλημα τῶν πλείστων καὶ μαθημάτων καὶ

4 ἀφελείας V. 6 fors. ἄλλος. 11-12 nempe ἐν αἰτίᾳ γεν. 15 fors. λύσιν <ποιεῖσθαι καὶ>. 16 per totum signiferum distribue dies quos stellae dant secundum domicilia, ita tamen ut Capricorno non 75 sed 67 1/2 des: habebis 527 1/2 dies. 19 re vera sunt 43 23/24 dies. 20 μερικῆς scripsi dubitanter] μ̣ V. 27 κατέλειπον V². 34 αὐτάρκως V. 35 sequentia corrupta, possis καὶ μαθηματικωτάτων <ὂν> καὶ <ἡ> τῶν.

Some, therefore, also distribute the days according to the trine; hence in certain nativities, when a benefic lord of the universe has been found as the general time-ruler, or also the Sun or Moon, it has brought about fame and sovereignty, or notable offices and benefits and associations with greater men. During those times, when in the subdivision a malefic has taken over the sub-period, it has caused bodily ailments or also dangers, or otherwise, having taken the days and having opposed the general time-ruler, or having been configured in an incompatible manner with respect to the nativity and in transit, it has brought about disturbances and fears and losses. And if the general time-ruler happens to be poorly placed in the nativity or is observed by malefics, during the days assigned to them by subdivision they will be brought low or will be in danger or contrary things will come to pass. But if, when these take over, the general time-ruler is found in operative signs, being witnessed by benefics in transit, they will be harassed in life and reputation yet remain unscathed.It is necessary also in the daily divisions, after the completion of the cycle of 428 days, to carry out the resolution of the bond by making the remaining days from the diameter of the aphesis in sequence; and likewise also in the case of the days and hours reckoned in minute detail, after the completion of the cycle of 44 days, to release the remaining ones from the diameter in order.

## <11.> On the Profitable Year and Particular Direction. 20

Now that the general and temporal divisions have been arranged according to their proper associations, we must speak about the profitable year and the sequence of these matters. But it is necessary first to say a few things about those who have written on such subjects. The many who have set forth the division of times in various and envious ways have handed down no true doctrine, and having confined the subject with elaborate methods, they have left the greatest confusion and endless searching for those who encounter their work. For some, carried away by inexperience, introduced false doctrines through their abundance of words and deceived many, while others, having seen the power of the subject and having set forth the principles, did not provide the solutions out of jealousy. As for us, having traveled through many lands and having passed through Egypt, we fell upon money-loving teachers and made payments of money out of our desire for the work, but failing to obtain the truth, we chose a more self-controlled and self-sufficient life and occupied ourselves with other matters. But since the problem is one of the greatest of both learned pursuits and

4 ἀφελείας V. 6 perhaps ἄλλος. 11-12 namely ἐν αἰτίᾳ gen. 15 perhaps λύσιν <ποιεῖσθαι καὶ>. 16 distribute throughout the entire zodiac the days which the stars give according to their domiciles, but in such a way that you assign to Capricorn not 75 but 67 1/2: you will have 527 1/2 days. 19 in reality there are 43 23/24 days. 20 μερικής I have written with hesitation V] ΔΙ κατέλειπον γ'. 34 αὐτάρκως V. 35 the following is corrupt; one might read καὶ μαθηματικωτάτων <ἂν> καὶ <ἢ> τῶν.

τῶν καθολικῶν χρόνων διαίρεσις ἀνθεῖλκον ἡμᾶς καὶ μείζω τὴν ἐπιθυμίαν κατεσκεύαζον, ἀνάγκῃ τὴν ἐπιμονὴν ἐποιούμεθα. διαβολῆς δὲ γενομένης περὶ τὰς καθολικὰς τῶν διαιρέσεων ἀγωγάς, αἷς τινες μὲν ἐχρήσαντο πρὸς τὰς τῶν ὁρίων ἀκολουθίας, ἕτεροι δὲ πρὸς τὰς μικρὰς περιόδους, οἱ δὲ πρὸς τὰ δωδεκατημόρια, ἃ συνάγεται ἔτη ρ' καὶ μῆνες θ', ἄλλοι δὲ πρὸς τὰ ὑψώματα, αἱ δὲ τούτων ἐπιδιαιρέσεις τὰς ἐκβάσεις ψευδεῖς ἐσήμαινον — ἔδοξεν καὶ ἡμῖν αἴσχιστον ὑπάρχειν διορίζεσθαι ἀποτέλεσμα ἔτεσι β' ἢ ι' ἢ ζ', ἀλλὰ ζητῆσαι μεριστικοὺς καὶ ἐνιαυσιαίους χρόνους. καὶ δὴ πολὺν μὲν χρόνον ἀνιαρῶς διήγομεν καὶ ἐπιλύπως τὰς μεταβολὰς τῶν τόπων ποιούμενοι τοῖς περὶ τὰ τοιαῦτα ἐσπουδακόσι συμμίσγοντες διάπειραν ἐλαμβάνομεν, μέχρις οὗ .τὸ δαιμόνιον βουληθὲν διά τινος προνοίας τὴν παράδοσιν ἔν τινι τόπῳ πεποίηται διά τινος φιλομαθοῦς ἀνδρός. ἀρχὴν οὖν λαβόμενοι καὶ πολὺν πόνον εἰσενεγκάμενοι κατελαβόμεθα τοῦ σκοποῦ, ὃν καὶ ἐκτησάμεθα ἐπεισενεγκάμενοι καὶ αὐτοὶ πολλὰς δυνάμεων εὐχρηστίας. ἐκ γὰρ τῆς καθημερινῆς τριβῆς καὶ πολυάνδρου συμβολῆς καὶ τῆς τῶν παθῶν αὐτοψίας ἱερὰν μὲν καὶ ἀθάνατον τὴν θεωρίαν ἐκρίναμεν, ἄφθονον δὲ τὴν μετάδοσιν ποιησόμεθα, ἐπειδὴ δοκεῖ συνεκτικώτατον κεφάλαιον παρὰ τὰ λοιπὰ ὑπάρχειν. τούτου γὰρ ἄνευθεν οὐδὲν οὔτε ἔστιν οὔτε ἔσται· ἀρχὴν γὰρ καὶ τέλος ἔχει προγινωσκόμενον.

Ὁρκίζω σε, ἀδελφέ μου τιμιώτατε, καὶ τοὺς μυσταγωγουμένους ταύτῃ τῇ συντάξει οὐρανοῦ μὲν ἀστέριον κύτος καὶ κύκλον δυοκαιδεκάζωδον Ἥλιόν τε καὶ Σελήνην καὶ τοὺς πέντε πλανήτας ἀστέρας, δι' ὧν ὁ πᾶς βίος ἡνιοχεῖται, αὐτήν τε τὴν πρόνοιαν καὶ τὴν ἱερὰν ἀνάγκην, ἐν ἀποκρύφοις ταῦτα συντηρῆσαι καὶ μὴ μεταδοῦναι τοῖς ἀπαιδεύτοις, εἰ μὴ τοῖς ἀξίοις καὶ δυναμένοις διαφυλάσσειν καὶ ἀμείβεσθαι δικαίως, αὐτῷ τε ἐμοὶ Οὐάλεντι τῷ εἰσηγησαμένῳ ἀείμνηστον καὶ ἀγαθὴν φήμην ἀπονέμειν, καὶ μάλιστα ἐπιγνόντας τὸ ἄφθονον καὶ τὸ τῆς ἀληθείας μέρος ὡς ὑπὸ οὐδενὸς ἀνδρὸς ἐπιλελυμένον αὐτὸς ἐφώτισα, μηδὲ παρέντας τὸ ἐμὸν ὄνομα ἑτέρους ἐπεισφέρειν ταύτῃ τῇ συντάξει μηδὲ λωβῆσαί τι τῶν προγεγραμμένων ἢ μελλόντων λέγεσθαι πρὸς τὸ ἀθετῆσαι τοὺς ἐντυγχάνοντας καί μοι ψόγον ἐπενέγκαι. καὶ ταῦτα μὲν διαφυλάσσουσιν οἱ προειρημένοι θεοὶ πάντες εὐμενεῖς ἔσοιντο καὶ βίος εὐσταθὴς καὶ καταθύμιος λογισμῶν συντέλεια, ἐπιορκοῦσι δὲ τὰ ἐναντία, μήτε γῆ βατὴ μήτε θάλασσα πλωτὴ μήτε τέκνων σπορά, τυφλός τε νοῦς καὶ πεπεδημένος ὑπάρχων ἀσχήμονα βίον καὶ ἀνεπίτευκτον ἀγαθῶν ἐπάγοι. ἐὰν δέ τις καὶ μετὰ θάνατόν ἐστι κακῶν τε καὶ καλῶν ἀμοιβή, κἀκεῖ τῶν ὁμοίων μεταλάβοιεν. ὅθεν <εἰ> καὶ

2 κατασκεύαζον V ut vid. 3 ἃς V. 5 τὰ] τὰς V. 9 δεῖ V. 10 ἐπὶ λύπαις V. 11 non opus συμμιγέντες. 14-15 ἐκτησόμεθα V (an ἐκθησόμεθα ?). 19 παρὰ aut περὶ V. 21 fors. <ὅθεν> ὁρκίζω. 22 ἀστήρικτον V. 22-23 possis δυοκαίδεκα ζῳδίων sed verbum male fictum mutare dubito. 26 post καὶ ἀπαιδεύτοις V^a. 29 μέρος suspectum. 36 αὐχήμονα V. 37 ἀγαθὸν V, corr. M. ἐπάγει V^a.

The division of the universal times kept drawing us in and arousing in us a greater desire, and so out of necessity we persisted in our study. Since controversy had arisen concerning the universal methods of division — some of which certain practitioners applied to the sequences of the terms, others to the minor periods, others to the dodecatemoria (which yield a total of 100 years and 9 months), and still others to the exaltations — and since the subdivisions of these methods were yielding false results, it seemed to us most shameful to define an outcome over 2 or 3 or 7 years without seeking out the particular and annual times. And so for a long time we spent our days in distress and sorrow, making shifts of place, mixing with those who were zealously engaged in such matters, gathering experience, until the divine will, through a certain providence, caused the tradition to be transmitted in a certain place through a man who was a lover of learning. Taking this as our starting point and bringing great effort to bear, we arrived at our goal, which we attained by ourselves as well, having introduced many useful applications of the methods.For from daily practice, from encounters with many people, and from firsthand observation of events, we judged this theory to be sacred and immortal, and we shall convey it ungrudgingly, since it appears to be the most comprehensive chapter of all the rest. For without it nothing either is or will be; for it contains both beginning and end, known in advance.

I adjure you, my most honored brother, and those being initiated into this treatise — by the starry vault of heaven and the circle of the twelve signs of the zodiac, and by the Sun and Moon and the five wandering stars through which all of life is guided, and by Providence herself and sacred Necessity — to keep these things in secret and not to impart them to the uneducated, but only to those who are worthy and capable of preserving them and rendering just recompense; and to assign to me, Valens, who introduced this work, an ever-memorable and good repute, and especially, upon recognizing that the abundance and the portion of truth which no man had resolved, I myself brought to light — neither setting aside my name to bring in others to this treatise, nor corrupting any of what has been written or is yet to be said, so as to mislead those who encounter it and bring blame upon me. To those who keep these things, may all the aforementioned gods be gracious, and may their life be stable, and may the fulfillment of their purposes be according to their hearts' desire; but to those who swear falsely, the opposite — may neither land be traversable nor sea navigable, nor children be begotten, and may a blind and fettered mind bring upon them a shameful life and one that fails to attain good things. And if there is also after death a recompense for evil and good, may they share in the like even there. Wherefore, "into one and

2 builder V ut vid. 3 aç V. 5 τὰ τὰς V. 9 see n. 10 ἐπὶ lypais V.n11 non opus simmigentes. 14-15 ektisometha V (an ektisometha ). 19 than autnπερὶ Y.n21 fors. <where>

I swear. 22 unsupported V. 22-23 possis dyokaidekanzodion sed verbum male fetumn mutare dubito. 26 post and uneducated c'.n29 part suspectun. 36 auchemona Y. 37 agathon V, corr. M. commits c'.

μετὰ τὴν ἐπίγνωσίν τις τῆς ἐνθάδε διδασκαλίας ἐν ἑτέρῳ συντάγματι αἰνιγματωδῶς εὕροι προκειμένην τὴν αἵρεσιν, οὐκ ἐκείνῳ δεῖ ἐγκώμιον ἀπονέμειν, ἀλλὰ ἡμῖν χάριν ὁμολογεῖν ὡς οὐ μόνον προμηνυταῖς ἀλλὰ καὶ εὑρεταῖς πολλῶν γενομένοις καὶ συγκοσμήσασι τὴν αἵρεσιν. καὶ γὰρ πολλοὶ ἀφθόνως τινὰ παραλαμβάνοντες μετὰ φθόνου συνέταξαν. διὸ προτρέπομαι τοὺς μάλιστα ἐντυγχάνοντας ταύτῃ τῇ συντάξει καὶ εἰς ἀθάνατον χῶρον εἰσερχομένους ἐπί τινας χρόνους καὶ θεῶν χορείας καὶ μυστήρια κατοπτεύσαντας ἰσόθεον δόξαν ἐπαναιρουμένους ἀποτίθεσθαι μὲν τὰς πολλὰς τῶν αἱρέσεων καὶ βίβλων ἀγωγάς, ἐγγυμνασθέντας δὲ τῇ πινακικῇ καὶ φυσικῇ τῶν ἀστέρων καὶ ζῳδίων θεωρίᾳ καὶ τῶν πρὸς τὰ φαινόμενα κανόνων πραγματείᾳ ταύταις ταῖς ἀγωγαῖς προσέχειν καὶ ταῖς προσυντεταγμέναις· καὶ πρὸς μὲν μοιρικὴν διάκρισιν μοιρικῶς τοὺς ἀστέρας συνορᾶν, πρὸς δὲ ζῳδιακὴν ὁμοίως, ἵνα καὶ τὸ λεγόμενον μετ' ἀληθείας λέγηται. πολλάκις γὰρ αὐτὸς ἐγὼ κατελαβόμην κατὰ μὲν τὴν τῶν ἐκβάσεων χρονογραφίαν ἐν ἑτέροις ζῳδίοις ὄντας τοὺς ἀστέρας καὶ κατὰ τὰ φαινόμενα ἐν ἑτέροις, καὶ μάλιστα ὅταν ἐν ἀρχῇ ἢ ἐπὶ τέλει τῶν ζῳδίων ὦσιν, ὁμοίως δὲ καὶ ἐν τοῖς στηριγμοῖς καὶ ἐν ταῖς ἀκρονυχίαις διαπταίοντας. δεῖ οὖν ἀκριβῶς ἐπιγνόντας ἐν ποίοις τε εἰσὶ ζῳδίοις ἢ μοίραις καὶ μάλιστα τὸν ὡροσκόπον τὴν διάκρισιν ποιεῖσθαι.

Ἀρχὴ δὲ τῆς ὑφηγήσεως ἔστω ἐντεῦθεν. τὰ καταγόμενα ἔτη τῆς γενέσεως σκοπήσαντες ἐκκρούομεν ὁσάκις δυνάμεθα δωδεκάδας, τὸν δὲ περιλειπόμενον ἀριθμὸν ἐπὶ τὸ δυνάμενον παραλαβεῖν ἀποδόντες ἐπιγνωσόμεθα τίνι παραδίδωσι τὸ ἔτος. τὸ δὲ λεχθὲν σύντομον μὲν ἔχει τὴν κατάληψιν, τὴν δὲ διάκρισιν ποικίλην. πάντες οὖν οἱ ἀστέρες καὶ ὁ ὡροσκόπος καὶ Ἥλιος καὶ Σελήνη παραδώσουσιν ἀλλήλοις καὶ ἀντιπαραλήψονται. ἔστω δὲ ἐπὶ ὑποδείγματος, ἵνα σοφωτέραν τὴν εἴσοδον ποιησώμεθα, Ἥλιος Ἑρμῆς Ὑδροχόῳ, Σελήνη Σκορπίῳ, Κρόνος Καρκίνῳ, Ζεὺς Ζυγῷ, Ἀφροδίτη Αἰγόκερῳ, Ἄρης ὡροσκόπος Παρθένῳ· ζητοῦμεν ἔτος λε'. ἀφεῖλον δωδεκάδας δύο, ἅ ἐστιν κδ'· λοιπὰ ια'· λογιζόμεθα οὖν τὰ ια' ἀπὸ ποίου ἀστέρος ἐπὶ ποῖον φθάνει· εὕρομεν οὖν ἀπὸ τοῦ ὡροσκόπου καὶ Ἄρεος ἐπὶ Κρόνον ἐν Καρκίνῳ καὶ πάλιν ἀπὸ Σελήνης ἐπὶ Ἄρεα τὰ ια' καὶ ἀπὸ Ἀφροδίτης ἐπὶ Σελήνην. αὗται πᾶσαι αἱ παραδόσεις ἐνεργοῦσιν ἐν τῷ λε' ἔτει· καὶ καθ' ἣν ἕκαστος τῶν ἀστέρων ἀποτελέσματος δύναμιν ἔχει, ἀποτελέσει ἤτοι ἀγαθὴν ἢ φαύλην ἐν ταῖς παραδόσεσιν, ἃς ἐν τῷ προϊόντι λόγῳ σημανοῦμεν.

Συγκρίνειν οὖν δεῖ καὶ ὁπόταν πολλαὶ παραδόσεις γένωνται, πότερον αἱ τῶν ἀγαθοποιῶν ἢ τῶν κακοποιῶν πλεονάζουσι, κἀκείνοις τὸ βραβεῖον ἀπονέμειν· ἐὰν δὲ ἐξ ἴσου, ἀνώμαλον καὶ ποικίλον τὸ ἔτος

2 προσκειμένην V. εὕρεσιν V. δεῖ] δὲ V. 18 ἀκρωνυχίαις V, corr. dubitans. 25 κατάλειψιν $V^b$. 27 nempe σαφεστέραν. 32 οὖν dubitans scripsi pro compendio codicis.

After gaining knowledge of the teaching presented here, if one finds the doctrine set forth enigmatically in another work, one should not attribute praise to that work, but rather acknowledge gratitude to us, as we have become not only forewarners but also discoverers of many things and have adorned the doctrine. For indeed many, having received certain things in abundance, composed their works with envy. Therefore I urge those who most especially encounter this composition and enter into an immortal realm, who for a time behold the choirs of the gods and the mysteries and take up a glory equal to that of the gods, to set aside the many methods of the doctrines and books, and, having trained themselves in the tabular and natural study of the stars and signs and in the treatment of the rules concerning the phenomena, to apply themselves to these methods and those previously compiled; and for degree-based discrimination to examine the stars degree by degree, and likewise for zodiacal discrimination, so that what is said may be said with truth. For I myself have many times found that according to the chronography of outcomes the stars are in different signs than they appear to be, especially when they are at the beginning or end of the signs, and likewise making errors at their stations and acronychal risings. One must therefore ascertain precisely in which signs or degrees they are, and especially determine the ascendant accurately.

20

Let the beginning of the exposition be from this point. Having considered the years elapsed since birth, we subtract as many twelfths as we are able, and assigning the remaining number to the one capable of receiving it, we shall determine to which planet the year is being handed over. What has been said is concise in its comprehension, yet varied in its discernment. All the stars, therefore, and the Ascendant, and the Sun, and the Moon will hand over to one another and receive in turn. Let there be an example, so that we may make the entry more instructive: Sun and Mercury in Aquarius, Moon in Scorpio, Saturn in Cancer, Jupiter in Libra, Venus in Capricorn, Mars as Ascendant in Virgo. We seek the 35th year. I subtracted two twelfths, which is 24; remainder 11. We therefore reckon from which star to which star the 11 reaches; we found that from the Ascendant and Mars to Saturn in Cancer, and again from the Moon to Mars the 11, and from Venus to the Moon. All these transmissions are active in the 35th year; and according to whatever power of effect each of the stars possesses, it will produce either a good or an unfavorable outcome in the transmissions, which we shall indicate in the course of the following discussion.

It is therefore necessary to compare, whenever many transmissions occur, whether those of the benefics or the malefics predominate, and to award the prize to those; but if they are equal, the year will be irregular and varied.

2 present V.n25 find V. see] δὲ V.n27 18 ακρωνυχίαις V, corr. doubting.
legacy γ%.npendio nempe safesteron. n32 Where doubting I wrote for com-
codicis.

κριθήσεται. καθολικῶς μὲν οὖν ἐπὶ πάσης γενέσεως δεήσει ἀπὸ Ἡλίου καὶ Σελήνης καὶ ὡροσκόπου διεκβάλλειν τοὺς ἐνιαυτούς, καὶ ἐὰν εἰς κενοὺς τόπους ἐκπέσωσι, τοῖς κυρίοις τῶν ζῳδίων ἔσονται παραδεδωκότες. αὗται αἱ τρεῖς ψῆφοι πολλὴν δύναμιν ἔχουσι, πότερον εἰς ἀγαθοποιοὺς ἢ παράδοσις γέγονεν ἢ εἰς κακοποιοὺς ἢ καὶ εἰς ἐπικέντρους ἢ χρηματιστικοὺς τόπους ἢ ἐκκέντρους. εἶθ' οὕτως σκοπεῖν καὶ τὴν τῶν ἄλλων ἀστέρων παράδοσιν· ἐὰν γὰρ κακοποιοὶ τὸ ἔτος διακρατῶσιν, αἱ δὲ τρεῖς ἀφέσεις ἀγαθοποιΐας δύναμιν ἔχωσιν, ἔστι μὲν τὸ ἔτος πρακτικὸν καὶ ἐπίσημον, μετὰ δέ τινος ἀμφιλογίας καὶ φόβων καὶ σκυλμῶν. ἐὰν δὲ μηδεὶς τῶν ἀστέρων ἀστέρι παραδώσῃ, ἀλλ' εἰς κενοὺς τόπους ἡ διαίρεσις φέρηται, δεῖ καὶ τοῖς κενοῖς τόποις προσέχειν· καὶ μάλιστα ἐὰν κατ' ἐπέμβασιν ἐπῶσί τινες, παραλήψονται· καὶ ἀπὸ τοῦ κλήρου τῆς τύχης δεῖ ἐκβάλλειν καὶ ἀπὸ τοῦ δαίμονος καὶ ἔρωτος καὶ ἀνάγκης· ἐκ τούτων γὰρ καὶ τὰ καιρικὰ πάθη καὶ αἱ εὐεργεσίαι καὶ οἱ κίνδυνοι παραλαμβάνονται. φυσικώτερον δὲ καὶ ἀπὸ τῶν κέντρων δεῖ ἐκβάλλειν· καθάπερ γὰρ καὶ ἐπὶ τῶν καθολικῶν καὶ κοσμικῶν, εὑρίσκεται τὸ ὅμοιον καὶ ἐπὶ τῶν ἀνθρώπων. ἐκ γὰρ τῆς τοῦ κυνὸς ἐπιτολῆς τὸ ἔτος καὶ τὰ δ' κέντρα ἀνακυκλεῖται διὰ τῆς τετραετηρίδος, πλὴν ἐν διαφόροις οἱ ἐνιαυτοὶ γίνονται παρὰ τὰς τῶν ἀστέρων σχηματογραφίας καὶ φάσεις καὶ τὰς κατὰ καιρὸν ἐπεμβάσεις. ὁμοίως δὲ καὶ ὁ Ἥλιος τετραγωνίσας ποιεῖ κινήσεις μεγίστην ἐλαχίστην δύο μέσας καὶ τὸν κύκλον διὰ δ' τροπῶν διευθύνει· ἔστι δὲ καὶ Σελήνης σχήματα φυσικὰ δ', σύνοδος διχότομος πανσέληνος διχότομος β'· καὶ αὐτὸ δὲ τὸ κοσμικὸν καὶ ἐπίγειον κατάστημα ἐκ δ' στοιχείων καὶ ἐκ δ' ἀνέμων συνέστηκεν. εἰ οὖν ταῦτα οὕτως ἔχει, ἀναγκαῖον καὶ ἐπὶ τῶν γενέσεων τὰ δ' κέντρα χρηματίζειν καὶ ἀπολύειν ἀπ' αὐτῶν τοὺς ἐνιαυτοὺς καὶ συγκρίνειν τούς τε κατὰ γένεσιν ἀστέρας καὶ τὰ ἰδιώματα τῶν κέντρων καὶ τῶν ζῳδίων. δεῖ δὲ καὶ τὴν κοσμικὴν σύνοδον προγινώσκειν καὶ τὴν τοῦ κυνὸς ἐπιτολὴν καὶ τὴν ὥραν εἰ τροπικῶς ὡροσκοπεῖ καὶ τὸν τῆς τοῦ κυνὸς ἀνατολῆς κύριον· οὗτος γὰρ καθολικὸς [ὁ] τοῦ ἔτους οἰκοδεσπότης κριθήσεται, κυκλικοὶ δὲ οἱ τῶν τόπων κύριοι. ὁμοίως δὲ καὶ ἐπὶ ἑκάστης γενέσεως καὶ ἀντιγενέσεως καθολικὸς μὲν ὁ τοῦ ἔτους κύριος, κυκλικὸς δὲ ὁ τῶν συνόδων ἢ πανσελήνων. δεῖ οὖν συγκρίνειν, εἰ ὁ καθολικὸς [καὶ] κοσμικὸς τῷ τῆς γενέσεως καθολικῷ προσοικείωται ἢ ὁ αὐτός ἐστιν, ὁμοίως δὲ καὶ εἰ οἱ κοσμικοὶ κυκλικοὶ τῆς γενέσεως σύμφωνοι ἢ οἱ αὐτοί. πρὸς ἐπὶ τούτοις δὲ καὶ τὰς ἐκλείψεις παρατηρητέον ἐν ποίοις τόποις τῆς γενέσεως γεγόνασιν, ἤτοι χρηματιστικοῖς ἢ ἀχρηματίστοις, ἔτι δὲ καὶ τὰς ἀνατολὰς καὶ τὰς φάσεις τῶν ἀστέρων· ἐκ γὰρ τούτων καὶ ἐπίσημοι γενέσεις

10 παραδώσῃ mutare nolui. 11 τόποις calamo renitente V. 12 fors. τινες <οἱ>. 17 anno utitur Alexandrino ab Augusto ordinato, ut solet. 21 ἐλαχίστας per comp. V. 23 διχότομος <α'> H. 30 οὕτως $V^a$. 30-31 καθολικῶς $V^a$. 32 nempe τροπῶν.

will be judged. In general, then, for every nativity it will be necessary to project the years from the Sun, the Moon, and the Ascendant, and if they fall into empty places, they will have been handed over to the lords of the signs. These three calculations have great power, whether the transmission has come to benefics or to malefics, or also to angular or operative places, or to cadent places. Then in this way one must also examine the transmission of the other stars; for if malefics dominate the year, but the three apheses have the power of beneficence, the year is indeed active and distinguished, but with some dispute and fears and harassments. But if no star transmits to another star, but the division is carried into empty places, one must pay attention also to the empty places; and especially if some planets are present there by transit, they will receive; and one must project also from the Lot of Fortune and from the Daimon and Eros and Necessity; for from these the timely afflictions and benefactions and dangers are taken. More naturally, one must also project from the angles; for just as is found in universal and mundane matters, so the same is found also in the affairs of individuals.For from the rising of the Dog Star the year and the four angles revolve in a cycle through the four-year period, except that the years differ according to the configurations and phases of the stars and the transits occurring at each moment. Likewise also the Sun, making a square, produces the greatest, the least, and two middle movements, and guides the cycle through four solstices and equinoxes; and there are also four natural phases of the Moon: conjunction, first quarter, full moon, and second quarter; and the very cosmic and terrestrial constitution is composed of four elements and four winds. If, then, these things are so, it is necessary also in nativities for the four angles to be operative and to release the years from them, and to compare both the stars according to the nativity and the characteristics of the angles and of the zodiacal signs. One must also know in advance the mundane conjunction and the rising of the Dog Star, and whether the hour is such that a solstitial sign is on the ascendant, and the lord of the rising of the Dog Star; for this will be judged the universal lord of the year, while the lords of the places will be the cyclic lords. Likewise also for each nativity and counter-nativity, the lord of the year is the universal one, and the cyclic one is the lord of the conjunctions or full moons.One must therefore compare whether the universal mundane lord is related to the universal lord of the nativity or is the same, and likewise also whether the mundane cyclic lords are in harmony with those of the nativity or are the same. In addition to these things, one must also observe the eclipses, in what places of the nativity they have occurred, that is, in operative or inoperative places, and furthermore also the risings and phases of the stars; for from these distinguished nativities

10 delivery mutare nolui. 11 type calamo renitente V. 12 fors. tinesn<ol> 17 anno utitur Alexandrino ab Augusto ordinato, ut solet. 21 ἐλαχισταςηper comp. V. 23 dichotomous <a> 11. 30 thus c'. 30-31 universally gen32 nempe modes.

καὶ ἡγεμονικαὶ καὶ βασιλικαὶ τὴν διάκρισιν καὶ τὴν μεταβολὴν τῆς πράξεως ἢ καὶ τῆς δόξης ἔξουσι, μεγάλα τε καὶ θαυμαστὰ ἀποτελέσματα συμβαίνειν εἴωθεν, τινὰ μὲν εἰς ἀνυπέρβλητον τύχην ὑψούμενα, τινὰ δὲ εἰς ταπεινὴν καὶ εὐκαθαίρετον τύχην χωροῦντα.

Ὅθεν μή τις ἡμᾶς δόξῃ πολυλογεῖν ἢ διαπλέκειν τὴν αἵρεσιν, ἀλλὰ 5 δι' ἀσφάλειαν ταῦτα αὐτὰ ποιεῖν, ἵνα ἄπταιστος ἡ διαίρεσις γένηται εἴς τε τὰς λαμπρὰς καὶ τὰς μετρίας γενέσεις. ἄλλως τε ἐπὰν ζητῶμεν περὶ ζωῆς ἢ σωματικῶν πράξεων ἢ ψυχικῶν, ἀπὸ τοῦ ὡροσκόπου διεκβαλοῦμεν· ἐπὰν δὲ περὶ δόξης καὶ προεδρίας καὶ φαντασίας καὶ πατρὸς καὶ μειζόνων προσώπων καὶ ὅσα ποτὲ ἡ φύσις τοῦ Ἡλίου 10 εἴωθεν ἀποτελεῖν, ἀπ' αὐτοῦ τὴν ἄφεσιν τῶν ἐτῶν ποιησόμεθα· ὅταν δὲ περὶ σωματικῶν κινδύνων καὶ παθῶν καὶ αἱματμῶν ἢ μητρός, ἀπὸ Σελήνης· ἐπὰν δὲ περὶ πράξεως καὶ βίου καὶ τέχνης, ἀπὸ τοῦ μεσουρανήματος· ὅταν δὲ περὶ εὐτυχίας καὶ περιποιήσεως τοῦ βίου, ἀπὸ τοῦ κλήρου τῆς τύχης· ὅταν δὲ περὶ θανατικῶν ἢ μεταβολῆς ἢ σκυλμῶν, 15 ἀπὸ τοῦ δυτικοῦ· ὅταν δὲ περὶ θεμελίων ἢ κτημάτων ἢ ἀποκρύφων ἢ περὶ νεκρικῶν, ἀπὸ τοῦ ὑπογείου· ὅταν δὲ περὶ γυναικὸς ἢ ἐπιπλοκῆς ἢ συνηθείας ἢ εἰδῶν γυναικείων, ἀπὸ τῆς Ἀφροδίτης· ὅταν δὲ περὶ στρατείας ἢ δημοσίων πραγμάτων, ἀπὸ Ἄρεως· ὅταν δὲ περὶ ἀνασκευῆς πραγμάτων ἢ κτήσεως ἢ παθῶν ἀποκρύφων ἢ κληρονομίας 20 πατρικῶν, ἀπὸ Κρόνου· περὶ δὲ δόξης καὶ φιλίας καὶ συστάσεως καὶ κτήσεως ἀπὸ τοῦ Διός· ὅταν δὲ περὶ κοινωνίας ἢ δουλικῶν ἢ σωματικῶν ἢ δόσεως ἢ λήψεως ἢ γραπτῶν, ἀπὸ Ἑρμοῦ. καὶ ταῦτα μὲν ὡς πρὸς μονοειδεῖς παραδόσεις ἢ παραλήψεις· ἐπὰν δὲ δύο ἢ τρεῖς ἢ πλείους παραδιδόντες ἢ παραλαμβάνοντες τύχωσιν, ἑκάστου ἀστέρος 25 τὴν δύναμιν δεῖ συνεπικρίνειν πρὸς τοὺς παρόντας. κατὰ γὰρ τὴν ἐξ ἀρχῆς ἑκάστης γενέσεως ὑπόστασιν οἵ τε ἀγαθοποιοὶ καὶ οἱ κακοποιοὶ ἀποτελεστικοὶ γενήσονται, καὶ ὅπερ εἶχεν σχῆμα καθολικὸν ἕκαστος πρὸς τὸν ἐπιμαρτυροῦντα ἢ συσχηματιζόμενον, τὸ ὅμοιον ἀποτελέσει παραλαβὼν παρ' ἐκείνου τοὺς χρόνους ἢ καὶ αὐτὸς παραδεδωκώς. 30

Ἵνα δὲ ἀκριβὴς καὶ ἐνεργεστέρα ἡ παράδοσις ἡμῶν ὀφθῇ, παραγγελίας τινὰς καὶ νόμους ἐκθησόμεθα, οὓς φυλάσσοντες εὐκατάληπτον τὴν αἵρεσιν ἕξομεν. πρότερον μὲν οὖν χρὴ σκοπεῖν, εἰ ἀπὸ ἐπικέντρων τόπων εἰς ἐπικέντρους ἡ παράδοσις γένηται ἢ ἀπὸ τοῦ ἀγαθοῦ δαίμονος εἰς τὸν κλῆρον ἢ χρηματιστικὸν τόπον, ἵνα καὶ τὸ σημαινόμενον 35 πρακτικὸν ἢ ἔνδοξον ᾖ, εἴτ' οὖν καὶ ἀπὸ τῶν ἀποκλιμάτων εἰς τὰ κέντρα ἢ καὶ ἀπὸ κακοῦ δαίμονος ἐπ' ἀγαθὸν δαίμονα. χρηματιστικὰ μὲν οὖν καὶ ἐνεργητικὰ ζῴδιά ἐστιν ὡροσκόπος [ἢ] μεσουράνημα ἀγαθὸς δαίμων ἀγαθὴ τύχη κλῆρος τύχης δαίμων ἔρως ἀνάγκη, μέσα δὲ θεὸς θεὰ καὶ τὰ λοιπὰ δύο κέντρα, μέτρια δὲ καὶ κακωτικὰ τὰ 40

2 ἔχουσι V[a]. 6 fors. del. αὐτά. 16 fors. κτισμάτων. 31 nempe ἐναργ. 35 nempe in Sortem Fortunae. 36 εἴτ' οὖν (respondet εἰ praecedenti)] εἰ δ' οὖν V.

and those of a commanding and royal nature will undergo distinction and change in their affairs or reputation, and great and remarkable results tend to occur, some elevated to unsurpassable fortune, others descending to a humble and easily overthrown fortune.

Therefore, let no one think that we are being verbose or weaving together the method arbitrarily, but that we do these very things for the sake of certainty, so that the division may be made without error for both distinguished and ordinary nativities. Moreover, when we inquire about life or bodily or psychic matters, we shall project from the Ascendant; when about glory, precedence, appearance, the father, persons of greater standing, and whatever the nature of the Sun is accustomed to produce, we shall make the release of the years from it; when about bodily dangers, afflictions, and bloodshed, or the mother, from the Moon; when about action, livelihood, and profession, from the Midheaven; when about prosperity and the acquisition of livelihood, from the Lot of Fortune; when about matters of death, change, or torments, from the Descendant; when about foundations, possessions, hidden matters, or affairs of the dead, from the Lower Midheaven; when about a wife, sexual union, intimacy, or matters of women, from Venus; when about military service or public affairs, from Mars; when about the dissolution of affairs, acquisition, hidden afflictions, or paternal inheritance, from Saturn; concerning glory, friendship, social standing, and acquisition, from Jupiter; when about partnership, servile matters, bodily matters, giving orreceiving, or written matters, from Mercury — and these with regard to transactions involving a single party giving or receiving; but when two or three or more happen to be giving or receiving, one must evaluate the power of each star in relation to those present. For according to the original constitution of each nativity, both the benefic and malefic planets will become effective, and whatever general configuration each had toward the one testifying or configured with it, the same it will produce when it has received the periods from that one, or even when it has itself transmitted them.

So that our teaching may appear precise and more effective, we shall set forth certain precepts and rules, by observing which we shall have a ready grasp of the method. First, then, one must consider whether the transmission occurs from angular places to angular places, or from the Good Daimon to the Lot or to a chrematistic place, so that the signification may be active or distinguished, or indeed from the declining places to the angles, or also from the Evil Daimon to the Good Daimon. The chrematistic and active signs are: the Ascendant, the Midheaven, the Good Daimon, Good Fortune, the Lot of Fortune, Daimon, Eros, Necessity; the middling ones are: God, Goddess, and the remaining two angles; and the moderate and afflicting ones are the

2 have 6 fors, del. these.16 fors. of buildings. 31 nempe arg.n35 nempe in Sortem Fortunae. 36 εἶτ' οὖν (respondet et praecedenli)] εἰ δ' οὖν Y.

λοιπά. παρὰ δὲ τοὺς ἐπόντας ἢ μαρτυροῦντας ἀγαθοποιοὺς ἢ κακοποιοὺς ἡ τῶν τόπων δύναμις ἐξασθενεῖ ἢ καὶ ἐνεργεστέρα καθίσταται· ἡ μέντοι κακὴ τύχη τοῦ κακοῦ δαίμονος δοκεῖ βελτίων εἶναι, καθ' ὃ τριγωνικὸν σχῆμα πρὸς τὸ μεσουράνημα κέκτηται. ἐὰν δέ πως ἐπὶ γενέσεως μία παράδοσις εὑρεθῇ πάντων τῶν ἀστέρων ἐν ἑνὶ ζῳδίῳ τετευχότων, παραδώσουσι μὲν αὐτοὶ ζῳδιακῶς· ὃ ἐὰν δὲ ἡ συγκράτησις καθολικῶς δηλοῖ ἐπὶ τῆς γενέσεως, ἐκεῖνο καὶ μεθέξει δὴ παντός· ἐὰν δὲ ἐν ἑνὶ ζῳδίῳ εὑρεθῶσιν γ' ἢ δ' ἀστέρες, ἐν ἑτέρῳ δὲ εἷς ἢ δύο, ὁ πρῶτος καθυπερτερῶν μοιρικῶς πρότερον καὶ μεριεῖ τοὺς χρόνους· τουτέστι προτέρως ὁ πλείστας ἔχων μοίρας παραλαμβάνει καὶ τότε οἱ ἐφεξῆς· τὸ δ' ὅμοιον καὶ οἱ παραλαμβάνοντες. ποικίλης δὲ τῆς διαιρέσεως οὔσης ἐάν τις προσέχῃ οὐ διαμαρτήσει. ἐπεὶ γὰρ δὴ δωδεκαετίας αἱ αὐταὶ παραδόσεις σημαίνονται, οὐ τὴν αὐτὴν ἐνέργειαν τῶν ἀποτελεσμάτων ἐφέξουσιν ἀλλὰ διάφορον. ὅταν ἐπί τινος κύκλου παράδοσιν ἤτοι ἀφ' ἑνὸς ἢ πλειόνων εὕρωμεν, σκοποῦμεν κατ' ἐκεῖνο τὸ ἔτος τὴν ἀντιγένεσιν καὶ τὰς ἐπεμβάσεις τῶν ἀστέρων εἰ ὅμοιον σχῆμα ἔχωσιν, ὁποῖον καὶ ἐπὶ γενέσεως, ἢ πρὸς τοὺς παραδιδόντας ἢ παραλαμβάνοντας, καὶ εἰ τὰς αὐτὰς φάσεις πρὸς τὸν Ἥλιον ποιοῦνται. ἐὰν γὰρ οὕτως εὕρωμεν, λέγομεν καὶ τὸ ἀποτέλεσμα βέβαιον. εἰ δὲ ἀλλότριον καὶ ἀνόμοιον, οὐκ ἔτι ὁλοτελές· ἃ μὲν γὰρ καθολικῶς γίνεται ἃ δὲ μοιρικῶς. οἷον ἐὰν Κρόνου καὶ Διός τις καθολικοὺς χρόνους κατάγῃ καλῶς κειμένων, συμπέσῃ δὲ ἐν τούτῳ τῷ κύκλῳ τὸν αὐτὸν κατάγειν τοὺς χρόνους, κληρονομήσει ἢ ἀπὸ νεκρικῶν εὐεργετηθήσεται. ἐὰν δὲ τὸ δεύτερον ἢ τρίτον κύκλον *** Κρόνου καὶ Διὸς ἐπικρατούντων τὸ ἔτος, οὐ κεῖνται δὲ καθολικῶς, κληρονόμος μὲν οὐκ ἔσται, κατάληψις δὲ καὶ διὰ νεκρικῆς ὠφελείας ἢ τοιαῦται προσδοκίαι ἢ καὶ ἀγορασμοὶ κτημάτων θεμελίων καὶ ἑτέρας ἐπικτήσεως. ὁμοίως δὲ καὶ τὰ ἄλλα ἐν τοῖς καθολικοῖς χρόνοις κατὰ τὸν τῆς δωδεκαετίας κύκλον βέβαια τὰ ἀποτελέσματα γενήσονται, ἐξ ὑστέρου δὲ ἢ πρότερον οὐδαμῶς, πλὴν εἰ τὰς ἐννοίας τῶν ἀποτελεσμάτων οἱ ἀστέρες ἐνδείξονται.

Οἷον ἔστω τινὰ τῷ πρώτῳ κύκλῳ γεγαμηκέναι τῆς γενέσεως καταγούσης ἔτος λδ'· δεῖ γὰρ κατὰ τὰς ἡλικίας καὶ τὰ ἀποτελέσματα συγκρίνειν· τῷ ἑτέρῳ κύκλῳ περὶ συνηθείας ἢ καὶ ἑτέρου γάμου ἢ ὅσα ποτὲ γυναιξὶν ἀνῆκε τὴν φροντίδα ποιήσει. ἕτερος δὲ ἐστρατεύσατο· πάλιν τῆς αὐτοῦ παραδόσεως γενομένης περὶ προκοπῆς ἢ μεταβολῆς ἢ στρατιωτικῆς πράξεως ἐνεργήσει. ἐὰν οὖν καὶ ἡ καθολικὴ ὑπόστασις

1 παρὰ] περὶ V. 1-2 κακωποιοὺς V. 6 post αὐτοὶ ζώντων τῶν ἀστέρων $V^a$, del. $V^b$. ὃ ἐὰν tolerandum. 7 haec sana esse non spondeo; possis ἀνθέξει διὰ παντός. 10 προτέρως $V^b$] πρότερον $V^a$. πλείστας] ἐλαχίστας per comp. V. 12 προσέχει V. δὴ] an δία? 14 fort. <οἷον> ὅταν. 16 ἔχουσιν H. 18 εἰ] εἰς V. 22 συνεμπέση V. τῶν αὐτῶν $V^b$, quid $V^a$ incertum. 34 nempe τὸν sed plura turbata. 26 an διὰ νεκρικῶν ὠφέλεια? 27 opusne <κατὰ> τὰ ἄλλα? 29 εἰ Rad.] εἰς V. 34 nempe ἀνήκει. 35 an τῆς αὐτῆς? cf. p. 92, 5.

remaining. But according to the benefic or malefic planets present or bearing witness, the power of the places is weakened or rendered more effective. However, Bad Fortune seems to be better than the Evil Daimon, inasmuch as it possesses a trine aspect to the Midheaven. But if in some nativity one transmission should be found with all the stars falling in a single sign, they will transmit zodiacally; and whatever the general combination indicates for the nativity, that will also participate entirely. But if three or four stars are found in one sign, and one or two in another, the one that is superior by degree will first divide the times; that is, the one having the most degrees takes precedence, and then those that follow in order; and the same applies to those receiving the transmission. Since the division is varied, whoever pays attention will not go astray. For since the same transmissions are indicated over twelve-year cycles, they will not produce the same effect in their outcomes but a different one. When in a certain cycle's transmission we find it from one or more planets, we examine in that year the counter-nativity and the transits of the stars, whether they have a similar configuration as in the nativity, either with respect to those transmitting or those receiving, and whether they make the same phases with respect to the Sun.For if we find it thus, we say that the outcome is certain. But if it is foreign and dissimilar, it is no longer complete; for some things occur universally and others degree by degree. For example, if someone passes through the universal years of Saturn and Jupiter while they are well-placed, and it happens that in this cycle he passes through the same years, he will receive an inheritance or be benefited from the dead. But if in the second or third cycle *** with Saturn and Jupiter dominating the year, yet they are not placed universally, he will not be an heir, but there will be acquisition through benefit from the dead, or such expectations, or also purchases of properties, foundations, and other acquisitions. Likewise, the other outcomes in the universal times according to the twelve-year cycle will come to pass with certainty, but by no means earlier or later, unless the stars indicate the concepts of the outcomes.

For example, let someone have married in the first cycle when the nativity was bringing the 34th year; for one must compare the results according to the ages; in the other cycle he will give attention to matters of companionship or another marriage or whatever concerns women. Another man served in the military; again when the same transmission occurs, he will be active in advancement or change or military affairs. If then the general constitution

1 para) about V. 1-2 evildoers C. 6 post those of the living stars c', ndel. c'. what if tolerandum. 7 haec sana esse non spondeo ; possis endure through everything. 10 before c] before the majority] least per comp. V.n12 heeds n. di] an dia 14 fort. <οἷον> when. 16 ἔχουσιν H. 18 εἰ] εἰς V.n22 consequence Y. τῶν aútoῶν $V^3$, quid V* incertum. 31 nempe τον sed pluranturbala. 26 an for funeral benefits 27 opusne <against> the others 29 ει Rad.]ηεις V. 34 nempe belongs. 35 an of her cf. p. 92, 5.

προκοπτική τυγχάνῃ, κατ' ἐκείνους τοὺς καιροὺς προκόψει μάλιστα, ἐὰν ἀγαθοποιοὶ διακρατῶσι· μεγάλης δὲ τῆς γενέσεως οὔσης καὶ ἡγεμονεύσει ἢ ἐπιτροπεύσει ἢ ἐξουσιαστικῆς τάξεως μεθέξει. κατὰ δὲ τὴν ἀκολουθίαν τῆς γενέσεως συναρμόζεσθαι δεῖ τὰ ἀποτελέσματα. ἕτερός τις ἐτέκνωσε κατά τινας χρόνους· τῆς αὐτῆς παραδόσεως γενομένης καὶ τῆς ἀκμῆς ἢ τῆς ἡλικίας ἐπιτρεπούσης πάλιν τέκνωσιν ἢ σωμάτων ἀγορασμὸν ποιήσεται ἢ ἀναθρέψει τινὰς ἐν τέκνων μοίραις ἢ καὶ ἀλλοτρίων τέκνων φροντίδα ποιήσεται. ἄλλος δέ τις ἐν ἀρχῇ καὶ προστασίᾳ ὄχλων ἐγένετο· τῆς αὐτῆς χρονογραφίας γενομένης καὶ τῆς γενέσεως καλὴν ὑπόστασιν ἐχούσης μεγάλας τὰς ἀρχὰς καὶ ἐπισήμους ἀναδέξεται, μετρίας δ' οὔσης μετὰ τῶν τοιούτων ἀναστρέψει ἢ φαντασίαν ἕξει ἀρχῆς ἢ προεδρίας. ὁμοίως τις ἐν καταδίκῃ ἢ συνοχῇ ἐγένετο· τῆς αὐτῆς παραδόσεως γενομένης ἀγαθοποιῶν μὲν ἐπιμαρτυρησάντων τῆς συνοχῆς ἢ αἰτίας ἀπαλλαγήσεται, κακοποιῶν δὲ διά τινα κακουργοτέραν ἐγχείρησιν ἢ κατηγορίαν ἐπίφθονον τῇ αἰτίᾳ ἐπιμενεῖ ἢ καὶ χειρόνως διάξει. καὶ τὰ λοιπὰ δὲ ὅσα ποτὲ ἐν βίῳ συντελούμενα τυγχάνει γενήσεται κατὰ τὰς παραδόσεις, ἐνδιάφορα δὲ διὰ τὰς καθολικὰς χρονογραφίας καὶ τὰς ἀντιγενέσεις καὶ τὰς ἐπεμβάσεις καὶ φάσεις τῶν ἀστέρων τάς τε πρὸς ἑκάτερον ἀνομοίους σχηματογραφίας. ἐπὰν γὰρ ἐπεμβῶσιν οἱ κατὰ καιρὸν ἀστέρες ἐπὶ τοὺς παραδιδόντας κατὰ γένεσιν ἢ παραλαμβάνοντας ἢ εἰς τὰ κέντρα, ἐκ τῆς ἰδίας φύσεως συνεπιμερίζουσι καὶ αὐτοὶ ἤτοι ἀγαθὸν ἢ φαῦλον ἢ καὶ ἐνεργέστερον τὸ ἀποτέλεσμα ἢ κωλυτικὸν ποιήσουσι. τὸ δὲ βέβαιον κρινοῦμεν, ὅταν σύμφωνον σχῆμα ὁ κατ' ἐπέμβασιν πρὸς τὸν παραδιδόντα ἔχῃ ἢ οἱ αὐτοὶ οἱ παραδιδόντες τοῖς παραλαμβάνουσιν *** ὅμοιον σχῆμα οἷον καὶ ἐπὶ γενέσεως. εἰ δὲ τὰ χρονικὰ ἄλλο τι σημαίνοιεν, ὁ δὲ ἐνιαυτὸς καὶ ἡ ἐπέμβασις ἄλλο, μεσότης τῶν τελουμένων ἔσται. καθολικῶς δὲ πᾶς ἀστὴρ ἐν τῇ παραδόσει ἢ τῇ παραλήψει δύνων ἄπρακτος καὶ κωλυτικὸς καθίσταται· καὶ ἐὰν ἀγαθοποιὸς εὑρεθῇ, φαντασίας μόνον παρέχει· ἐὰν δέ πως καὶ αἱ τρεῖς ἀφέσεις Ἡλίου καὶ Σελήνης καὶ ὡροσκόπου ἀνόμοια σημαίνοιεν, ποικίλον ἔσται τὸ ἔτος. πολλάκις μὲν οὖν ἐπὶ τῆς αὐτῆς αἱρέσεως παραδόσεως μὴ οὔσης οἱ καθολικοὶ χρόνοι μεγάλα καὶ ἐπίσημα ἀποτελέσματα ἐμήνυσαν· ὅθεν τὴν ἀρχὴν ἐκεῖθεν λαβόντας τότε ἐπὶ τοὺς ἐνιαυσιαίους χρόνους δεῖ χωρεῖν.

Ἐπεὶ δέ τινες τῶν συνταγματογράφων ᾠνίξαντο τὴν προκειμένην αἵρεσιν, οἱ δὲ μέλλοντες ἐντυγχάνειν τῇδέ μου τῇ συντάξει μνησθήσονται κατ' ἀρχὰς ὡς μηδεμιᾶς τινος ἐπεξειργασμένης ἀγωγῆς, ἀναγκαῖον καὶ τὰς κλεῖδας ἐπιδεῖξαι, δι' ὧν ἡ παράδοσις κατὰ τὸ εἶδος τοῦ ἀποτελέσματος ἐνεργεστέρα γενομένη θαυμαστὸν ὅρον ἀποτελεῖ·

17 ἐνδίαφορα dubium. 25 sequebatur ὧσιν. 26 σημαίνειεν V. 31 σημαίνειεν V. ἔστω V. 35 ἠνοίξαντο V. 37 qui meos commentarios legent, recordabuntur apud ceteros auctores nullam ἀγωγήν sic explanatam fuisse, ut ea uti possent.

is found to be progressive, he will advance most especially at those times, if benefic planets are in control; and if the nativity is great, he will hold a leadership position or serve as governor or will partake of a position of authority. But in accordance with the sequence of the nativity, the results must be fitted together: another person had children at certain times; when the same transmission occurs and his prime or age permits it, he will again produce offspring or purchase slaves or will raise some persons in the role of children or will also take care of the children of others. Another person came to hold office and the leadership of crowds; when the same chronography occurs and the nativity has a fine constitution, he will take on great and distinguished offices; but if it is moderate, he will associate with such persons or will have the appearance of office or precedence. Similarly, one who came to be under condemnation or imprisonment — when the same transmission occurs, if benefic planets have testified, he will be released from the imprisonment or the charge; but if malefic planets are present, through some more criminal undertaking or invidious accusation, he will persist in the charge or will fare even worse.And all the other events that happen to be accomplished in life will come to pass in accordance with the transmissions, but they will differ on account of the general chronographies and the counter-nativities and the transits and phases of the stars and the dissimilar configurations toward each. For when the stars of the moment transit over the planets that transmit or receive by nativity or over the angles, they themselves also co-apportion from their own nature either a good or bad or more active or obstructive result. We shall judge the outcome as certain whenever the planet making the transit has a concordant configuration with the one transmitting, or the transmitters themselves have with the receivers *** a similar configuration as also at the nativity. But if the chronocrators signify one thing, and the year and the transit signify another, there will be a middle course of events. In general, every star that is setting at the time of transmission or reception becomes inactive and obstructive; and if it is a benefic, it provides only appearances; but if somehow also the three apheses of the Sun and Moon and Ascendant signify discordant things, the year will be varied.Often, then, when there is no transmission of the same sect, the general periods have indicated great and distinguished results; and so, taking one's starting point from there, one must then proceed to the annual periods.

Since some of the systematic writers hinted at the present doctrine, and those who are about to read this compilation of mine will recall from the outset that no methodology of this kind has been worked out, it is necessary also to set forth the keys through which the transmission, becoming more effective according to the nature of the result, achieves a wondrous end;

17 ἐνδίαφορα dubium. 25 sequebatur ὦσιν. 26 σημαίνειεν V. 31 σημαίνειεν V. ἔστω v. 35 ἠνοίξαντο V. 37 qui meos commentarios legent, recordabuntur apud ceteros auctores nullam ἀγωγήν sic explanatam fuisse, ut ea uti possent.

ἐὰν οὖν τις νηπτικῶς προσέχῃ τοῖς μέλλουσι λέγεσθαι τόποις ἐν ταῖς παραδόσεσι διὰ τῆς συγκρατητικῆς θεωρίας τῆς τε τοῦ ἀστέρος καὶ τοῦ ζῳδίου ἐνεργείας, ἄπταιστος διαμενεῖ.

## <ιβ'.> Περὶ τῶν ὀνομασιῶν τῶν ιβ' τόπων καὶ περὶ τῆς δωδεκατρόπου.

Ἀρχὴ δὲ ἔστω ἀπὸ τοῦ ὡροσκόπου, ὅς ἐστι ζωὴ οἴαξ σῶμα πνεῦμα· β' βίος Ἅιδου πύλη κατάσκιον δόσις λῆψις κοινωνία γυναικὸς ἐπιπλοκὴ συναλλαγὴ πρᾶξις ἐκ νεκρικῶν ὠφέλεια διαθήκης τόπος. γ' ἀδελφοὶ ξενιτεία βασιλεία ἐξουσία φίλοι συγγενεῖς ἐπικαρδία δοῦλοι. δ' δόξα τέκνα γυνὴ ἰδία καὶ πρεσβύτερα πρόσωπα πρᾶξις πόλις οἰκία κτήματα μοναὶ μετατροπαὶ μεταβολαὶ τόπων κίνδυνοι θάνατος συνοχὴ μυστικὰ πράγματα. ε' τέκνων τόπος φιλίας κοινωνίας σωμάτων ἀπελευθέρων ἐκποιήσεως ἀγαθοῦ τινος ἢ εὐεργεσίας. ς' δούλων σίνους ἔχθρας πάθους ἀσθενείας ***. η' θανάτου νεκρῶν ὠφελείας ἀργὸς τόπος δίκης ἀσθενείας. θ' φιλίας ἀποδημίας ξένων ὠφελείας θεοῦ βασιλέως δυνάστου ἀστρονομίας χρηματισμῶν θεῶν ἐπιφανείας μαντείας μυστικῶν ἢ ἀποκρύφων πραγμάτων κοινωνίας. ι' πράξεως δόξης προκοπῆς τέκνων γυναικὸς μεταβολῆς καινισμοῦ πραγμάτων. ια' φίλων ἐλπίδων δωρεᾶς τέκνων σωμάτων ἀπελευθέρων. ιβ' ξένης ἔχθρας δούλων σίνους κινδύνων κριτηρίων πάθους θανάτου ἀσθενείας.

Ἕκαστος μὲν οὖν τόπος καθὸ σημαίνει ἰδίως ἀποτελέσει, συνεργήσει δὲ καὶ ἡ τοῦ διαμετροῦντος τόπου φύσις. ἐπὰν οὖν παράδοσις ἐνιαυτοῦ εὑρεθῇ, σκοποῦμεν ἐπὶ ποίου τόπου ὁ παραδιδοὺς τυγχάνει καὶ ἐπὶ ποίου ὁ παραλαμβάνων κατὰ τὴν προκειμένην δωδεκάτροπον, καὶ κατὰ τὴν οἰκειότητα τοῦ ζῳδίου καὶ τοῦ τόπου τὸ ἀποτέλεσμα ἀποφαινόμεθα, τῆς παραδόσεως τῶν ἀστέρων ἰδίαν ἀποτελεσμάτων δύναμιν ἐχούσης, ἣν ἐν τῷ τέλει τῶν διαιρέσεων τάξομεν. οἷον ἐὰν Κρόνος ἢ Ἄρης ἐπὶ τοῦ ὡροσκόπου ὄντες παράδοσιν ἢ παράληψιν ποιήσωνται, ἐροῦμεν κατ' ἐκεῖνο τὸ ἔτος σωματικὴν ὄχλησιν ἢ κίνδυνον ἢ αἱμαγμόν· ἐὰν δὲ ἐν τῷ ζ' ἀπὸ ὡροσκόπου, παρατροπὴν διὰ γυναῖκα ἢ κίνδυνον γυναικὸς ἢ διὰ γάμον ἐπιταράχους αἰτίας· ἐὰν δὲ ἐν τῷ θ' ἀπὸ ὡροσκόπου, ξενιτείαν ἐπισφαλῆ καὶ ἐπὶ ξένης σκυλμὸν ἢ ἀπὸ ξένων προδοσίας· ἐὰν δὲ ἐν τῷ ιβ', διὰ δούλους λύπην ἢ ἐχθρῶν ἐπαναστάσεις· ἢ ὅσα ἕκαστος τόπος ἀποτελεῖ, περὶ ἐκεῖνα ὁ ἀστὴρ ἐνεργήσει. ἐὰν δὲ ἀγαθοποιοὶ ἐπῶσι τοῖς τόποις, ἀγαθόν τι σημαίνουσιν, οἷον δόξας ὠφελείας ἀγορασμοὺς καταθυμίους ξενιτείας· κατὰ δὲ τοὺς παραλαμβάνοντας καὶ ἐπιμαρτυροῦντας τοῖς τόποις καὶ αἱ διακρίσεις ἔσονται, πλὴν ἔκ τε τοῦ

2 non opus συγκρατικῆς. 9 an ἐπικαρπία? 14 * piger locus „ Firmic. II, 19, 9. 28 ποιήσονται V. 30 παρατροπὴν S] παρο et supra πὴν vel ψὴν V. 31 γάμον $V^b$] γάμων $V^a$. ἐὰν δὲ τὸ θ' V. 33 δόλους V, corr. S.

If, then, someone attentively applies himself to the topics that are about to be discussed in the traditions, through the combined consideration of both the power of the star and of the zodiac sign, he will remain free from error.

## <XII.> On the Names of the Twelve Houses and on the dodecatropos.

Let the beginning be from the Ascendant, which is life, helm, body, spirit; 2nd: livelihood, gate of Hades, shadowy place, giving, receiving, partnership, union with a wife, transaction, action, benefit from the dead, place of testament. 3rd: brothers, foreign travel, kingship, authority, friends, relatives, heartfelt matters, slaves. 4th: glory, children, one's own wife and elder persons, action, city, house, possessions, dwelling places, transformations, changes of places, dangers, death, confinement, secret affairs. 5th: place of children, friendship, partnership of persons, freedmen, adoption, some good thing or beneficence. 6th: slaves, injury, enmity, suffering, illness ***. 8th: death, the dead, benefits, idle place, litigation, illness. 9th: friendship, foreign travel, benefit from foreigners, god, king, ruler, astronomy, divine consultations, divine manifestations, divination, mystical or hidden affairs, partnership. 10th: action, glory, advancement, children, wife, change, renewal of affairs. 11th: friends, hopes, gifts, children, persons of freedmen. 12th: foreign lands, enmity, slaves, injury, dangers, legal proceedings, suffering, death, illness.

Each place will produce its own particular effect according to what it signifies, and the nature of the opposing place will also contribute. When, therefore, the transfer of a year is found, we examine in which place the transferring planet happens to be and in which place the receiving planet is, according to the twelve-part scheme under consideration, and we declare the outcome according to the affinity of the sign and the place, since the transfer of the stars has its own power of producing effects, which we shall set out at the end of the divisions. For example, if Saturn or Mars, being on the horoscope, make a transfer or reception, we shall say that in that year there will be bodily affliction or danger or bloodshed; but if in the 7th from the horoscope, a disturbance on account of a woman or danger to a woman or troublesome causes through marriage; but if in the 9th from the horoscope, a perilous sojourn abroad and harassment in a foreign land or betrayals from foreigners; but if in the 12th, grief on account of slaves or uprisings of enemies; or whatever each place produces, the star will act in regard to those matters. But if benefics are present in the places, they signify something good, such as fame, benefits, welcome purchases, favorable travels abroad; and the distinctions will be made according to the planets that receive and bear witness to the places, except from both the

2 not needed συγκρατικής. 9 perhaps ἐπικαρπία? 14 " sluggish place, Firmic. II, 19, 9. 25 ποιήσονται V. 30 παρατροπὴν 5] παρο and above πὴν or ψὴν Γ. 31 γάμον ν] γάμων Υπ. ἐὰν δὲ τὸ θ' Υ. 33 δόλους V, corr. S.

παραδιδόντος καὶ τοῦ παραλαμβάνοντος καὶ τῶν τόπων τὸ εἶδος τοῦ ἀποτελέσματος καὶ ἡ ἔκβασις τῶν πραγμάτων κριθήσεται. προβλέπειν δὲ δεῖ καὶ τὸν κύριον τοῦ παραδιδόντος ἢ παραλαμβάνοντος, ἐν ὁποίῳ ζῳδίῳ τέτευχε· καὶ οὗτος γὰρ ἐνεργήσει <καὶ> πρὸς τὸ εἶδος καὶ τὸ ἀποτέλεσμα ἔσται. τὸ δὲ δεύτερον ζῴδιον τὸ ἀπὸ ὡροσκόπου καὶ τὸ η' ἀργὸν καὶ θανατικὸν κριθήσεται· ἐν τούτοις παράδοσις ἢ παράληψις ὅταν γένηται, ἐκ θανατικῶν προφάσεων ὠφελοῦνται, καὶ μάλιστα ὅταν ἀγαθοποιοὶ ἐπῶσιν ἢ μαρτυρῶσι, μείζονες ὠφέλειαι γενήσονται· εἰ δὲ καὶ κακοποιοί, κρίσεις ἀμφιλογίαι ἔσονται ἕνεκα τῆς καταλήψεως καὶ ἐπικίνδυνον τὸ ἔτος καὶ ἐπίλωβον ἢ ἄπρακτον. ἔσθ' ὅτε μὲν οὖν τῶν κακοποιῶν μόνων ἐπόντων ἢ σὺν Ἡλίῳ ἢ Σελήνῃ ἢ Ἑρμῇ, καὶ φονικὰ ἐγκλήματα ἀναλαμβάνουσι καὶ καθ' ἑαυτῶν κινδυνῶδές τι μηχανῶνται. ἐὰν δὲ καὶ ὁ τῆς Ἀφροδίτης ἐπῇ ἢ μαρτυρῇ, ἕνεκα φαρμακείας ἐπιταράσσονται ἢ ὡς ἐπίβουλοι διαβάλλονται. πλὴν θανάτου καὶ καταλείψεως δηλωτικοὶ οἱ τόποι τοῦ Κρόνου, κατὰ τὴν πρὸς Δία παράδοσιν κληρονομίας καὶ ὠφελείας ἐκ νεκρῶν ἀποτελοῦντες· ἐὰν οὖν καὶ αὕτη ἡ παράδοσις συνδράμῃ τῇ πρώτῃ χρονογραφίᾳ, ἀπαραβάτως κληρονομίαι καὶ μεγάλαι ὠφέλειαι ἔσονται κατὰ τὴν τῆς γενέσεως ὑπόστασιν. ἐὰν δὲ τῆς διαιρέσεως οὔσης ἐν ταῖς Ἅιδου πύλαις τύχῃ ἡ αὐτὴ παράδοσις ἀπὸ Κρόνου καὶ εἰς Διὸς οἶκον, κληρονομία ἔσται· ἐὰν δὲ κατὰ μόνας ἡ παράδοσις ἔλθῃ, καὶ ὠφέλεια ἀπὸ νεκρικῶν· ὁμοίως δὲ κἂν ἐν τῷ αὐτῷ ζῳδίῳ ὄντες Κρόνος καὶ Ζεὺς παράδοσιν ἢ παράληψιν ποιήσωνται. ἀπὸ ἀγαθοῦ δαίμονος ἢ ἀγαθῆς τύχης ἢ κλήρου ἐὰν γένηται παράδοσις ἀγαθοποιῶν ἐπόντων, ἔσονται κληρονομίαι ἢ δωρεὰ ἢ ἀγαθοῦ τινος πρόφασις. ἐὰν δέ πως οἱ θανατικοὶ τόποι τοῖς ἀποκλίμασι τὴν παράδοσιν ποιήσωνται ἢ καὶ τὰ ἀποκλίματα τοῖς θανατικοῖς, ἐπὶ ξένης ἢ ἀπὸ ξένης θάνατόν τινος ἀκούσονται· τὰ γὰρ δ' ἀποκλίματα ξένων καὶ δούλων τόπον σημαίνουσιν. ὁμοίως δὲ καὶ οἱ Δίδυμοι καὶ ὁ Τοξότης καθολικῶς ἐπὶ πάσης γενέσεως τὸν περὶ δούλων τόπον σημαίνουσι διὰ τὸ κοσμικόν· ὡροσκοποῦντος γὰρ Καρκίνου ὁ περὶ δούλων ἐν τούτοις καταλήγει. ἐὰν οὖν ἐν ἑτέρῳ τις ζῳδίῳ τὸν περὶ δούλων τόπον ἔχῃ, ἐν δὲ τούτοις εὑρεθῶσι κακοποιοί, ἀπὸ δούλων ταραχὰς καὶ ἀδικίας ὑπομενοῦσιν, ἔτι δὲ καὶ ζημίας καὶ θανάτους καὶ δρασμούς, καὶ μάλιστα τοῦ Κρόνου γενομένου κατὰ τούσδε τοὺς τόπους· ἐὰν δὲ ἀγαθοποιοὶ ἐπῶσιν, εὐνοηθήσονται καὶ ἐκ τῶν τοιούτων ὠφελείας παραδέξονται καὶ αὐτοὶ δὲ εὐεργέται εἰς αὐτοὺς γενήσονται ἢ καί τινας ἀναθρέψουσιν ἐν τέκνων μοίραις. τὸ αὐτὸ δὲ καὶ ἐπὶ τῶν λοιπῶν ἀποκλιμάτων νοείσθω.

5 τὸ ante ἀπὸ otiosum. 8 ὦσιν V. 12 ἐγκλίματα V. 13 ἕνεκα aut ἕνεκεν V. 13-14 φαρμίας V, corr. M. 14 διαλαμβάνονται V. 15 καταλήψεως V. 20 fors. del. καὶ. an οἶκον <οἴκου>. 23 ποιήσονται V. 27 ἐπὶ ξένοις V[a]. 30 quod in mundi genitura horoscopus in Cancro est. 36 παρέξονται V.

The nature of the outcome and the result of affairs will be judged from the one transmitting, the one receiving, and the character of the places. One must also look ahead to the lord of the one transmitting or receiving, in whatever sign it has come to be; for this too will be active, and the outcome will conform to its nature. The second sign from the horoscope and the eighth will be judged as idle and deadly; when a transmission or reception occurs in these, people benefit from deadly causes, and especially when benefics are present or bear witness, the benefits will be greater; but if malefics are also there, there will be disputes and controversies on account of the seizure, and the year will be dangerous and disgraceful or unproductive. Sometimes, when malefics alone are present, or together with the Sun, Moon, or Mercury, people take up charges of murder and contrive something dangerous against themselves. And if the star of Venus is present or bears witness, they are troubled on account of poisoning or are slandered as plotters.Yet the places of Saturn are indicative of death and abandonment, bringing about inheritance and benefits from the dead in accordance with the transmission to Jupiter; if, then, this transmission also coincides with the first time-lord period, there will without fail be inheritances and great benefits according to the constitution of the nativity. But if, while the division is in the Gates of Hades, the same transmission occurs from Saturn into the house of Jupiter, there will be an inheritance; and if the transmission comes about on its own, there will also be benefit from things connected with the dead; likewise too if Saturn and Jupiter, being in the same sign, make a transmission or reception. If a transmission of benefics occurs from the Agathos Daimon or Agathe Tyche or the Lot while benefics are present, there will be inheritances, or a gift, or the occasion of some good thing. But if in some way the deadly places make the transmission to the declining places, or the declining places to the deadly ones, they will hear of the death of someone abroad or from abroad; for the four declining places signify the place of foreigners and slaves. Likewise, Gemini and Sagittarius universally, in every nativity, signify the place concerning slaves on account of their cosmic significance; for when Cancer is on the horoscope, the place concerning slaves terminates in these signs.If, then, someone has the place concerning slaves in another sign, but malefics are found in these signs, they will endure disturbances and injustices from slaves, and moreover also losses, deaths, and runaways, especially when Saturn comes to be in these places; but if benefics are present, they will be well-disposed and will receive benefits from such persons, and will themselves become benefactors toward them, or will even raise some of them in the role of children. The same is to be understood also for the remaining declining places.

5 τὸ before ἀπό is superfluous. 8 ὦσιν V. 12 ἐγκλίματα Y. 13 ἕνεκα or ἕνεκεν V. 13-14 φαρμίας V, corr. M. 14 διαλαμβάνονται V. 15 καταλήψεως Y. 20 perhaps del. καί. or οἶκον «οίκου». 23 ποιήσονται V. 27 ἐπί ξένοις γ'. 30 because in the world's nativity the horoscope is in Cancer. 36 παρέξονται V.

<ιγ'.> Περὶ τῆς ἀπὸ ὑψώματος εἰς ὕψωμα παραδόσεως.

Ἀπὸ δὲ ὑψώματος εἰς ὕψωμα παράδοσις γινομένη ἀγαθοποιῶν ἐπόντων ἢ μαρτυρούντων δοξαστικὴ καὶ ἐπωφελής, καὶ μάλιστα ἐὰν ἰδίῳ τόπῳ ὦσιν οἱ κύριοι. ὁμοίως δὲ καὶ ἀπὸ ἰδίων οἴκων εἰς ὑψώματα παραδιδόντες ἢ καὶ ἀπὸ ὑψωμάτων εἰς οἴκους τῶν κυρίων ἐπόντων ἐνεργέστερα τὰ ἀποτελέσματα καὶ ἐπίδοξα δηλοῦσιν· ἀπὸ δὲ ταπεινωμάτων εἰς ταπεινώματα παραδιδόντες μέτριοι καὶ ἀνώμαλοι γίνονται. Κρόνος δὲ ἢ Ἄρης οἰκείως σχηματισθέντες καὶ ἀπὸ ἰδίων οἴκων ἢ ὑψωμάτων ἢ καὶ χρηματιστικῶν τόπων παραδιδόντες καὶ παραλαμβάνοντες μεγάλας εὐεργεσίας καὶ δόξας ἀποτελοῦσιν. ὁ μὲν οὖν τοῦ Κρόνου κληρονομίας ἐγγείων κτημάτων θεμελίων ἐπικαρπίας διοικήσεως παρεκτικὸς καὶ μυστικῆς ἐγχειρήσεως καὶ παλαιῶν πραγμάτων κατορθωτικός, ὁ δὲ τοῦ Ἄρεος ἡγεμονικός. τηρούντων δὲ τῶν ἀγαθοποιῶν καὶ Ἡλίου καὶ Σελήνης οἰκείως ἐσχηματισμένων πρὸς αὐτοὺς μεγάλας τὰς προφανείας καὶ ὠφελίμους ἀποτελοῦσιν. ἀπόντων δὲ τῶν ἀγαθῶν καὶ τῶν φώτων ἐναντιουμένων καὶ ἀνοικείως ἐσχηματισμένων, Ἑρμοῦ δὲ παρεμπλεκομένου κατηγορίας καὶ ἐναντιώματα καὶ μεγάλους κινδύνους καὶ ἐπιβουλὰς καὶ θορύβους καὶ καθαιρέσεις ἐπάγουσιν. ἐὰν δέ πως ἐπ' ἀλλοτρίων ὑψωμάτων ἢ ἰδίων ἀνοικείως παράδοσιν ἢ παράληψιν ποιήσωνται, ἀπὸ ὕψους ἢ τετραπόδων καταρριπτοῦσι τραύμασί τε καὶ αἱμαγμοῖς ἢ ἐπικινδύνοις νόσοις περιτρέπουσιν ἐμπρησμοῖς τε ἢ ναυαγίοις περιτρέπουσι· τῆς δὲ γενέσεως βοηθουμένης καὶ ὑπόστασιν χρόνων ἐχούσης τῷ βίῳ καθαιροῦσιν ἢ τῇ δόξῃ. παρατηρητέον οὖν <εἰ> οἱ τῆς αἱρέσεως ἡμερινῆς ἢ νυκτερινῆς ὄντες τοῖς λοιποῖς σχηματίζονται· ἐνεργέστεροι γὰρ πρὸς τὸ ἀγαθὸν καὶ αὐτοὶ ὑπάρχουσι τῶν λοιπῶν ἀστέρων καὶ κατὰ τὰς οἰκείας παραδόσεις ἢ ἐπεμβάσεις μεγάλων ἀγαθῶν αἴτιοι καθίστανται· εἰ δὲ ἄλλως, κωλυτικοὶ καὶ ἐγκοπτικοὶ δόξης καὶ ὠφελείας. κατὰ τοῦτο δὲ κακοποιοὶ ὠνομάσθησαν, ἐπεὶ ζωῆς παραιρέται εἰσί, πρὸς δὲ τὰ λοιπὰ εὐεργετικοί· ἐπεὶ καὶ ὁ τοῦ Διὸς καὶ ὁ τῆς Ἀφροδίτης ἐν ταῖς παραδόσεσιν ἢ ἐπεμβάσεσι δυτικοὶ καταλαμβανόμενοι ἢ ἀνοικείως ἢ παραπεπτωκότες ἐπιτάραχον τὸν χρόνον καὶ δύσπρακτον καὶ ὑπερθετικὸν ἀποτελοῦσι καὶ τῶν προσδοκωμένων ἐλπίδων ἢ ὠφελειῶν παραιρέται γίνονται, πρὸς ἐπὶ τούτοις δὲ καὶ ζημίας ἐπάγουσι καὶ ψυχικὰς βασάνους καὶ ἐν τοῖς διαπρασσομένοις κακίσεις.

3 possis ἐὰν <ἐν> aut (quod melius) ἰδιοτοπῶσιν. 11 ἐγγίων V. 20 ποιήσονται V. 20-21 καταρίπτοῦσι V. 21 nempe del. περιτρέπουσιν. 23 fors. καθαίρεσιν <σημαίνουσιν>. 31 vix opus ἀνοικείως <σχηματισθέντες>.

## 1 On the Transmission from Exaltation to Exaltation.

A transmission occurring from exaltation to exaltation, when benefics are present or bearing witness, is productive of glory and advantageous, especially if the rulers are in their own place. Likewise, those transmitting from their own houses into exaltations, or also from exaltations into the houses of the rulers when present, indicate more effective and distinguished outcomes; but those transmitting from depressions into depressions become moderate and irregular. Saturn or Mars, when configured in a fitting manner and transmitting and receiving from their own houses or exaltations or also from significant places, bring about great benefits and glories. The one belonging to Saturn is productive of inheritances of landed properties, foundations, revenues, administration, and successful in mystical undertakings and in the management of old affairs, while that of Mars is indicative of leadership. When the benefics, the Sun, and the Moon are configured in a fitting manner toward them and are vigilant, they bring about great and beneficial manifestations. But when the benefics are absent and the lights are in opposition and configured in an unfitting manner, and Mercury is entangled among them, they bring accusations and oppositions and great dangers and plots and tumults and downfalls.But if in some way they make a transmission or reception in foreign exaltations or their own in an unfitting manner, they cast down from a height or from four-footed creatures with wounds and bloodshed, or they overturn into dangerous illnesses, or they overturn into conflagrations or shipwrecks; and if the nativity is aided and has a constitution of years for life, they bring low in life or in reputation. One must therefore observe whether those belonging to the diurnal or nocturnal sect are configured with the remaining stars; for they themselves are more effective for good than the remaining stars, and in their proper transmissions or ingresses they become causes of great benefits; but if otherwise, they are obstructive and hindering of glory and advantage. In this respect the malefics were so named, since they are deprivers of life, while in other respects they are beneficent; since also Jupiter and Venus, when caught setting in transmissions or ingresses, or configured unfittingly, or having fallen away, bring about a troubled, difficult, and procrastinating period and become deprivers of the expected hopes or benefits, and in addition to these they also bring losses and mental torments and reproaches in the matters being transacted.

3 possis ἐὰν < ἐν> aut (quod melius) peculiarity. 11 ἐγιον V. 20 ποιεσον-νται c. n20-21 fall down V. 21 nempe del. they rotate. 23 fors. sit-nresin <signify>. 31 vix opus incognitos <formed>.

## <ιδ'.> Περὶ φάσεως τῶν ἀστέρων καὶ ἐπεμβάσεως.

Καθολικῶς οὖν ἐπὶ πάντων τῶν ἀστέρων παρατηρητέον· ἐπὰν γὰρ ἀνατολικοὶ εὑρεθῶσι παραδιδόντες ἢ παραλαμβάνοντες καὶ τοῦ ἔτους κυριεύοντες ἢ τῶν καθολικῶν χρόνων, κατὰ δὲ τὴν ἐπέμβασιν εἰς τοὺς χρηματιστικοὺς τόπους γένωνται καὶ τὴν ἀνατολὴν ποιήσωνται, προφανῶς τὰς πράξεις ἀποτελοῦσι· ἡ γὰρ δύναμις αὐτῶν τότε διεγείρεται καὶ κατὰ τὴν ἰδίαν φύσιν ἕκαστος τὸ ἴδιον ἀποτελεῖ. ὁποίας γὰρ δυνάμεως καὶ ἀποτελέσματος κυριεύει κατὰ γένεσιν ἢ ὃ δηλοῖ ὁ ἐνιαυτὸς ἐφ' οὗ ἐστι ζῳδίου, ἐκείνου ἐνεργήσει τὸ ἀποτέλεσμα. ἐὰν δὲ τὸν πρῶτον στηριγμὸν ἐπέχωσι καὶ ἀναποδιστικοὶ εὑρεθῶσι, τά τε προσδοκώμενα καὶ τὰ πράγματα καὶ τὰς ὠφελείας καὶ τὰς ἐγχειρήσεις ἐν ὑπερθέσει ποιοῦσιν. ὁμοίως δὲ καὶ ἐν ταῖς ἀκρονυχίαις ἀσθενέστεροι καὶ ἐμποδιστικοὶ γενήσονται, φαντασίας μόνον καὶ ἐλπίδας προδεικνύντες. εἰ δέ πως τὸ δεύτερον στηρίζοιεν, τὰς μὲν ὑπερθέσεις διεκλύουσι καὶ εἰς τὰς αὐτὰς πράξεις ἀποκαθιστῶσι καὶ εἰς εὐστάθειαν καὶ κατόρθωσιν τοῦ βίου ἄγουσιν· ἐὰν δὲ ὑπὸ δύσιν φέρωνται, ἐγκοπὰς καὶ λύπας ἐν τοῖς διαπρασσομένοις ἐπάγουσιν, ἔτι δὲ καὶ σωματικοὺς κινδύνους καὶ ἀσθενείας καὶ κρυπτῶν τόπων πόνους. πολλάκις δὲ καὶ δόξας ἢ μεγάλας ἐλπίδας προδείξαντες ἐπὶ τὸ χεῖρον ἐτράπησαν. ἐπὰν οὖν κακοποιοῦ τι κατὰ γένεσιν ἀποτελοῦντος καὶ τὸν ἐνιαυτὸν ἔχοντος κατ' ἐπέμβασιν κακοποιὸς ἐπεμβῇ, ἐπίτασιν τοῦ κακοῦ ποιήσεται· εἰ δὲ ἀγαθοποιός, παρηγορίαν τινὰ καὶ βοήθειαν. τὸ ὅμοιον δὲ καὶ ἐπὶ τῶν ἀγαθοποιῶν νοείσθω· ἐπὶ πάσης δὲ γενέσεως ἐξαιρέτως ὁ τοῦ Διὸς ἀστὴρ κατ' ἐπέμβασιν γενόμενος ἐπὶ τοὺς ἐνιαυτοὺς ἢ τὰ τούτων τετράγωνα ἢ διάμετρα καλῶς μὲν ὄντων τῶν χρόνων ἢ ἐν χρηματιστικοῖς τόποις μεγάλας ἐυεργεσίας καὶ δόξας ἀποτελεῖ καὶ μάλιστα ἀνατολικὸς γενόμενος μᾶλλον ἐπισχύσει τῶν δοκούντων ἐπικρατεῖν τοὺς χρόνους· κακῶν δὲ ὄντων καὶ αὐτὸς κατ' ἐπέμβασιν γενόμενος ἀσθενέστερος γενήσεται καὶ τὰς εὐεργεσίας καὶ δόξας ὑπερθέμενος μετέωρος γενήσεται· εἰ δὲ ἀνατολικὸς τύχῃ, μετρίως παρηγορήσει ἢ ὠφελήσει.

## <ιε'.> Περὶ τρίτου καὶ ἑνάτου τόπου ἀπὸ ὡροσκόπου.

Ὁ γ' ἢ ὁ θ' τόπος ἀπὸ ὡροσκόπου παραδιδοὺς ἢ παραλαμβάνων ἀγαθοποιῶν ἐπόντων ξενιτείας ἐπ' ἀγαθῷ ἀποτελεῖ ἢ ἐπὶ ξένης ἢ ἀπὸ ξένων πράξεις καὶ συστάσεις ἀποτελοῦσι· κἂν δισώματος ὁ τόπος

7 sententia non sana; fors. 8 <ἢ> ἐφ' οὗ et 9 ἐκεῖνο. 12 ἀκρωνυχίαις V. 13–14 προσδεικνύντες V. 14 στηρίζοιε V. 15 πάξεις V, πράξεις H. 25 καλῶς ut opinor tolerandum. 27 μᾶλλον] compendium in V quod lego μέγιστον.

## «18'> On the Phase of the Stars and their Ingress.

As a general rule, then, observation must be made concerning all the stars; for whenever they are found to be oriental, transmitting or receiving and holding dominion over the year or the universal periods, and during their ingress they come into the chrematistic places and make their rising, they visibly bring their effects to fulfillment; for their power is then aroused, and each one, in accordance with its own nature, produces its own effect — for whatever power and effect it rules over by nativity, or whatever the year indicates concerning the sign it occupies, that effect will it bring into operation. But if they occupy the first station and are found to be retrograde, they cause delay in the things expected, in affairs, in benefits, and in undertakings. Likewise, at their acronychal risings they will be weaker and obstructive, showing only appearances and hopes. But if somehow they station a second time, they dissolve the delays and restore the same affairs and lead toward stability and rectification of life; but if they are moving toward setting, they bring hindrances and griefs in the matters being transacted, and furthermore bodily dangers, illnesses, and pains in hidden parts.And often, having foreshown glories or great hopes, they turned toward the worse. When, therefore, a malefic that produces some effect according to the nativity and holds dominion over the year is entered upon by a malefic at its ingress, it will bring an intensification of the evil; but if a benefic enters, some consolation and assistance. The same is to be understood for the benefics as well; and in every nativity, especially the star of Jupiter, when occurring by ingress upon the years or their squares or oppositions — the periods being favorable or in chrematistic places — brings great benefactions and glories, and especially when it becomes oriental it will prevail more strongly over those that seem to dominate the periods; but when conditions are bad, it too, when occurring by ingress, will become weaker and, deferring its benefactions and glories, will become suspended; but if it happens to be oriental, it will offer moderate consolation or benefit.

## <ιε'.> On the Third and Ninth Place from the Horoscope.

The 3rd or the 9th place from the horoscope, when transmitting or receiving with benefic planets present, produces travel abroad for good, or brings about activities and associations from or with foreigners; and if the place is of a double-bodied sign 35

7 sententia non sana; fors. 8 <ἡ> ἐφ' οὗ et 9 ἐκεῖνο. 12 άκρωνυχίαις Y. 13-14 προσδεικνύντες Γ. 14 στηρίζοις V. 15 πάξεις V, πράξεις H. 25 καλώς nl opinor tolerandum. 27 μάλλον] compendium in V quod lego μέγιστον.

τύχῃ, πλειστάκις ὠφεληθήσονται ἢ πολλὰ ξενιτεύσουσι. τινὲς μὲν οὖν ἐν τούτοις τοῖς τόποις χρηματίζονται ἀπὸ θεοῦ καὶ τὰ μέλλοντα προγινώσκουσι καὶ θεῷ ἐκθυσίας ἢ εὐχὰς ἢ ἀναθήματα κατασκευάζουσι, τινὲς δὲ καὶ διὰ θεοῦ πρόνοιαν ἀσθένειαν ἢ συνοχὴν ἢ αἰτίαν ἢ πάθος
5 ἢ κίνδυνον [οἱ] ἐκφυγόντες θεῷ εὐχαριστοῦσιν. ὑποστάσεως δὲ μεγάλης οὔσης καὶ τῶν καθολικῶν χρόνων συνεπισχυόντων ἀπὸ βασιλέως δωρεὰς λαμβάνουσι καὶ πίστεις ἡγεμονικὰς ἢ ἐξουσίας, ἢ πραγμάτων καὶ αἰτίας διὰ βασιλικῆς τύχης ἐκπλοκὴν ποιησάμενοι ἐπίδοξοι καθίστανται· οἱ δὲ καὶ ναοῦς ἢ ἱερὰ ἢ βασιλέων τύπους κατασκευάσαντες
10 ἀείμνηστον φήμην ἀναλαμβάνουσι. κακοποιῶν δὲ ἐπόντων ἢ μαρτυρούντων τοῖς τόποις ἐπηρεάζονται ἐπὶ ξένης καὶ ζημίαις ἢ ἐνδείαις περιπίπτουσι καὶ οὐ διευθύνουσι κατὰ τὴν ξένην, πλάναις δὲ καὶ κινδύνοις περιτρέπονται καὶ ὡς ἀπὸ θεοῦ μῆνιν ἔχοντες διατελοῦσι μεμφόμενοι τὴν ἰδίαν εἱμαρμένην. τινὲς δὲ καὶ κατ' ἐκείνους τοὺς χρόνους
15 ἀρνοῦνται τὰ θεῖα καὶ ἑτεροσεβοῦσι ἢ ἀθεμιτοφαγοῦσιν· οἱ δὲ καὶ ἐν προγνώσει γίνονται καὶ χρησμοδοσίαις ἢ μαντείαις ἢ ὡς μανιώδεις λαμβάνονται· οἱ δὲ καὶ ἐν μείζονι τύχῃ καὶ δόξῃ καθεστῶτες ἀπὸ ξένης ἢ ἀπὸ ξένων ταραχὰς ἀναδέχονται περιβοησίας τε καὶ ὄχλων ἐπαναστάσεις ἢ πόλεων, ὧν χάριν κίνδυνον οὐ τὸν τυχόντα διὰ τὴν περὶ αὐτῶν
20 πίστιν ὑπομένουσιν ἔχθρας τε καὶ προδοσίας· ἔσθ' ὅτε μὲν οὖν καὶ κατηγορίαις περιπεσόντες καὶ βασιλικοῖς φόβοις καθαίρεσιν δόξης καὶ βίου κομίζονται.

## <ις'.> Περὶ ἀνωμαλίας γενέσεων.

Πρὸ πάντων οὖν ἀναγκαῖον πάσης γενέσεως τὴν ὑπόστασιν καὶ τὴν
25 τάξιν ἐπιγνόντας οὕτως καὶ τὰς τῶν ἀστέρων καὶ τῶν ζῳδίων ἁρμόζεσθαι φύσεις, ἵνα μὴ τὸ αὐτὸ ἀποτέλεσμα ἐπὶ τῶν μετρίων καὶ ἐνδόξων λέγηται, ἀλλὰ διάφορον. καὶ γὰρ ἕκαστος ἀστὴρ καὶ ἕκαστον ζῴδιον καὶ μετρίαν ἔχει φύσιν εὐεργεσίας ἢ κακώσεως καὶ ἔνδοξον ἐπέχει ἢ μείζονα κάκωσιν· ὅθεν καὶ μεγάλων ἀγαθῶν αἴτιοι καθίστα-
30 ται, ὁτὲ δὲ κακῶν. ἐπὰν οὖν ἐπίσημον καὶ λαμπρὰν ὑπόστασιν εὕρωμεν διαφυλασσομένην ὑπὸ τῆς τῶν ἀγαθῶν μαρτυρίας ἐν ταῖς χρονικαῖς παραδόσεσι κακοποιῶν ἐχόντων τοὺς χρόνους ἢ καὶ κατὰ τὴν ἐπέμβασιν τοῖς κέντροις ἢ χρηματιστικοῖς τόποις ἐπεληλυθότων, οὐδὲν

1 πληστάκις V. 2 i. e. deus eis χρηματίζει. 8 ἐκπλοκή etiam apud Artemid., IV, 57, ubi "vox corrupta" Hercher non recte. 9 an ναούς? 13 μήνην V. 15 ἑτέρω σέβουσι V. Christianorum Θύεστεια δεῖπνα ei observari videntur; de vetitis Aegyptiorum cibis monet Cumont (cf. *Catal.*, V, 199, 19; 202, 30) [alia praebet Wellmann, *Fragmentsammlung*, I, 30, adn.], non recte opinor. 16 μαντείας V (ας $V^b$ ex?). 17 συλλαμβ. Cumont. 25-26 an ἐναρμόζεσθαι? 29 an ἐπέχει <ὠφέλειαν>? possis καὶ <ὁτὲ μέν>. 32 fors. del. τὴν. 33 ἐπιλεληλυθότων V, corr. dubitans.

fortune, they will be benefited most often or will travel abroad frequently. Some indeed in these places receive oracles from god and foreknow future events, and make sacrifices, vows, or dedications to god; while others, having escaped illness, imprisonment, accusation, affliction, or danger through divine providence, give thanks to god. When the nativity is of great substance and the general times concur, they receive gifts from a king and positions of royal trust or authority, or having resolved their affairs and charges through royal fortune they become distinguished; some also, having built ships, temples, or statues of kings, acquire everlasting fame. When malefic planets are present or bear witness to the places, they are oppressed while abroad and fall into losses or privations, and do not prosper in the foreign land, but are thrown into wanderings and dangers, and continue as though bearing divine wrath, blaming their own fate.But some during those times also deny divine things and practice foreign worship, or eat forbidden foods; others come into the gift of foreknowledge and oracle-giving or divination, or are taken for madmen; still others, while established in greater fortune and glory, receive disturbances from foreign lands or from foreigners, and uprisings of crowds and cities, on account of which they endure no ordinary danger because of the trust placed in them, as well as enmities and betrayals; and sometimes, falling into accusations and royal fears, they suffer the degradation of their glory and livelihood.

## <16.> On the Irregularity of Nativities.

Above all, therefore, it is necessary to recognize the constitution and 25 order of every nativity, and in this way to harmonize the natures of the stars and the Signs, so that the same outcome may not be stated for those of moderate and distinguished [birth], but rather a different one. For each star and each sign has both a moderate nature of beneficence or affliction and holds a distinguished or greater affliction; whence they become causes of great goods 30 and sometimes of evils. Whenever, then, we find a notable and brilliant constitution preserved by the testimony of the benefics in the chronological transmissions, while the malefics hold the times or have also advanced to the centers or chrematistic places in transit, nothing

1 πληστάκις Y. 2 i.e., deus eis χρηματίζει. 8 ἐκπλοκή also in Artemid. IV, 57, where the word is corrupt, Hercher incorrectly. 9 an ναούς? 13 μήνην V. where the word is corrupt, Hercher incorrectly. 9 an ναούς? 13 μήνην V. 15 ἑτέρω σέβουσι V. The θύεστεια δείπνα of the Christians seem to be observed by him; Cumont warns about the forbidden foods of the Egyptians (cf. Catal., V, 199, 19; 202, 30) [other material in Wellmann, Fragmentsammlung, I, 30, adn.], incorrectly in my opinion. 16 μαν- τείας V (ας Vs ex?). 17 συλλαμβ. Cumont 25–26 an ἐναρμόζεσθαι?29 an it is <beneficial> possis and <ote men>. 32 fors. del. the. 33 completed V, corr. dubitans,

λέγομεν ἄτοπον πείσεσθαι τὴν γένεσιν· τὰς δὲ οἰκονομίας [ὡς] παντελῶς ἀτάκτως διοικήσει καὶ περιβοησίας ἢ ψόγους ἀναδέξεται ἔν τε θορύβοις καὶ φόβοις γενήσεται. ἐὰν δέ πως ὁ Ἥλιος ἢ ἡ σύνοδος ἢ ἡ πανσέληνος κακωθῇ, παράνομόν τι καὶ βίαιον διαπραξάμενοι ταραχάς τε καὶ πολυθρυλλήτους <κινδύνους> ὑπομενοῦσι καὶ πόλεων ἢ ἐχθρῶν ἐπαναστάσεις, ὧν χάριν ἐπιθορύβως διάγουσιν. ἐπὶ τῶν οὖν τοιούτων συγκρίνειν δεήσει τὴν τῶν ἀγαθοποιῶν συμπαρουσίαν ἢ μαρτυρίαν, ἵνα αἱ αἰτίαι παρεκδράμωσιν, ἤγουν καθαιρέσεις καὶ ἀτιμίας προλέγειν. ἐὰν δὲ μόνη ἡ Σελήνη ἢ ὁ ὡροσκόπος κακωθῇ, διὰ σκυλμοὺς σωματικοὺς καὶ ἐπισφαλεῖς νόσους ἀφαντασίωτος ἡ τῆς ἀρχῆς δόξα γενήσεται ἀνιαρά τε καὶ ἐπώδυνος τοῖς κεκτημένοις. ἐὰν δέ πως ἡ ὑπόστασις τῆς γενέσεως ἄπρακτον καὶ ἰδιοπράγμονα βίον διάγουσα εὑρεθῇ, οὔτε ἐν ταῖς τῶν χρόνων παραδόσεσιν οὔτε ἐν ταῖς τῶν κατ' ἐπέμβασιν σχηματογραφίαις χρὴ λέγειν ποικίλα καὶ παράδοξα πράγματα οὔτε καινοποιίας πράξεων ἢ μεταβολὰς οὔτε τοὺς πάνυ εὐδαίμονας οἱ κακοποιοὶ ἐπεμβάντες εἰς τοὺς χρηματιστικοὺς τόπους καταβλάψουσιν οὔτε μὴν οἱ ἀγαθοποιοὶ τοὺς μετρίους ὠφελήσουσι διὰ τὸ πρόληψιν καθολικὴν ὑπάρχειν, ἣν ἀλλάξαι τὰ κατὰ μέρος οὐ δύνανται. εἰσὶ μὲν οὖν πολλαὶ γενέσεις ἀπὸ μεγάλης τύχης καὶ δόξης εἰς ταπεινότητα κατερχόμεναι, ἄλλαι δὲ ἀπὸ μετρίας τύχης καὶ ἀπὸ γένους ἀδόξου εἰς εὐδαιμονίαν καὶ περιφάνειαν καταντῶσαι. ἐπὰν οὖν εἰς ὕψος φερομένη ἡ γένεσις εὑρεθῇ ἐκ τῶν καθολικῶν αἱρέσεων, ἐν ταῖς κατὰ μέρος χρονογραφίαις ἀγαθοποιῶν μὲν ἐχόντων τοὺς χρόνους λαμπραὶ ἐπισημασίαι καὶ ὠφέλειαι καὶ προκοπαὶ παρακολουθήσουσι, κακοποιῶν δὲ ἐχόντων μετεωρισμοὶ καὶ ταραχαὶ καὶ ἐνοχλήσεις σωματικαί, ἡ δὲ ὑπόστασις ἀκαθαίρετος διαμένει. ἐὰν δέ πως ἡ γένεσις εἰς ταπεινότητα φέρηται ἐκ τῆς καθολικῆς ὑποστάσεως, οἱ μὲν ἀγαθοποιοὶ τοὺς ἐνιαυσίους χρόνους λαβόντες ἢ ἐπεμβάντες ἀσθενέστεροι εἰς τὸ εὐεργετεῖν γενήσονται, παραχωρήσουσι δὲ τοῖς κακοποιοῖς [εἰς] τὸ καταβλάψαι τὴν γένεσιν. οὕτως οὖν πάντοτε οὔτε οἱ ἀγαθοποιοὶ ἀγαθοποιὸν τόπον ἐπέχουσιν οὔτε μὴν οἱ κακοποιοὶ κακοποιόν, ἀλλὰ διὰ τῆς καθολικῆς ὑποστάσεως εἰς τὰς κατὰ μέρος χρονογραφίας ἐναλλασσόμενοι καὶ γινόμενοι ἀγαθοποιοὶ ***.

Ἄλλως τε τὰς πράξεις ἑκάστης γενέσεως δεῖ ἐξετάζειν, πότερον ἀπὸ Ἑρμοῦ ἢ Ἄρεος ἢ Ἀφροδίτης ἢ Κρόνου τὴν ἐνέργειαν ἔχει ἢ ἀπὸ Ἡλίου καὶ Σελήνης καὶ Διός, ἵνα ἔνδοξος ἡ ὑπόστασις εὑρεθῇ. οὕτως γὰρ ἐν ταῖς παραδόσεσιν ἕκαστος τῶν ἀστέρων καλῶς σχηματισθεὶς ἢ κατὰ τὴν ἐπέμβασιν ἐπελθὼν περὶ τὴν τῆς πράξεως ἀσχολίαν ὠφέλιμος καὶ δοξαστικὸς γενήσεται ὁ ἐνιαυτός. οἷον ἐὰν ἔλθῃ Κρόνος ἐπὶ Ἡλίου ἢ Σελήνης τόπους, περὶ ἃ δηλοῦσιν ἐκ τῆς ἰδίας φύσεως ὁ Ἥλιος ἢ ἡ

2 διοικήσεις V. 8 verba subobscura. 18 ἣν] ἢ V. 32 possis ἐναλλάσσονται γινόμενοι ἀγ. <ἢ κακοποιοί>. 37 nominativum absolutum toleravi.

we say that the nativity will suffer adversity, and that household affairs will be managed in complete disorder, and it will incur notoriety or censure, and will be caught up in tumults and fears. But if the Sun or the conjunction or the full moon is afflicted in some way, having committed something unlawful and violent, they will endure disturbances and widely talked-about dangers, and uprisings of cities or enemies, on account of which they pass their lives in turmoil. In such cases, therefore, it will be necessary to weigh the presence or testimony of the benefics, so that the causes may be mitigated — that is, to foretell depositions and dishonors. But if only the Moon or the Ascendant is afflicted, through bodily torments and precarious illnesses the glory of office will prove illusory and vexing and painful to those who possess it. If, however, the constitutional condition of the nativity is found to be living an inactive and private life, one ought not, either in the time-lord distributions or in the ingress configurations, to predict varied and extraordinary events, nor innovations in affairs or reversals, nor will the malefics, entering upon the financial places, greatly harm those who are altogether fortunate, nor indeed will the benefics benefit those of moderate condition — because a universal predetermination exists which the particular factors cannot alter.There are indeed many nativities that descend from great fortune and glory into humility, while others rise from moderate fortune and obscure birth to prosperity and distinction. When, therefore, the nativity is found to be carried upward by the universal sects, during the particular chronographies, if the benefics hold the times, brilliant distinctions and benefits and advancements will follow; but if the malefics hold them, agitations and disturbances and bodily afflictions occur, yet the underlying condition remains undiminished. But if the nativity tends toward humility according to the universal constitution, the benefics, having received or entered the annual times, will be weaker in their ability to do good, and will yield to the malefics in harming the nativity. Thus, then, neither do the benefics always occupy a benefic place nor do the malefics a malefic one, but through the universal constitution they interchange in the particular chronographies, and becoming benefics ***.

Moreover, the affairs of each nativity must be examined, whether they derive their activity from Mercury, or Mars, or Venus, or Saturn, or from the Sun and Moon and Jupiter, so that the constitution may be found distinguished. For in this way, in the time-lord transmissions, each of the stars, when well configured or when it enters in the course of its transit regarding the occupation of the affair, will render the year beneficial and glorious. For instance, if Saturn comes to the places of the Sun or Moon, it will harm those matters which the Sun or the Moon

2 administrations V. 8 verba subobscura. 18 If] or V. 32 possis becoming <or thugs>. 37 nominativum absolutum toleravi.

Σελήνη ἢ οἱ τόποι, περὶ ἐκεῖνα καταβλάψει· ὁμοίως δὲ κἂν ἐπ' αὐτοῦ ὁ ἐνιαυτὸς <ᾗ> ἢ πρὸς αὐτὸν ἐκπέσῃ, ἤτοι ὅπου ἔκειτο κατὰ γένεσιν ἢ ὅπου κατὰ τὴν ἐπέμβασιν, περὶ ἐκεῖνα ἐροῦμεν τὰ ἀποτελέσματα. καὶ οἱ λοιποὶ δὲ τῶν ἀστέρων καὶ ὁ Ἥλιος καὶ ἡ Σελήνη ἐν τῷ σχολαστικῷ τόπῳ γενόμενοι καὶ χρονοκρατοῦντες ἐνεργέστεροι καθίστανται, ἐναντιούμενοι δὲ ἐπιτάραχοι. ἐπὶ πάσης δὲ γενέσεως ὁ ἀπὸ Ἡλίου καὶ Σελήνης καὶ ὡροσκόπου ἐνιαυτὸς ἐάν τι μηνύῃ, ἀπαράλλακτον καὶ ἤτοι ἀγαθὸν ἢ φαῦλον. οἷον ἐὰν πρὸς Ἀφροδίτην ἢ Δία ἐκπέσῃ ἢ εἰς χρηματιστικοὺς τόπους, ἀγαθόν· εἰ δὲ πρὸς Κρόνον ἢ Ἄρεα ἢ κεκακωμένους τόπους, φαῦλον· ἐὰν δὲ πρὸς ἀμφοτέρους ἡ παράδοσις γένηται, ἃ δηλοῦσιν οἱ ἀστέρες ἢ οἱ τόποι, ἐν τῷ ἔτει γενήσονται· ἐὰν δὲ αἱ τρεῖς ψῆφοι ἀνόμοια δηλοῦσι, ποικίλον τὸ ἔτος καὶ ἀνώμαλον γενήσεται. βέλτιον μὲν οὖν καὶ τοῖς ἀγαθοποιοῖς τοὺς κακοποιοὺς παραδιδόναι ἢ τοῖς κακοποιοῖς τοὺς ἀγαθοποιούς· ἐὰν δὲ ἀστὴρ ἀστέρι παραδιδῷ ὄντι ἐν ἑνὶ ζῳδίῳ τουτέστιν οἰκοδέκτωρ γενόμενος ἐν τοῖς χρηματιστικοῖς τόποις, πρακτικὸν τὸν χρόνον ἀποτελεῖ.

Δοκεῖ δὲ καὶ οὗτος ὁ λόγος φυσικὸς ὑπάρχειν, ἵνα ἀπὸ ἑκάστου τόπου σημαίνοντός τι ἡ ἄφεσις τῶν ἐτῶν γένηται, οἷον ἀπὸ τοῦ μεσουρανήματος ὅταν περὶ πράξεως ζητῶμεν, καὶ ἀπὸ τοῦ περὶ γάμων, ὅταν περὶ γυναικός, καὶ ἀπὸ τοῦ περὶ δούλων, ὅταν περὶ σωμάτων, καὶ ὁμοίως ἀπὸ τοῦ περὶ τέκνων. Ἐὰν οὖν εὕρωμεν εἰς τὸν καταλήξαντα τόπον ἀγαθοποιοὺς ἐπόντας ἢ μαρτυροῦντας ἢ καὶ χρηματιστικὸν τὸ ζῴδιον, ἐροῦμεν κατόρθωσιν ἢ ὠφέλειαν ἢ καταθυμίαν προαιρέσεως τὴν ἔκβασιν. ἐπὶ παντὸς δὲ εἴδους τὸν οἰκοδεσπότην τοῦ οἰκοδεσπότου συνθεωρεῖν δεήσει ἐν ποίῳ ζῳδίῳ ἔπεστι καὶ πῶς ἐσχημάτισται· ἐὰν γὰρ ὁ οἰκοδεσπότης τοῦ ζῳδίου κακῶς πεσὼν αἴτιόν τι δηλοῖ, ὁ δὲ τούτου οἰκοδεσπότης καλῶς πέσῃ, ἀντανάλυσις τοῦ κακοῦ γενήσεται καὶ ἀπὸ μέρους ὠφέλεια ἢ τῶν προσδοκωμένων κατόρθωσις· λαμβάνουσι δὲ καὶ πίστεις τινὲς ἢ δωρεὰς ἀπὸ μειζόνων ἢ βασιλικῶν προσώπων τῶν καθολικῶν χρόνων ὑπὸ Ἡλίου καὶ Σελήνης ἢ τῶν ἀγαθοποιῶν διακρατουμένων καὶ τῆς ἐπιδιαιρέσεως καλῆς γενομένης. μάλιστα δὲ καθολικῶς ἐπὶ γενέσεως, ἐὰν Ζεὺς Κρόνον καθυπερτερῇ ἢ καὶ τετράγωνος ἢ τρίγωνος ἢ διάμετρος ὑπάρχῃ ἢ συμπαρῇ, ὁμοίως δὲ καὶ ἐὰν Ἄρης τρίγωνος ἢ τετράγωνος ἢ ἐν τῇ ἐπικαταδύσει εὑρεθῇ Διὸς ἐν τῷ ὑπογείῳ ὄντος, μείζονες αἱ δωρεαὶ καὶ ἐπωφελεῖς. ἐπὶ δὲ τῶν παρεχομένων ἑτέροις δωρεὰς ἢ φιλοδοξούντων εἰς δήμους καὶ ἀναλισκόντων εἰς ὄχλους, ἐὰν μὲν ὑπὸ Κρόνου καὶ Ἄρεως Ἑρμῆς εὑρεθῇ ἀκαταμαρτύρητος ἐπὶ γενέσεως ὑπὸ Διὸς καὶ Ἀφροδίτης μαρτυρούμενος, φιλόδοξοι γενήσονται καὶ πλείστης εὐφημίας μεθέξουσι καὶ τιμῆς· ἐὰν δὲ ὑπὸ Ἄρεως ἐπιθεωρηθῇ, μετάνοιαν καὶ μέμψιν καὶ ταραχὴν ἕξουσι καὶ εὐθρυλλήτους περιβοησίας, κἂν ἐκτενῶς εἰς τὰς ἀναλώσεις ὑπαχ-

4 novum loci nomen. 7 de integritate dubito. 27 ἀντανάλησις V. 28 προδοκωμένων V.

or the Moon, or the places, indicate by their own nature; it will cause harm in those matters. Similarly, if the year falls on Saturn itself or is transmitted to it — whether where it was situated at birth or where it is in the transit — we shall speak of those effects. And the remaining stars as well, and the Sun and Moon, when they are in the active place and hold chronocratorship, become more effective; but when they are in opposition, they cause disturbance. In every nativity, if the year reckoned from the Sun and Moon and the Ascendant indicates something, it is unalterable and will be either good or bad. For instance, if it falls upon Venus or Jupiter or productive places, it is good; but if upon Saturn or Mars or afflicted places, it is bad. If the transmission occurs to both, those things which the stars or the places indicate will come to pass in the year. But if the three tallies indicate inconsistent things, the year will be varied and irregular. It is better, then, for the benefics to hand over to the malefics than for the malefics to hand over to the benefics. And if a star transmits to another star that is in a single sign — that is, having become the house-ruler in the productive places — it renders the time active.

This account also seems to be grounded in natural reasoning, so that the distribution of years should proceed from each place that signifies something — for example, from the midheaven when we are inquiring about actions, and from the place concerning marriages when inquiring about a wife, and from the place concerning slaves when inquiring about persons, and likewise from the place concerning children. If, then, we find benefic planets present in or bearing witness to the place where the period ends, or if the sign is one that is active in business, we shall declare that the outcome will be success, benefit, or the fulfillment of one's chosen purpose. In every case, however, it will be necessary to examine also the ruler of the ruler, in which sign it is placed and how it is configured; for if the ruler of the sign has fallen badly and indicates some ill, but the ruler of that planet has fallen well, there will be a dissolution of the ill and a partial benefit or an achievement of what was hoped for. And some receive grants or gifts from persons of greater standing or from royal figures when the universal times are dominated by the Sun and Moon or by the benefics and the subdivision has turned out favorably.Most especially, as a general rule in the nativity, if Jupiter overcomes Saturn — whether in square, trine, opposition, or conjunction — and likewise if Mars is found in trine or square or at the setting of Jupiter while Jupiter is in the subterranean place, the gifts are greater and more advantageous. In the case of those who bestow gifts on others, or who seek public glory and spend lavishly on crowds: if Mercury is found in the nativity unwitnessed by Saturn and Mars but witnessed by Jupiter and Venus, they will be lovers of glory and will share in very great acclaim and honor; but if it is beheld by Mars, they will have repentance, blame, and confusion, together with widely noised-about notoriety, even if they are drawn earnestly into expenditures.

θῶσιν· ἐὰν δὲ ὑπὸ Κρόνου, πεφεισμένως καὶ ἐπιψόγως ἢ ἐπικινδύνως διατελοῦσιν· ἐὰν δὲ καὶ ὑπὸ ἀγαθοποιῶν, ἀμφότερα συμβήσεται.

Πᾶσα μὲν οὖν ἀστέρος μαρτυρία δυναστική, ἐξαιρέτως δὲ ἡ κατὰ τετράγωνον ἢ διάμετρον· κριθήσεται δὲ καὶ ἐν τοῖς ἰσαναφόροις. ἐν δὲ Ταύρῳ καὶ Παρθένῳ ἡ παράδοσις γινομένη ἀπὸ τούτων ἀβέβαια καὶ τὰ ἀποτελέσματα δηλοῖ καὶ ὑπερθετικὰ ἢ ἐπίδικα ἢ παν *** ἐν δὲ Τοξότῃ καὶ Αἰγόκερῳ αἰνιγματώδη καὶ ἐπιζήμια διὰ τὸ εἶναι ἀτελῆ τὰ ζῴδια. φυσικωτέρας δὲ τῆς διαιρέσεως οὔσης οὐ μόνον ἐπὶ γενέσεως σκοπεῖν δεήσει τὰς παραδόσεις, ἀλλὰ καὶ ἐπὶ καταρχῶν καὶ δραπετῶν ἐπιγνόντας τὴν ὥραν καὶ ἀστερίσαντας τῷ αὐτῷ τρόπῳ χρῆσθαι καθάπερ ἐπὶ γενέσεως καταρχῶν. ἐπὰν Κρόνος καὶ Ἄρης λόγον ἔχωσι πρὸς Ἥλιον καὶ Σελήνην ἢ τὸν ὡροσκόπον ἤτοι κατ' ἐναντιότητα ἢ καθυπερτέρησιν ἢ κατὰ ἑτέραν κακώσεως δύναμιν, ἐὰν δέ πως γένεσις παιδὸς δοθῇ μηδέπω δυναμένου χωρεῖν ἀποτέλεσμα οἷον πράξεως ἀρχήν, παραδόσεις δὲ τῶν ἀστέρων εὑρίσκωνται, πρὸς τὸν πατέρα καὶ τὴν μητέρα γενήσεται τὰ ἀποτελέσματα, ἔσθ' ὅτε καὶ πρὸς τὸν δεσπότην, ἕως ἂν τὸν τῆς ἀκμῆς χρόνον καταλαβὼν ὁ γεννηθεὶς αὐτὸς ἀναλάβῃ τὰ σημαινόμενα· μόνον δὲ τὰ δυνάμενα χωρεῖν αὐτῷ προσνέμειν οἷον δωρεὰν κατάλειψιν ἢ διωνυμίαν χάλασμα καὶ ἐξανθήματα καὶ τὰ λοιπά. ἔσθ' ὅτε μὲν οὖν καὶ παράδοξά τινα ἀποτελέσματα τοῖς τοιούτοις εἴωθεν συμβαίνειν, ἅτινα πρόδηλα γίνεται ἐκ τῆς καθολικῆς [καὶ] συγκρίσεως τῶν ἀστέρων. δεῖ οὖν καὶ κατὰ τὰς ἡλικίας καὶ κατὰ τὰ ἔθη τῶν τόπων καὶ τοὺς νόμους καὶ τὰ ἀποτελέσματα συναρμόζεσθαι κατὰ τοὺς σημαινομένους χρόνους· οὕτως γὰρ ἀδιάψευστος ἡ πραγματεία κριθήσεται. πρὸς δὲ δοιοῖν γενέσεων ἤτοι ἀδελφῶν ἢ ἀνδρὸς ἢ γυναικὸς ἢ συγγενῶν ἢ ἄλλων φιλικῶν προσώπων δεῖ κατὰ γένεσιν τῷ προσοικειωμένῳ τὸ ἀποτέλεσμα ἀποφαίνεσθαι κατὰ τὸν ἐπιβάλλοντα χρόνον καὶ λέγειν ἐκείνῳ πρότερον ἢ ὕστερον συμβήσεσθαι, τῷ δ' ἑτέρῳ ἐκ δευτέρου μέρους τὸν τρόπον ἀπονεῖμαι. οἷον ἐάν τινι φέρῃ ὠφεληθῆναι ἀπὸ νεκρικῆς προφάσεως, ἑτέρῳ δὲ καθολικῶς κληρονομίαν, ἐξ ἧς ὁ προειρημένος προσδοκᾷ τὴν ὠφέλειαν, οὐκ ἐν τοῖς χρόνοις τούτοις γενήσεται ἡ ὠφέλεια ἀλλ' ἐν τοῖς τοῦ τὴν κληρονομίαν προσδοκῶντος· ἐκ γὰρ τοῦ μεσουρανήματος καὶ τὸ ἀποτέλεσμα γενήσεται ἢ πολλάκις περὶ ἑνὸς μὲν τάχιον γέγονε τὸ ἀποτέλεσμα, περὶ δὲ τὸν ἕτερον μετὰ χρόνον τὸ αὐτὸ ἤτοι δι' ἀποδημίαν ἢ κρίσιν ἢ κατηγορίαν ἢ ἑτέραν τινὰ αἰτίαν· τὸ δὲ ὅμοιον ἐπὶ δόξης καὶ δωρεᾶς καὶ ἀγορασμῶν

1 πεφησμένως $V^b$. 4 τετραγώνου per comp. V. possis συγκριθήσεται δὲ καὶ <ἡ> ἐν. 5 sunt videntia signa. 6 post παν lac. VII litt. V possis e. g. πανώλεθρα. 7 haec enim αἰνιγματώδη et ἡμιτελῆ (Maxim. 107,26; 109,2 Ludw.; *Catal.*, I, 166,7). καὶ ἐπιζήμια] κατεζητημία V. 11 an del. καταρχῶν? 13 fors. lacuna post δύναμιν. 15 εὑρίσκονται V. 18 σημαίνοντα $V^b$. Ζ νέμειν V. 19 an χαλάσματα? 25 πρὸς ubi expectas ἐπί. δυοῖν S. 28 συμβήσεται $V^a$. 31 ἑξῆς V. 33 ἀποτέλεσμα scripsi ubi in V signum (χ/χ). 34 an περὶ ἕνα?

if under Saturn, they continue cautiously and with blame or in danger; but if also under benefics, both outcomes will occur.

Every testimony of a star is powerful, but especially that which is judged by square or opposition; it will also be judged in signs of equal rising. When the transmission occurs in Taurus and Virgo, the results from these are uncertain and indicate delays or disputes or altogether *** ; in Sagittarius and Capricorn they are enigmatic and harmful because these signs are incomplete. Since the division is rather natural, one must consider the transmissions not only in nativities, but also in inceptions and fugitives, having determined the hour and charted it, use it in the same way as in nativities of inceptions. When Saturn and Mars have a relationship to the Sun and Moon or the ascendant, either by opposition or superior position or by some other power of affliction, and if a nativity of a child is given who is not yet able to receive an outcome such as the beginning of action, but transmissions of the stars are found, the outcomes will fall upon the father and mother, and sometimes also upon the master, until the native, having reached the age of prime, himself takes up the indicated significations; and one must assign to him only those things capable of applying to him, such as a gift, a legacy, a renaming, rashes and skin eruptions, and the rest. Sometimes also certain extraordinary outcomes are accustomed to occur for such persons, which become evident from the overall comparison of the stars. Therefore, one must also harmonize the outcomes with the ages, the customs of the places, the laws, and the indicated times; for in this way the matter will be judged as unerring. With regard to two nativities, whether of siblings, or of husband and wife, or of relatives, or of other friendly persons, one must declare the outcome according to the nativity for the one to whom it properly belongs at the appropriate time, and say that it will happen to that one sooner or later, and assign to the other the manner from a secondary share. For example, if it is indicated that someone is to benefit from a cause related to a death, and to another generally an inheritance, from which the aforementioned person expects the benefit, the benefit will not occur in the times of the latter but in the times of the one who expects the inheritance; for the outcome will also arise from the midheaven, and often regarding one person the outcome has come about more quickly, but regarding the other the same thing occurs after a time, whether through a journey abroad or a trial or an accusation or some other cause; and the same applies in the case of honor and gifts and purchases.

1 square V. 4 per comp. V. possis is also compared καὶn<or> in. 5 sunt videntia signa. 6 post pan lac. VII litt. V possis e. b. panolethra.n7 haec enim ἰινγματοδης et ἡμιτελι (Maxim. 107, 26; 109, 2 Ludw.; Catal., I, 166, 7).nκαὶ ἐπιζιμια] κατέθημια V. 11 an del. initially 13 fors. lacuna post δύνα-ημιν. 18 signifiers c. ζ nemen V. 19 am χαλεσματα υδιοίν 5. 23 happens ga 31 ἕῆς V. 33 afot

n25 to ubi expectas ἐπὶ.

nlesma scripsi ubi in V signum (χ^ χ ). 34 an about to

καὶ πράσεως καὶ κοινωνίας καὶ συναρμογῆς ἢ ξενιτείας καὶ τῶν λοιπῶν τῶν ἐν βίῳ συντελουμένων νοείσθω. ἔνθεν ὁτὲ μὲν εἴωθεν προλαμβάνειν τὰ ἀποτελέσματα, ὁτὲ δὲ ἐπιβραδύνειν διὰ τὰς τῶν γενέσεων συμπαθείας ἢ καὶ ἐναντιότητας· καὶ καθάπερ δι' ὀργάνου ἡ φύσις ἐκ τῆς τῶν ἀστέρων ἀνακυκλήσεως τὰς τῶν ἀποτελεσμάτων δυνάμεις ἀνήπλωσε, ὁτὲ μὲν αἰφνιδίως ἢ ἀπροσδοκήτως ἐπιφέρειν, ὁτὲ δ' ἐπιτείνειν καὶ διακατέχειν μετ' ἀνάγκης, μέχρις οὗ ὁ τὴν ἐναρμόνιον τῶν πραγμάτων κεκτημένος πρόφασιν παραλάβῃ τοὺς ἀστέρας.

Δεῖ δὲ καὶ ἐκ τῶν κοσμικῶν τὰ τοιαῦτα ὑποδείγματα μαθόντας συγκρίνειν, ὅπου οὐ πάντοτε ὁ Ἥλιος ἐκ τῶν τροπικῶν μοιρῶν τὰς μεταβολὰς τῶν ἀέρων τὰς αὐτὰς ποιεῖται, ἀλλ' ὁτὲ μὲν εἰς εὐκρασίαν προλαμβάνων τὸ κοσμικὸν κατάστημα ἄγει, ὁτὲ δὲ τὰς χειμερίους τροπὰς εὔδιος διελθὼν ἐξ ὑστέρου πολλὴν ζάλην καὶ φοβερὰν ἀνέμων ῥοπὴν κατεσκεύασεν· οὔτε μὴν ἡ Σελήνη κατὰ τὰς δοκούσας φάσεις τὰς ἐπομβρίας συντελεῖ ἢ μετὰ τοὺς συνδέσμους ἀνίσχει τὸν ἀέρα, ἀλλ' ὁτὲ μὲν προχειμάζει καὶ προλαμβάνει τὴν τῆς φύσεως αἰτίαν ὡς παρὰ προσδοκίαν σύγχυσιν οὐ τὴν τυχοῦσαν τῶν καιρῶν γίνεσθαι, ὁτὲ δὲ μηδ' ὅλως ἐνδειξαμένη χειμερινὴν στάσιν ἐν αὐτῇ τῇ φάσει εὔδιον τὸν ἀέρα κατέστησεν, ἔσθ' ὅτε δὲ παραλλάξασα τὴν τοῦ συνδέσμου λύσιν εἰς χειμέριον μεταβολὴν ἐχώρησεν. ὁμοίως δὲ καὶ αἱ λοιπαὶ ἐπισημασίαι τῶν ἀστέρων καὶ δύσεις οὐ κατὰ τὰ αὐτὰ γενήσονται, ἀλλ' ὁτὲ μὲν προλήψονται ὁτὲ δὲ ἐξ ὑστέρου τὰς φάσεις ποιήσονται, ἔσθ' ὅτε δὲ οὐδ' ὅλως ἐνδείξονται. ταῦτα δὲ συμβαίνει ἐναλλάσσεσθαι παρὰ τὰς τοῦ ἔτους ἀνατολὰς καὶ συνόδους καὶ πανσελήνους καὶ ἐκλείψεις καὶ τετραετηρίδας καὶ καθολικοὺς καὶ κυκλικοὺς οἰκοδεσπότας καὶ πρὸς τὰς τῶν κατὰ καιρὸν ἐπεμβάσεων ἐναλλαγάς.

## <ιζ'.> Περὶ παραδόσεως ἀστέρων καὶ ἀποτελεσμάτων καὶ ὡροσκόπου.

Ἀκολούθως δὲ καὶ τὰς παραδόσεις τῶν ἀστέρων ὑποτάξομεν. Ἥλιος μὲν οὖν Κρόνῳ παραδιδοὺς πονηρὸν τὸ ἔτος ἀποτελεῖ· ἀπραγίας γὰρ καὶ ἐναντιώματα σημαίνει ἔχθρας δὲ ἢ ἀντιλογίας καὶ ἀπὸ ὑπερεχόντων ἢ πρεσβυτέρων κακώσεις καὶ ταγμάτων ἐπαναστάσεις νόσους τε ἢ ὀφθαλμίας ἀνωμαλίας τε βίου καὶ κινήσεις ἐπιφόβους ὑποτακτικῶν τε ἐπιθέσεις καὶ πατρὸς θάνατον ἢ ὁμοίου πατρός. κακῶς πεσὼν καταιτιασμοὺς ἀποτελεῖ καὶ συνοχάς.

Ἥλιος Διὶ παραδιδοὺς τὸ ἔτος λαμπρὸν τὸ ἔτος δηλοῖ καὶ πατρὸς

8 an τοὺς χρόνους? 13 τρόπους V, corr. S. 15 ἀνίσχει haud sanum, possis ἀναψύχει. 18 χειμερεινὴν $V^b$. 31 δὲ] nempe τε. ἀπολογίας $V^a$. 32 πραγμάτων V. 35 π. καὶ καταιτιασμοῦ ἀπ. συν. V nisi praestat ἐκ pro καὶ.

and of selling and partnership and union, or of foreign travel, and of the remaining matters accomplished in life, let it be understood. Hence the outcomes are sometimes accustomed to occur prematurely, and sometimes to be delayed, on account of the sympathies or antagonisms of the nativities; and just as through an instrument nature, from the revolution of the stars, has unfolded the powers of the outcomes — sometimes to bring them suddenly or unexpectedly, and sometimes to intensify and maintain them by necessity — until the one who has acquired the harmonious occasion of events receives the stars.

It is necessary also, having learned such examples from cosmic phenomena, to make comparisons; since the Sun does not always produce the same changes of the atmosphere from the solstitial degrees, but sometimes, anticipating, brings the cosmic condition into a temperate state, while at other times, having passed through the winter solstices with fair weather, it afterwards produces great turbulence and a fearful rush of winds. Nor indeed does the Moon, at the phases that seem significant, bring about the rainfalls after the conjunctions as it rises in the atmosphere, but sometimes it causes storms in advance and anticipates the natural cause, so that a not inconsiderable confusion of the seasons occurs contrary to expectation; and at other times, having given no indication whatsoever of a wintry condition, it has settled the atmosphere into fair weather at the very time of the phase; and there are occasions when, having passed the dissolution of the conjunction, it has moved into a wintry change. Likewise also the remaining celestial signs of the stars and their settings will not occur according to the same pattern, but sometimes they will anticipate and at other times they will produce their phases belatedly, and sometimes they will give no indication at all. These things happen to alternate in correspondence with the annual risings and conjunctions and full moons and eclipses and four-year cycles and universal and cyclical rulers, and in relation to the alternations of the periodic transits as they occur in season.

## <ιζ'> On the Transmission of Stars and Their Effects and the Ascendant.

Next we shall also set out the transmissions of the stars. The Sun transmitting to Saturn makes the year evil; for it signifies inactivity and obstacles, enmities or disputes, and harm from those in superior positions or from elders, uprisings of regiments, diseases or eye ailments, disturbances of life and alarming upheavals, attacks from subordinates, and the death of a father or one of like paternal character; falling badly, it brings accusations and imprisonments.

The Sun transmitting to Jupiter indicates a brilliant year and a father's

8 an the times 13 ways V, corr. S. nàrefreshes. 18 שיחנין V. 31 δὲ] nempe te. c. 35 p. and settlement from plus. V nisi praestat ex pro and. 15 ἀνίσχει not healthy, you can apology c. 32 things

δόξαν τῷ ἔχοντι καὶ ὑπερεχόντων συστάσεις καὶ εὐημερίας καὶ δωρεὰς καὶ πράξεις ἐπισήμους ἢ ἀρχὰς ἢ σπορὰς τέκνων καὶ ἀγάμοις γάμον ἀποτελεῖ καὶ ἐν τοῖς διαπρασσομένοις ἐστὶν ἀνυστικὸς καὶ εὐκατόρθωτος ἀγαθὰς ἐλπίδας προσδεικνύων. — Ἥλιος Ἄρει νοσερὸν καὶ ἐπισφαλὲς τὸ ἔτος δηλοῖ καὶ πατρὸς κίνδυνον ἢ τοῦ ὑπὸ τοιοῦτον χαρακτῆρα· αὐτῷ † ταραχοὺς ἐμπράκτους καὶ μετὰ πολλῆς ἀνακρίσεως κατορθώσεις πραγμάτων ἐξοδιασμούς τε καὶ ἀκαίρους ζημίας καὶ ἀπὸ μειζόνων προσώπων ἔχθρας ἢ πατρός, ὑποτακτικῶν τε κακώσεις τομάς τε καὶ αἱμαγμοὺς ἢ [δι'] αἵματος ἀναβολὴν καὶ τῶν ἡγεμονικῶν τόπων πόνους ἢ ἐπισκιασμοὺς ἐπιφθόνους τε αἰτίας καὶ ἐπηρείας. — Ἥλιος Ἀφροδίτῃ ἀγαθὸν καὶ προσφιλῆ τὸν χρόνον δηλοῖ· συστάσεις γὰρ καὶ φιλίας περιποιεῖ καὶ δωρεὰς καὶ τέρψεις συνηθείας τε καὶ γάμους καὶ τεκνώσεις ἢ ἀγορασμοὺς κόσμου ἢ σωμάτων, τοῖς δ' ἐν ὑπεροχῇ ἀρχὰς καὶ δόξας ἐπισήμους καὶ μειζόνων ἐλπίδων ἐπόπτας πραγμάτων τε καὶ πάσης αἰτίας ἀπαλλακτικός. — Ἥλιος Ἑρμῇ ἀγαθὸς πρακτικὸς ἐπικερδὴς κοινωνικός, εἰς τὰ ὑποτακτικὰ πρόσωπα εὐεργετικός, περὶ τὰς δόσεις καὶ λήψεις ἀνυστικός. ἐὰν δέ πως ὑπὸ κακοποιῶν θεωρηθῇ, δίκας καὶ ταραχὰς ἐπάγει, χάριν ἀργυρικῶν ἢ γραπτῶν φόβους, δουλικῶν τε καὶ φιλικῶν καταγνώσεις ἀκαίρους τε ἐξοδιασμοὺς καὶ ζημίας. — Ἥλιος Σελήνῃ πρακτικὸς καὶ φιλάνθρωπος ἀποτελῶν περικτήσεις καὶ ἀπὸ ἀρρενικῶν καὶ θηλυκῶν ὠφελείας καὶ συστάσεις γάμους τε καὶ συνελεύσεις καὶ γονὰς ἐπισήμους καὶ ἀπὸ ξένων ἢ ἀπὸ ξένης εὐημερίας καὶ δωρεάς. — Ἥλιος ἑαυτῷ ἐπιμερίσας καὶ καλῶς σχηματισθεὶς λαμπρὰς ἐπισημασίας καὶ πράξεις ἀποτελεῖ πρός τε ὑπερέχοντας καὶ μείζονας συστάσεις καὶ ἀπροσδοκήτους ὠφελείας. ἐὰν δὲ καὶ μετὰ ἀγαθοποιῶν τύχῃ ἢ μαρτυρηθῇ, μείζονας τὰς δόξας καὶ τὰς ὠφελείας ἐπάγει· νυκτὸς δὲ ἧσσον ἢ ἐπιτάραχος γενήσεται ἔχθρας ἀποτελῶν καὶ κρίσεις ἢ ἐπιφθόνους αἰτίας. εἰ δὲ καὶ κακοποιὸς συμπέσῃ ἢ ἐπιμαρτυρήσῃ, μείωσιν βίου ἢ καθαίρεσιν δόξης ἐπάγει ξενίας τε ἐπισφαλεῖς καὶ πατρὸς ἔχθραν ἢ κίνδυνον καὶ πραγμάτων ταραχάς.

Πρότερον μὲν οὖν χρὴ σκοπεῖν τὰς τῶν ἀστέρων φύσεις καὶ σχηματογραφίας· τῆς μὲν γὰρ οἰκείας αἱρέσεως ἕκαστος τυχὼν καὶ καλῶς σχηματισθεὶς κατὰ τὴν ὑπόστασιν τῆς γενέσεως τὰς τῶν ἀποτελεσμάτων δυνάμεις ἐνδείξεται, τῆς τῶν λοιπῶν μαρτυρίας καὶ τῆς ἐπεμβάσεως πολὺ δυναμένης θραῦσαι ἢ προσεπιτεῖναι τὸ κακὸν ἢ ὠφελῆσαι καὶ δοξάσαι. βέλτιον μὲν οὖν ἐν χρηματιστικοῖς ζῳδίοις εὑρίσκεσθαι αὐτοὺς καὶ ἀνατολικούς· ἐὰν δὲ ὑπὸ δύσιν τύχωσιν ἢ καὶ παραπέσωσιν ἀνοικείως κακωθέντες, εἰς τοὐναντίον τραπήσονται.

4 nempe προδεικνύων 5 τοῦ] τὸν V. 6 nempe γὰρ καιροὺς vel sim. (ταραχὰς S). 7 κατορθώσει V. πραγμάτω V. 36 πολλῆς V².

glory for the native and recommendations from those in superior positions, and prosperity and gifts, and distinguished actions or offices or the begetting of children, and for the unmarried it brings marriage, and in matters being transacted he is effective and successful, showing good hopes. — The Sun transmitting to Mars indicates a sickly and precarious year, and danger for the father or for one of such a character; for the native himself, turbulent and laborious disturbances and the accomplishment of affairs with much scrutiny, expenditures and untimely losses, enmities from persons of higher rank or from the father, harm to subordinates, cuttings and bloodlettings or a rush of blood, and pains in the ruling parts of the body or oppressive shadows, envious accusations and harassments. — The Sun transmitting to Venus indicates a good and pleasant period; for it brings about associations and friendships, gifts and pleasures, intimacies and marriages and begettings of children, or the purchase of adornments or servants, and for those in positions of eminence, distinguished offices and glories, and it makes one an overseer of greater hopes, and it is freeing from all troubles and every accusation. — The Sun transmitting to Mercury is good, active, profitable, and sociable, beneficent toward subordinate persons, and effective in matters of giving and receiving. But if it happens to be observed by malefics, it brings lawsuits and disturbances, fears on account of monetary or written matters, untimely condemnations involving slaves and friends, and untimely expenditures and losses. · Sun–Moon: active and philanthropic, producing acquisitions and benefits and introductions from both men and women, marriages and unions, distinguished offspring, and prosperity and gifts from foreigners or a foreign land. The Sun, when it distributes its own period and is well configured, produces brilliant distinctions and activities, introductions to superiors and those of greater standing, and unexpected benefits. And if it happens to be with benefics or is witnessed by them, it brings greater glories and benefits; but by night it will be somewhat lessened or troubled, producing enmities and judgments or causes of envy. But if a malefic also falls together with it or bears witness against it, it brings diminishment of livelihood or degradation of glory, dangerous situations abroad, enmity or danger from one's father, and disturbances of affairs.

First, then, one must examine the natures and configurations of the stars; for each of them, having obtained its proper sect and being well configured according to the natal constitution of the nativity, will display the powers of the outcomes, while the testimony and intervention of the remaining planets has great power to shatter or intensify the evil, or to benefit and bring glory. It is better, then, for them to be found in chrematistic signs and oriental; but if they happen to be under the setting or fall into an unfamiliar affliction, they will turn to the contrary.

4 nempe demonstrating 5 of] the V. 6 nempe because times vel sim. (tara-n36 nḥas 5). 7 accomplish n. do V. lot c'.

## <ιη'.> Ἐπιμερισμοὶ Σελήνης.

Σελήνη ἑαυτῇ ἐπιμερίσασα ἀηδής· ἐπάγει γὰρ ἔχθρας καὶ ἀντιδικίας ἀπὸ μειζόνων προσώπων καὶ βίου αὔξο *** οἰκείων τε ἢ γυναικὸς ἀντικαταστάσεις· ἐὰν δὲ κακοποιὸς ἐπιθεωρήσῃ, σωματικὰς ἀσθενείας καὶ κινδύνους αἰφνιδίους ἀποτελεῖ. σκοπεῖν δὲ δεῖ ἐν τούτῳ τῷ χρόνῳ καὶ αὐτὸ τὸ ζῴδιον ἐν ᾧ ἔπεστι ἡ Σελήνη, μήπως κακοποιὸς ἐπεμβὰς χείρονά τινα ἀποτελέσει· εἰ δ' ἀγαθοποιός, λύσιν τῶν αἰτιῶν, πλὴν ξενιτείας ἐπάγει καὶ μεταβολὰς τόπων, εἶθ' οὕτως ἀπόροις κατόρθωσιν τῶν πραγμάτων καὶ τῶν φαύλων ἴασιν ἀποτελεῖ. — Σελήνη Ἡλίῳ ἐπιμερίσασα κένωσιν βίου καὶ ἐξοδιασμοὺς πλείστους ἀποτελεῖ καὶ μάλιστα, ἐὰν ὑπὸ κακοποιῶν θεωρηθῇ, ἐγκοπὰς τῶν πράξεων καὶ κενὰς ἐλπίδας προδείκνυσι καὶ στάσεις καὶ ταραχὰς οἰκείων τε ἀκαταστασίας καὶ θηλυκῶν ἐπιπλοκὰς ἢ γάμους· τοῖς δ' ἐν εὐσταθείᾳ καὶ δόξῃ βίου ὑπάρχουσιν ἐξοδιασμοὺς εἰς ἀγορασμὸν ἢ κατόρθωσιν πραγμάτων καὶ προκοπὴν ἢ εἰς δωρεάς τινας καὶ εὐεργεσίας. — Σελήνη Κρόνῳ ἐπιμερίσασα ποικίλον καὶ μετέωρον τὸ ἔτος καὶ μητρὸς ἀσθένειαν ἢ θάνατον, ἐὰν περιῇ, ἔχθρας τε καὶ ἀκαταστασίας πραγμάτων καὶ τόπων μεταβολὰς καὶ ψύξεις πράξεων καὶ σωματικοὺς κινδύνους καὶ κρυπτῶν πόνους ἢ αἰσθητηρίων καὶ μάλιστα λειψίφως οὖσα· ἀνατολῆς δὲ οὔσης ἧττον τὸ κακόν, πλὴν βλαβερὸς καὶ λυπηρὸς ὁ χρόνος. — Σελήνη Διὶ ἀγαθὸν καὶ πρακτικὸν τὸν χρόνον δηλοῖ ἐν περιποιήσει καὶ συστάσει μειζόνων, δόξας τε καὶ ἀρχὰς ἀπό τε θηλυκῶν ὠφελείας καὶ δωρεάς· ἀγάμοις γάμον, γεγαμηκόσι τέκνωσιν συνηθείας τε προσφιλεῖς ἢ μητρὸς αὔξησιν βίου ἢ δόξης τοῖς ἔχουσι κατόρθωσίν τε πραγμάτων καὶ προσδοκωμένων ἐλπίδων συντέλειαν. — Σελήνη Ἄρει παραδιδοῦσα χαλεπὸς ὁ ἐνιαυτὸς καὶ μάλιστα ἐὰν ἀπὸ ἀνατολῆς φέρηται ἡμέρας· κινδύνους γὰρ καὶ ἀσθενείας ἀποτελεῖ, αἱμαγμοὺς καὶ πτώσεις ἢ πυρὸς ἐπιφορὰς ζημίας τε καὶ οἰκείων ἀκαταστασίας θηλυκῶν τε θανάτους ἢ χωρισμοὺς ἔχθρας τε καὶ κρίσεις συνοχάς τε καὶ ὄχλων ἐπαναστάσεις. ἐὰν δ' ἀφαιρετικὴ τύχῃ ἡ Σελήνη ἢ ὑπὸ δύσιν φέρηται μάλιστα νυκτός, πρὸς τὰ φαῦλα ἐπιόντων τῶν χρόνων καὶ πρὸς τὰς ἐπιβολὰς εὐκατόρθωτον ἀποτελεῖ μετὰ φόβων καὶ μόχθων. — Σελήνη Ἀφροδίτῃ εὐεπήβολον καὶ ἀνυστικὸν τὸν χρόνον δηλοῖ καὶ δόξας καὶ συστάσεις ἀπό τε ἀρρενικῶν καὶ θηλυκῶν συμπαθείας τε καὶ γάμους. ἐὰν δέ πως ἀνοικείως τύχωσιν ἢ ὑπὸ κακοποιῶν θεωρούμενοι, ἀηδίας καὶ φθόνους καὶ εἰς θηλυκὰ πρόσωπα δαπάνας καὶ ἀθετήσεις. καθολικῶς μὲν οὖν πάντοτε ἡ

3 αὔξο et lac. V litt. V si verum αὔξο, fuit αὔξομειώσεις. 7 ἀποτελέση fort. $V^a$. 18 ψύξοις V. 19 λειψόφος V. 20 nempe ἀνατολικῆς. 25 ante ἐλπίδων fort. est καὶ in V. 26 χαλεπὸν V, corr. S. 28 fors. <τε> καὶ. 30 ἀφαιρητικὴ V. 31 haec non sana. 36 εἰς] ἐκ V.

## <18.> Distributions of the Moon.

The Moon distributing to itself is unpleasant; for it brings enmity and disputes from persons of higher standing and increase of livelihood *** and oppositions from household members or a wife; but if a malefic casts its gaze upon it, it produces bodily weaknesses and sudden dangers. One must also examine during this period the very sign in which the Moon is situated, lest a malefic, intervening, produce something worse; but if a benefic intervenes, it brings resolution of the charges, yet also foreign travel and changes of place, and thereafter brings success in difficult matters and healing of bad situations. The Moon distributing to the Sun produces depletion of livelihood and very great expenditures and, especially if beheld by malefics, it foretells interruptions of affairs, vain hopes, dissensions, disturbances, instability of household members, and entanglements with women or marriages; but for those living in stability and distinction of life, it brings expenditures for purchase or the accomplishment of affairs and advancement, or certain gifts and benefactions.The Moon distributing to Saturn makes the year varied and unsettled, and brings — illness or death of the mother if she is still living, enmity and instability of affairs, changes of places, cooling of activities, bodily dangers, and pains of hidden parts or of the sense organs, especially when the Moon is waning; when it is rising the evil is less, yet the period is harmful and grievous. — The Moon distributing to Jupiter indicates that the period is good and productive, with acquisition and association with persons of higher standing, distinctions and offices, benefits and gifts from women; for the unmarried it brings marriage, for the married procreation, and agreeable companionships, or an increase in the mother's livelihood or distinction for those who have it, and success in affairs and the fulfillment of anticipated hopes. — The Moon yielding to Mars makes the year difficult, especially when it is carried from the rising during the day; for it produces dangers and illnesses, bloodshed and falls, or attacks by fire, losses and instability of household members, deaths of women or separations, enmity and litigation, arrests and uprisings of crowds. But if the Moon happens to be waning or is carried under the setting, especially at night, it makes the approaching periods favorable for undertakings and initiatives, but with fears and toils.— The Moon distributing to Venus indicates that the period is favorable for success and effective, bringing distinctions and associations from both males and females, sympathies and marriages. But if somehow they are in an unfamiliar condition or beheld by malefics, it brings unpleasantness, envy, expenditures on female persons, and disappointments. As a general rule, therefore, always the

3 auxo et lac. V litt. V si verum increase, fuit fluctuations. 7 results fort. V.n18 psyxois V. 19 leipsophos V. 20 nempe of the east. 25 ante hope fort. estnkaì in V. 26 halepon V, corr. S. 28 fors. <te> and. 30 ablative V. 31 haecn36 elç] Ek V. not sound.

παράδοσις αὕτη ζηλοτυπίας καὶ στάσεις καὶ ἀκαταστασίας ἐπάγει ἔχθρας τε πρὸς συγγενικὰ ἢ οἰκεῖα καὶ φιλικὰ πρόσωπα. — Σελήνη Ἑρμῇ πρακτικὸν καὶ εὐκατόρθωτον πρός τε θηλυκὰ πρόσωπα καὶ τὰς συστάσεις, καὶ ἐὰν μάλιστα μετὰ ἀγαθῶν συσχηματίζηται· ἐὰν δὲ μετὰ κακοποιῶν, δίκας καὶ ταραχὰς ὑπομενοῦσι χάριν ἀργυρίων ἢ γραπτῶν ἢ ψηφικῶν πραγμάτων καὶ ἀγῶνα μέγαν ὑπομενοῦσι· καὶ ἐὰν μὲν ἐπιτόπως ὁ Ἑρμῆς εὑρεθῇ κείμενος, περιγίνονται· ἐὰν δὲ ἀτόπως, καταδικασθήσονται καὶ ἐξοδιασμοὺς πλείστους ποιήσονται.

## <ιθ'.> Ἐπιμερισμοὶ ὡροσκόπου.

Ὡροσκόπος ἐὰν κακοποιῷ παραδιδοῖ, κάκιστον τὸν χρόνον ἀποτελεῖ, μάλιστα Κρόνῳ νυκτός, ἡμέρας δὲ Ἄρει· κινδύνους γὰρ σωματικοὺς καὶ βιωτικὰς ἀνωμαλίας ἐπάγει φόβους τε καὶ αἰτίας ἐπιταράχους πτώσεις τε ἢ σίνη. — Ὡροσκόπος Διὶ λαμπρὸν καὶ περικτητικὸν τὸν χρόνον δηλοῖ καὶ δόξας καὶ τάξεις ἐπισήμους· οἱ δὲ ἀπὸ μειζόνων ὠφελοῦνται καὶ προάγονται, τινὲς δὲ καὶ κινδύνων ἢ αἰτιῶν ἀπαλλαγέντες εὐπαρηγόρητοι καθίστανται, οἱ δὲ καὶ ἐλευθερίας πειρῶνται. — Ὡροσκόπος Ἀφροδίτῃ ἀγαθὸν καὶ ἐπαφρόδιτον τὸν χρόνον δηλοῖ συστάσεις τε καὶ θηλυκῶν ἐπιπλοκὰς ἀγορασμούς τε καὶ εὐφροσύνην καὶ κακῶν ἀπαλλαγήν. — Ὡροσκόπος Ἡλίῳ πρὸς τὰ μείζονα καὶ ὑπερέχοντα συμπαθέστερον καὶ περιποιητικὸν τὸ ἔτος δηλοῖ· τοῖς δὲ ἐν δόξῃ μείζονας τὰς τάξεις καὶ προκοπάς. — Ὡροσκόπος Σελήνῃ ἀμετάβολον καὶ πρακτικὸν ἀπό τε θηλυκῶν ὠφελείας καὶ συστάσεις καινισμοὺς πράξεις τε καὶ ξενιτείας εὐκατορθώτους, καὶ μάλιστα ἐὰν ἀγαθοποιοὶ μαρτυρήσωσιν, ἐπὶ ξένης εὐημερίας· ἐὰν κακοποιοί, τὰ ἐναντία, πρὸς ἐπὶ τούτοις δὲ καὶ ταραχάς. — Ὡροσκόπος Ἑρμῇ πρακτικὸν καὶ ἐπικερδῆ καὶ εὐκατόρθωτον· ἐὰν δ' ὑπὸ κακοποιῶν βλάπτεται, ἐπίδικον καὶ ἐπιζήμιον.

Ὁμοίως δὲ καὶ οἱ ἀστέρες τῷ ὡροσκόπῳ παραδιδόντες τὰ αὐτὰ ἀποτελοῦσι· κατὰ δὲ τὴν ἑκάστου οἰκείαν τοποθεσίαν ἢ ὡς ἐναλλὰξ καὶ τὸ ἀποτέλεσμα κριθήσεται εἴτε ἀγαθοποιὸν ἢ φαῦλον.

## <κ'.> Ἐπιμερισμοὶ Κρόνου.

Κρόνος ἑαυτῷ ἐπιμερίσας σκυλμοὺς καὶ ἀπραξίας σημαίνει καὶ ἀπὸ μειζόνων ἢ πρεσβυτέρων ἔχθρας καὶ ἀτιμίας πρός τε τὰς ἐπιβολὰς ἐγκοπτικὸς γενήσεται ἢ καὶ ἐάν τι πράξῃ ἀβέβαιον ἔσται. ἐὰν δὲ καὶ ὑπὸ Ἑρμοῦ καὶ Ἄρεως θεωρηθῇ, ἕνεκα γραπτῶν συκοφαντίας ἕξει καὶ κρίσεις καὶ παλαιῶν πραγμάτων ἢ θανατικῶν ἀνασκευὰς ἢ κακουργίας δόλους τε καὶ ὡς ἀπὸ θεοῦ μῆνιν ἔχων διατελέσει *** ἠπιώτερος

5 nempe ἀργυρικῶν. 6 μέγα V. 7 ἐπιτόμως V. ἀτόπως aut ἀτιτῶς aut sim. V. 29 an del. ὡς? 37 ὡς] ὅσα V. εἶχον V. excidit fere ἐὰν δ' ἀγαθοποιοὶ μαρτυρήσωσιν.

This transmission brings jealousy, strife, and instability, as well as enmities toward relatives, household members, and friends. — Moon with Mercury: productive and easy to accomplish regarding female persons and associations; and especially if it is configured with benefics. But if with malefics, they will endure lawsuits and disturbances on account of money, written documents, or financial matters, and will undergo great struggle. And if Mercury is found placed in a fitting position, they prevail; but if in an unfitting position, they will be condemned and will incur very many expenses.

## <19.> Distributions of the Ascendant.

When the Ascendant transmits to a malefic, it produces the worst period, especially to Saturn by night, and to Mars by day; for it brings bodily dangers, disturbances of livelihood, fears, troubling charges, falls, or injuries. — Ascendant to Jupiter: indicates a brilliant and acquisitive period, distinctions, and notable ranks; those concerned benefit from and are advanced by their superiors, and some are freed from dangers or charges and become well consoled, while others also experience freedom. — Ascendant to Venus: indicates a good and charming period, associations and entanglements with women, purchases, merriment, and relief from troubles. — Ascendant to the Sun: indicates a period more favorably disposed toward greater and superior matters and one of accumulation; for those of distinction, higher ranks and advancement. Ascendant to the Moon: unchanging and productive, bringing benefits from women, associations, renewals, activities, and foreign sojourns easy to accomplish, and especially if benefics bear witness, prosperity abroad; if malefics, the contrary, and in addition to these, also disturbances. Ascendant to Mercury: productive, gainful, and easy to accomplish; but if harmed by malefics, litigious and damaging.

Likewise, the stars transmitting to the ascendant produce the same effects; but according to the particular placement of each, the outcome will be judged either as benefic or malefic. 30

## <20> The Subdivisions of Saturn.

Saturn, allotting time to itself, signifies troubles and inactivity, and will cause enmities and dishonors from superiors or elders, and will prove obstructive to undertakings, or if anything is accomplished it will be unstable. But if it is also aspected by Mercury and Mars, it will bring slanders concerning writings, lawsuits, and the overturning of old affairs or capital matters, acts of villainy, treacheries, and it will persist as though bearing the wrath of a god *** more mildly

5 namely of monetary matters. 6 magna V. 7 officially V. ἀτόπως or ἀτίτως or sim. V.
99 an del. ὡς? 37 ὡς] 80α V. they had V. nearly omitted: ἐὰν δ᾽ ἀγαθοποιοί
μαρτυρήσωσιν.

γενήσεται καὶ μετὰ βραδυτῆτος καί τινων ἀνυστικός. — Κρόνος Ἡλίῳ πατρὸς κίνδυνον ἢ θάνατον, ἐὰν παρῇ ἤδη ἀσθένεια αὐτῷ, καὶ μετέωρον τὸν ἐνιαυτὸν ἀποτελεῖ ἔχθρας τε καὶ ζημίας ἢ κρίσεις αἰσθητηρίων τε πόνους καὶ παθῶν ὑπομνήσεις καὶ πρὸς φίλους καὶ οἰκείους
5 μικροψυχίας· ἐὰν δ' ἡμέρας σχηματιζόμενος καλῶς τύχῃ, μετὰ ἐγκοπῶν καὶ ἐξοδιασμῶν ποιήσονται ἢ ἀπὸ θανάτου ὠφεληθήσονται. — Κρόνος Σελήνῃ μητρὸς κίνδυνον τοῖς ἔχουσιν· εἰ δὲ μή, θηλυκῶν προσώπων· ἔχθρας τε καὶ χωρισμοὺς βλάβας τε καὶ κακουργίας καὶ πραγμάτων ταραχὰς καὶ κινήσεις ἐπισφαλεῖς καὶ σωματικὰς ἀσθενείας
10 καὶ χρονικὰ πάθη τῶν τε ἐντὸς ὀχλήσεις καὶ νεύρων αἰσθήσεις ἐκλύσεις τε καὶ σκοτισμοὺς καὶ πάθη ἀπροσδόκητα. — Κρόνος Ἄρει κάκιστον καὶ ἐπικίνδυνον τὸ ἔτος δηλοῖ· ἀσθενείας γὰρ καὶ ἐπιβουλὰς καὶ ὀχλήσεις ἀποτελεῖ καὶ κινδύνους ἰδίων τε θανάτους καὶ ὑπὲρ ἰδίων ταραχὰς ἢ κρίσεις ὑπομένοντας φίλων ἀχαριστίας οἰκείων ἀκαταστα-
15 σίας ἀπολογίας τε καὶ πρὸς μείζονας φόβους καὶ ἔχθρας πατρός τε θάνατον τοῖς ἔχουσιν ἢ πρεσβυτέρων προσώπων ξενιτείας τε ἐπισφαλεῖς ἢ ἀπράκτους. ἐὰν δέ πως κακῶς πέσωσι, καὶ ναυάγια καὶ καθαιρέσεις πάθη τε καὶ σίνη ἀποτελοῦσιν· ἐὰν δὲ ἐν χρηματιστικοῖς ζῳδίοις καλῶς σχηματισθῶσιν ἢ ὑπὸ ἀγαθοποιῶν μαρτυρηθῶσιν, αἱ πλείους
20 αἰτίαι διασκεδασθήσονται. — Κρόνος Διὶ καλὸν καὶ πρακτικὸν τὸν χρόνον δηλοῖ· κληρονομίας γὰρ ἢ καταλείψεις λαμβάνουσι καὶ ἀπὸ πρεσβυτέρων ἢ νεκρικῶν ὠφελοῦνται καὶ θεμελίων ἢ κτημάτων κυριεύσουσιν. οἱ δὲ καὶ ἐξ ὑγρῶν περικτῶνται ἢ ναυκληροῦσιν ἢ ἀγορασμοὺς πλοίων ποιοῦνται ἀνοικοδομοῦσί τε ἢ καταφέρουσι παλαιῶν τε πραγ-
25 μάτων κατορθώσεις ποιούμενοι συγκοσμοῦνται τῷ βίῳ. ἐὰν δέ πως ὁ τοῦ Ἄρεως ἢ ὁ τοῦ Ἑρμοῦ συνεπιμαρτυρήσῃ, κρίσεις ἢ ἀντιδικίας ὑπομένοντες ἀκαίρους ἐξοδιασμοὺς ποιήσονται. — Κρόνος Ἀφροδίτῃ χωρισμοὺς γυναικῶν ἢ ἀπὸ θηλυκῶν ἀδικουμένους· τινὲς δὲ καὶ θανάτους θεωροῦσι ἀστατοῦσί τε περὶ τὰς συμβιώσεις καὶ τὰς ἐπιπλοκάς.
30 οἱ δὲ καὶ ἐπιβουλεύονται ἢ φαρμάκων πεῖραν λαμβάνουσιν καὶ τῶν ἐντὸς ὀχλήσεις ὑπομένουσιν ἀσθενείαις τε καὶ ψυγμοῖς καὶ ῥευμάτων ἐπιφοραῖς περιπίπτουσι καὶ ἐναντιώμασι καὶ κρίσεις καὶ καινοποιίας πράξεων. ἐὰν δὲ γυναικὸς ἡ γένεσις εὑρεθῇ, ἐπωδύνως διάξει καὶ μάλιστα ἐὰν κατὰ γαστρὸς ἔχῃ· καὶ τοῖς κατ' ἄνδρα φίλοις ἀκαταστα-
35 τήσει. — Κρόνος Ἑρμῇ παλαιῶν πραγμάτων ἢ μυστικῶν ἀμφισβητήσεις ἀργυρικῶν τε ἢ ψηφικῶν δόσεών τε καὶ λήψεων ἔν τε τοῖς διαπρασσομένοις ἐγκοπὰς καὶ ζημίας προδοσίας τε καὶ ἔχθρας· θεωροῦσι δὲ καὶ

5 κενεῶς (et o supra ω ut vid.) V. fort. <προκοπὰς> ποιήσονται. 6 θανατ' V possis etiam θανατικῶν. 10 αἰσθήσεις " dolores „? ἀναισθησίας Cumont. 15 possis ἀντιλογίας. 16 οὖσιν V. 20 διασχεδασθήσονται V. 21 καταλήψεις V. 22 κυριεύσωσιν V. 24 καταφέρουσι " destruunt „. 28 an <γυναικῶν> θανάτους? 30 λαμβάνουσαι V^b. 31 ἀσθενείας V. 32 aut dativi restituendi aut verbum (velut ὑπομένουσι) addendum. 34 " cum meriti amicis rixabitur „? 35 an μυστικῶν <ἕνεκα>?

it will come to pass, and with slowness yet with some degree of accomplishment. — Saturn to the Sun portends danger or death of the father, if illness is already present in him, and renders the year unsettled, bringing enmities and losses or lawsuits, pains of the senses, recollections of afflictions, and petty-mindedness toward friends and family; but if by day it happens to be well configured, things will be accomplished with delays and expenditures, or they will profit from a death. — Saturn to the Moon portends danger to the mother for those who have this configuration; otherwise, to female persons; it brings enmities and separations, injuries and acts of villainy, disturbances in affairs, precarious movements, bodily ailments, chronic afflictions, disturbances of the internal organs, weakening of the nerves, faintings and dizziness, and unexpected sufferings. Saturn to Mars indicates the year to be most wretched and dangerous; for it produces illnesses, plots, and afflictions, dangers, deaths of one's own people, and on account of one's own people one endures disturbances or lawsuits, ingratitude from friends, instability of household members, the need to make defenses and face fears and enmities from superiors, death of the father for those who have this configuration, or of elderly persons, and precarious or fruitless sojourns abroad.But if they fall badly in some respect, they also produce shipwrecks, downfalls, sufferings, and injuries; but if they are well configured in money-producing signs or are testified to by benefic planets, most of the causes will be dispersed. Saturn to Jupiter indicates the period to be good and active; for people receive inheritances or bequests, benefit from elders or from the dead, and gain control of estates or properties. Some also acquire wealth from liquid resources or engage in shipping or purchase of vessels, they rebuild or demolish old structures, and by setting right old affairs they adorn their lives. But if Mars or Mercury also testify in addition, they will endure lawsuits or disputes and make inopportune expenditures. — Saturn to Venus brings separations from women or being wronged by females; some also witness deaths and are unstable regarding cohabitations and relationships. Some are also subject to plots or experience attempts at poisoning, suffer disturbances of the internal organs, fall into illnesses, chills, and onsets of fluxes, into adversities, lawsuits, and innovations in their affairs. But if the nativity is found to be that of a woman, she will pass through it in pain, especially if she is with child; and toward her husband's friends she will be unsettled.— Saturn to Mercury brings disputes over old affairs or secret matters, over monetary or arithmetical transactions, receipts and payments, obstructions and losses in ongoing business, betrayals and enmities; they also witness

5 κενεῶς (et o supra w ut vid.) V. fort. <before they> are done. 6 death νnpossis eliam mortals. 10 senses " dolores, ἀ?ἔσθησιας Cumont. 15 possisnἀτιλογίας. 16 οὖσιν V. 20 amuse V. 21 occupy V. 22 master V. 24 succeed " destruunt,. 28 an <women> deaths 30 receiving V. 31 sickness V. 32 aut dativi restituendi aut verbum (velut endure) addendumn. 34 * cum meriti amicis rixabitur, 35 an secret <ἕneka>

ἰδίων θανάτους καὶ πολυΐστορες καὶ περίεργοι γίνονται ἐν τούτοις τοῖς χρόνοις ἐγγύαις τε καὶ δάνεσι περιπίπτουσι καὶ διὰ γραπτὰ ἐπιταράσσονται κατὰ τὴν τοῦ θέματος σχηματογραφίαν αὐτῶν οἰκείαν ἢ ἀλλοτρίαν· τετράγωνοι γὰρ ἢ διάμετροι κάκιστοι τυγχάνουσι καὶ καθαιρετικοί· ἐπάγουσι γὰρ καὶ διὰ νεκρικὰς ἀφορμὰς φόβους καὶ ταραχάς. 5

## <κα'.> Ἐπιμερισμοὶ Διός.

Ζεὺς ἑαυτῷ ἐπιμερίσας ἀγαθὸν καὶ πρακτικὸν τὸν χρόνον ἀποτελεῖ καὶ ὠφελείας ἀπὸ φίλων καὶ δωρεὰς καὶ πραγμάτων κατορθώσεις πίστεις τε καὶ οἰκονομίας καὶ συστάσεις μειζόνων καὶ τέκνων σποράς· ἐὰν δέ πως ὑπὸ Ἄρεως θεωρηθῇ, ἀνωμαλίας καὶ ἀκαίρους ἐξοδιασμοὺς 10 προδηλοῖ. — Ζεὺς Ἡλίῳ ἐπιμερίσας λαμπρὸν καὶ περιποιητικὸν τὸν χρόνον δηλοῖ ** πρὸς τὰ ὑπερέχοντα πρόσωπα καὶ ὀχλικὰς εὐημερίας ἐπάγει ἀρχάς τε καὶ προκοπάς, καὶ τιμῶν καὶ στεμμάτων καταξιοῖ ἡγεμονίας τε καὶ στραταρχίας καὶ ἐξουσιαστικῆς τύχης πρόδηλος κατὰ τὴν τοῦ θέματος τάξιν καὶ τοποθεσίαν. τοῖς δὲ μετρίοις πράξεις καὶ 15 κακῶν ἀπαλλαγὴν καὶ ἐλευθερίαν συστάσεις ἐπωφελεῖς μεταβολὰς καὶ φιλίας συμπαθεῖς τεκνοποιίας ἐπικτήσεις σωμάτων, καὶ μάλιστα ἡμερινὸς καλῶς σχηματιζόμενος. — Ζεὺς Κρόνῳ μετεώρους κινήσεις καὶ ἐξοδιασμοὺς ποιεῖ καὶ οἰκείων ἀπειθείας, τινῶν δὲ καὶ θανάτους καὶ τόπων καὶ πραγμάτων μεταβολὰς καὶ κοινωνίας ἀβεβαίους καὶ φίλων 20 ἔχθρας καὶ ἐν τοῖς διαπρασσομένοις δυσεπιτεύκτως ἢ μετὰ ὑπερθέσεως κατορθοῦντας καὶ ἐντεύξεις ποιουμένους καὶ αἰτήσεις καὶ ἐν ὀχλήσει γινομένους. — Ζεὺς Ἄρει βλαβερὸς καὶ ἐπιτάραχος ὁ ἐνιαυτὸς καὶ πρὸς ὑπερέχοντας ἔχθρας καὶ διαβολὰς καταγνώσεις τε καὶ προδοσίας ἐπέχων ἐπικινδύνους τε ξενιτείας καὶ νόσους ἐπισφαλεῖς 25 ἰδίων τε κλιμακτῆρας ἢ θανάτους ἀνωμαλίας τε βίου καὶ ἐξοδιασμούς. ἐὰν δὲ δημοσία ἢ στρατιωτικὴ ἡ γένεσις εὑρεθῇ καὶ τὸ σχῆμα καλῶς τύχῃ, συστάσεις καὶ προκοπὰς μετὰ ἐξοδιασμῶν ἀποτελεῖ δωρεάς τε καὶ ὑποσχέσεις, ἐπιφόβως δὲ ἢ ὑπόπτως διάγοντας. — Ζεὺς Ἀφροδίτῃ ὠφέλιμος καὶ περικτητικὸς ἐπαφροδισίας ἐπάγων συστάσεις τε 30 καὶ δωρεὰς καὶ ἀπὸ γυναικῶν ἢ διὰ γυναικῶν ὠφελουμένους συνηθείαις τε καὶ ἐπιπλοκαῖς καὶ φιλίαις περιτρεπομένους ἀγάμοις τε γάμον γεγαμηκόσι τε σπορὰν ἢ τέκνωσιν. ἐπὶ δὲ τῶν ἐνδόξων γενέσεων στεμματοφορίας καὶ τάξεις ἐπισήμους ἀρχάς τε πολιτικὰς καὶ δωρεὰς εἰς ὄχλους καὶ προκοπὰς μείζονας καὶ προστασίας ἀποτελεῖ καὶ σωμά- 35 των καὶ κόσμου ἐπικτήσεις. — Ζεὺς Ἑρμῇ πρακτικὸς ἐπικερδὴς ἐκπλοκὰς πραγμάτων καὶ τοῖς διὰ λόγων ἢ ψήφων ἢ γραπτῶν ἐπωφελὴς καθέστηκε κοινωνίας τε καὶ φιλίας μειζόνων ἐπάγει καὶ δωρεὰς ἢ

3 αὐτῶν] an ἤτοι? 12 fors. δηλοῖ <καὶ συστατικὸν>. 25-26 ἐνοχλήσεις V. 26 γινομένας ut vid. V². 36 κόσμ^μ V. 37 subaudi aut adde παρέχει vel sim.

deaths of their own people, and they become very learned and curious in these times; they fall into suretyships and loans, and they are troubled on account of written documents according to the configuration of their own nativity chart, whether pertaining to themselves or to others; for squares and oppositions prove to be most harmful and destructive; for they also bring fears and disturbances on account of causes related to the dead.

<Chapter 21.> The Sub-periods of Jupiter.

Jupiter, allotting its period to itself, brings the time to a good and active fulfillment, and produces benefits from friends, gifts, successful conduct of affairs, trustworthiness, household management, introductions to persons of higher rank, and the begetting of children. But if it happens to be regarded by Mars, it indicates irregularities and untimely expenditures. Jupiter allotting to the Sun indicates a brilliant and advantageous period ** with respect to persons of superior rank, and brings popular good fortune, offices and advancements, and deems one worthy of honors and crowns, of governorships and military commands, and of a fortune marked by authority, according to the arrangement and position of the nativity chart. For those of moderate station it brings activities, release from troubles, freedom, beneficial introductions, changes, sympathetic friendships, begetting of children, and acquisition of slaves — especially when it is a daytime nativity well configured. — Jupiter allotting to Saturn produces elevated movements and expenditures, disobedience from household members, and for some even deaths, changes of places and affairs, unstable partnerships, enmities of friends, and those who achieve their undertakings with difficulty or after delay, making appeals and requests and falling into distress.— Jupiter allotting to Mars makes the year harmful and turbulent, bringing enmities and slanders toward those of superior rank, condemnations and betrayals, dangerous travels abroad, perilous illnesses, critical turning points or deaths of one's own people, irregularities of life and expenditures. But if the nativity is found to be of a public or military character and the configuration turns out well, it produces introductions and advancements along with expenditures, gifts and promises, though lived under fear or suspicion. — Jupiter allotting to Venus is beneficial and acquisitive, bringing charm, introductions, gifts, and those who profit from women or through women; it causes persons to be involved in intimacies, entanglements, and friendships — for the unmarried it brings marriage, for the married it brings conception or offspring. In the case of illustrious nativities it produces the wearing of garlands, distinguished ranks, civic offices, gifts to crowds, greater advancements, patronages, and acquisitions of slaves and adornments. — Jupiter allotting to Mercury is practical and profitable; it is beneficial for the resolution of affairs and for those engaged in speaking, accounting, or writing; it brings partnerships and friendships with persons of higher rank, and gifts or

3 αὐτῶν] perhaps ἤτοι ? 12 perhaps δηλοί <καὶ συστατικών>. 25-26 ἐνοχλήσεις Γ. 26 γινομένας as it appears V. 36 κόσμ γ. 37 supply or add παρέχει or similar.

καταγραφὰς καὶ ἐκ παραθηκῶν ἢ εὑρεμάτων ὠφελουμένους· ὅθεν καὶ σωμάτων ἀγορασμοὺς ποιοῦνται καὶ φιλόκαλοι καθίστανται. τινὲς δὲ καὶ προβιβάζονται καὶ μάλιστα ἐὰν καλῶς τύχωσι κείμενοι· καθολικῶς δὲ ἐν ὄχλοις διαβάλλονται καὶ ἐπιταράσσονται ἢ περιβοησίας ὑπομένουσι, μάλιστα κακῶς σχηματισθέντες ἢ ὑπὸ κακοποιῶν διαμετρούμενοι ἢ συνόντες ἢ τετραγωνιζόμενοι ἀγῶνα οὐ τὸν τυχόντα ὑπομένουσι καὶ ἐπιφόβως διάγουσιν. — Ζεὺς Σελήνῃ εὐκατόρθωτον καὶ περικτητικὸν τὸν χρόνον δηλοῖ ἀπό τε θηλυκῶν καὶ μειζόνων προσώπων συστάσεις καὶ ὠφελείας δόξας τε καὶ ἀρχὰς καὶ προστασίας καὶ ἀπαλλαγὴν κινδύνων καὶ περίκτησιν κόσμου ἢ σωμάτων, σποράς τε ἢ τεκνώσεις καὶ ἐπιπλοκὰς θηλυκῶν δωρεάς τε καὶ καταγραφὰς καὶ μητρὸς εὐεργεσίαν τοῖς ἔχουσιν. ἐὰν δὲ καλῶς τὸ σχῆμα τύχῃ, καὶ παραθηκῶν κυριεύσουσιν ἢ θησαυρῶν εὑρετὰς ἀποτελεῖ εὐχρη<μάτους> καὶ θεῷ εὐχαριστοῦντας κακώσεως τε ἢ δουλείας ἀπαλλακτικούς.

## <κβ'.> Ἐπιμερισμοὶ Ἄρεως.

Ἄρης ἑαυτῷ ἐπιμερίζων ἡμερινὸς ἀηδὴς καὶ ἐπιτάραχος γενήσεται· ἐπάγει γὰρ ἔχθρας καὶ βλάβας καὶ δημοσίων πραγμάτων ἐπηρείας ἢ εἰς δημόσια ἀναλίσκοντας· τινὲς μὲν οὖν καὶ ἀπὸ στρατηγικῶν ἢ ἐξουσιαστικῶν προσώπων ἐπηρεάζονται ἢ συνέχονται. νυκτὸς δὲ οὐ κακός, ἀλλὰ κατορθωτικὸς καὶ ἐπωφελὴς καὶ μάλιστα <εἰ> ἐν τοῖς χρηματίζουσι ζῳδίοις καθίσταται, καὶ μάλιστα τοῖς τὰς Ἀρεϊκὰς πράξεις μετερχομένοις ἢ δημοσίας καὶ στρατιωτικάς.

Ἄρης Ἡλίῳ παραδιδοὺς πατρὸς κίνδυνον τοῖς ἔχουσιν, εἰ δὲ μή γε ὁμοίου πατρός, ἔχθρας τε μειζόνων καὶ φίλων χωρισμοὺς ἀποτελεῖ νόσους τε ἐπισφαλεῖς καὶ αἰσθητηρίων πόνους καὶ ἀπὸ πυρὸς ἢ ὕψους ἢ τετραπόδων κίνδυνον [f. 35ᵛ] αἱμαγμούς τε καὶ τομὰς καὶ καταπτώσεις φθόνους τε καὶ ἀμφισβητήσεις ἐπάγει καὶ ξενιτείας ἐπιφόβους. ἐὰν δέ πως ἐπὶ χρηματιζόντων ζῳδίων τύχωσιν ἢ ὑπὸ ἀγαθοποιῶν μαρτυρηθῶσι, πράξεις καὶ ὠφελείας καὶ δόξας ἐπάγει καὶ ὑπερεχόντων συστάσεις μετὰ φόβων τε καὶ ταραχῶν καὶ ἐπιβουλῶν καὶ περὶ τὰς πράξεις ἐπιφθόνους καὶ ἐγκοπτικούς.

Ἄρης Σελήνῃ σφαλερὸς καὶ ἐπικίνδυνος ἀκαταστασίας καὶ συνοχὰς καὶ δίκας καὶ φόβους ἐπέχων καὶ ξενιτείας ἐπισφαλεῖς ἢ ἀπὸ ξένων ἐπιθέσεις καὶ ἐπηρείας μητρός τε κίνδυνον ἢ θηλυκῶν προσώπων μάχας τε καὶ χωρισμοὺς καὶ πρὸς ὄχλον ἢ πόλιν ἐπιτάραχος, ἐπάγει δὲ καὶ ἀσθενείας καὶ αἱμαγμοὺς ἢ πτώσεις παθῶν τε ὑπομνήσεις ἢ ἀπὸ πυρὸς κίνδυνον καὶ ναυάγια. μάλιστα δὲ ἐὰν ἡμερινὴ ᾖ ἡ γένεσις καὶ

5 nempe μάλιστα <δὲ>. 7 εὐκαθόρτωτον V. 11 ἢ] possis καὶ. 13-14 εὐχρη V in fine lineae. 14-15 possis ἀπαλλακτικός. 21 εἰ add. Cumont 34 possis ἐπάγων aut παρέχων, sed cf. 106, 25; 108, 31. 37 scripsitne ὑπομονήσεις? at cf. 105, 4. 38 ᾖ] ἦν V.

registrations and those who benefit from deposits or discoveries; hence they also make purchases of slaves and become lovers of beauty. Some are even advanced in position, especially if they happen to be well placed; but generally they are slandered among crowds and disturbed, or endure notoriety, especially when badly configured or opposed by malefics, or in conjunction or in square aspect — they endure no ordinary contest and live in a state of fear. Jupiter–Moon indicates a period of good success and acquisition: introductions and benefits from women and persons of higher status, glory, offices, and patronage, deliverance from dangers and acquisition of ornaments or slaves, begettings or births and entanglements with women, gifts and registrations, and a mother's beneficence to those who have it. If the configuration happens to be favorable, they will also gain control of deposits or it renders them discoverers of treasures, well-supplied with money, and grateful to god, and delivered from harm or servitude.

## <22.> The Sub-periods of Mars.

Mars distributing to itself, if diurnal, will be unpleasant and turbulent; for it brings enmities and injuries and harassments from public affairs, or causes expenditure on public matters; some indeed are harassed or constrained by military or authoritative persons. By night, however, it is not bad, but conducive to success and beneficial, especially if it is established in the financially active signs, and especially for those engaged in Martial pursuits or in public and military affairs.

Mars handing over to the Sun brings danger to the father for those who have it, or if not, to someone like a father; it also produces enmities with superiors, separations from friends, dangerous illnesses, pains of the sense organs, and danger from fire, heights, or four-footed beasts, as well as bloodshed, wounds, falls, envy, and disputes, and brings fearful travels abroad. But if they happen to be in signs that are productive of resources, or if they are witnessed by benefics, it brings actions, gains, and glories, and associations with those in authority, accompanied by fears, disturbances, conspiracies, and envious and obstructive influences in one's affairs.

Mars with the Moon is unstable and dangerous, bringing instability, imprisonments, lawsuits, fears, and perilous travels abroad, or attacks and injuries from foreigners, danger to the mother or conflicts with female persons, quarrels and separations, and disturbance in relation to a crowd or city; it also brings illnesses, bloodshed, falls, reminders of past sufferings, danger from fire, and shipwrecks — especially if the nativity is diurnal and

5 namely μάλιστα <δέ>. 7 εὐκαθόρτωτον V. 11 *] possis καί. 13–14 εύχρη at end of line. 14–15 possis ἀπαλλακτικός. 21 et add. Cumont 34 possis ἐπάγων or παρέχων, but cf. 106, 95, 108, 31. 37 did he write ὑπομονήσεις? but cf. 105, 4. 38 ἡ] ἡν V.

αὐξιφωτοῦσα ἡ Σελήνη τύχῃ καὶ κακῶς πέσωσιν, ἔτι χεῖρον τὰ προγεγραμμένα ἀποβήσεται, ἔτι δὲ καὶ ἐπισκιασμοὺς τραύματα συνθραύσεις μελῶν ὀφθαλμῶν πόνους καὶ σίνη. ἐὰν δὲ ὑπὸ ἀγαθοποιῶν μαρτυρούμενοι τύχωσιν ἐν χρηματιστικοῖς τόποις, ἐπιφόβους πράξεις καὶ προκοπὰς ἀποτελοῦσιν· ἐπὶ δὲ θηλυκῶν κινδύνους σωματικοὺς αἱμαγμούς τε καὶ φθορὰς ἢ ἐμβρυοτομίας φυσικῶν τε τόπων πόνους ἐπάγει.

Ἄρης Κρόνῳ κάκιστον καὶ ταραχῶδες τὸ ἔτος δηλοῖ· γίνονται γὰρ ἐν δίκαις καὶ ἐπηρείαις ζημίαις τε καὶ ἀθετήσεσι καὶ ἰδίων κινδύνους ἢ θανάτους καὶ φθορὰς ὁρῶσι βιαίοις τε πράγμασι καὶ ἐπιταράχοις περιπίπτουσι ξενιτείαις τε ἐπιβλαβέσι καὶ ἐπιλύποις ἢ ληστηρίων ἐπιδρομαῖς ἀσθενείαις τε καὶ αἰφνιδίοις κινδύνοις, ἐχθρῶν ἐπαναστάσεις καὶ ἀπὸ δουλικῶν ἀδικίας ἢ λύπας, ἐγγύς τε συνοχῆς καὶ φόβων ἢ ἀπολογιῶν γενόμενοι ἀνιαρῶς διατεθήσονται, ἐκτὸς εἰ μή πως ἐν οἰκείοις ζῳδίοις τυχόντες ἢ ὑπὸ ἀγαθοποιῶν μαρτυρηθέντες ἀκροθιγεῖς τὰς αἰτίας ἀναδέξονται.

Ἄρης Διὶ καλὸν καὶ πρακτικὸν τὸ ἔτος δηλοῖ, ἐπάγων κατορθώσεις ἢ μειζόνων ὠφελείας καὶ συστάσεις καὶ ἐλπίδας ἀγαθὰς καὶ τῶν προσδοκωμένων συντέλειαν· καὶ ἂν λόγον ἔχῃ στρατείας, στρατευθήσεται ὁ τοιοῦτος ἢ προκόψει. οἱ δὲ ἐν μείζονι τύχῃ ὄντες ἐν ἡγεμονίαις καὶ δόξαις ἐπίσημοι γενήσονται καὶ τόπων μεταβολὰς ἐπ' ἀγαθῷ ποιήσονται καὶ συγκοσμηθήσονται τῇ περὶ αὐτοὺς ὑποστάσει, πρότερον ἐν ἀνωμαλίαις καὶ ἐξοδιασμοῖς γενόμενοι. ἐὰν δὲ διάμετρος τύχῃ, ἐναντιωμάτων καὶ ζημίας δηλωτικός.

Ἄρης Ἀφροδίτῃ ἔχθρας καὶ χωρισμοὺς θηλυκῶν προσώπων καὶ ἀκαταστασίας οἰκείων καὶ μητρὸς θάνατον τοῖς ἔχουσιν εἴτ' οὖν θηλυκῶν συνηθείας τε καὶ μοιχείας ἀπαραμόνους τε φιλίας δειγματισμούς τε. ἐὰν δὲ καὶ συμπάθειάν τινα ἔχωσι, ψύξεις ὑπομενοῦσι καὶ περὶ τὰς πράξεις ἀστάτως ἐνεχθήσονται, αἱ δὲ γυναῖκες ἐν αἱμαγμοῖς ἢ ἐκτρώσεσι γινόμενοι ἐπικινδύνως διάγουσιν.

Ἄρης Ἑρμῇ παραδιδοὺς ἐπιτάραχον τὸ ἔτος δηλοῖ· κινδύνους γὰρ καὶ ζημίας ἐπέχων χάριν γραπτῶν καὶ ἀργυρικῶν ἢ ψηφικῶν ἀμφισβητήσεις μυστικῶν τε κακουργίας ἐγγύας τε καὶ χρεωστίας ἐπιθέσεις τε καὶ ἀπολογίας· καὶ ἐὰν εἰς δίσωμα ζῴδια τύχωσι, καὶ αὐτοὶ τὰ ὅμοια ἑτέροις ἐνδείξονται ἢ ῥαδιουργήσουσι. καὶ ἐὰν μὲν αἱ τρεῖς ἀφέσεις σώζωνται, τῶν προειρημένων περιγενήσονται· ἐὰν δὲ κἀκεῖναι κακῶς τύχωσιν, ἐν τοῖς διαπρασσομένοις ἀστατήσουσι, καὶ ἐὰν δίκην σχῶσιν, ἡττηθήσονται ἢ καὶ μείωσιν πλείστην ὑπομείναντες αἰτίαις οὐ ταῖς τυχούσαις περιτραπήσονται.

1 αὐξηφωτοῦσα V. 6 τόπων πόνους] τόπους V. 8 ἰδίους V. 19 τύχῃ ὄντες] τυχόντες ἢ V. 21 τύχοι V. 26 εἴτ' οὖν] εἰ δ' οὖν V. 27 ψύξοις V. 31 participium pro verbo finito; cf. Marci Diac. ind., p. 137; Raderm., *Demetr.*, 116; Hartel, *Patrist. Stud.*, II, 42; IV, 49. possis <καὶ> χάριν. 34 ῥαδιουργήσωσι V. 35 σώζονται V.

When the Moon is waxing and they fall badly with Fortune, the aforementioned outcomes will turn out even worse, and moreover it brings overshadowings, wounds, fractures of limbs, afflictions of the eyes, and injuries. But if they happen to be testified by benefics in chrematistic places, they produce fearful actions and sudden losses; and in the case of females, it brings bodily dangers, hemorrhages, miscarriages or embryotomies, and pains in the natural parts.

Mars with Saturn indicates the worst and most turbulent year; for people find themselves in lawsuits and harassments, losses and repudiations, and they witness dangers or deaths and destructions of their own people, and they fall into violent and tumultuous affairs, into harmful and distressing travels abroad, or into raids by bandits, illnesses and sudden dangers, uprisings of enemies and injustices or griefs from servants, and finding themselves on the verge of imprisonment and fears or having to make defenses, they will be in a state of distress — unless somehow they happen to be in their own signs or are testified by benefics, in which case they will receive the charges but only superficially.

Mars with Jupiter indicates a good and active year, bringing successes or benefits from greater people and introductions and good hopes and the fulfillment of expectations; and if there is any connection with military service, such a person will serve in the military or will make progress. Those who are of greater fortune will become distinguished in commands and glories, and will make changes of places for the better, and will be adorned in their surrounding condition, having previously been in irregularities and expenditures. But if it happens to be in opposition, it is indicative of adversities and losses.

Mars and Venus indicate enmity and separations from female persons and instability in domestic affairs and death of the mother for those who have them, or else female associations and adulteries, transient friendships and disgrace. But if they also have some mutual sympathy, those people will endure chilling setbacks and will be carried about unsteadily in their affairs, while women pass through periods of hemorrhage or miscarriages in a dangerous manner.

Mars handing over to Mercury indicates a turbulent year; for it brings dangers and losses on account of written documents and monetary or numerical disputes, secret wrongdoings, sureties and debts, accusations and defenses; and if they happen to fall in bicorporeal signs, these persons too will show the same things to others or will act with reckless ease. And if the three apheses are preserved, they will overcome the aforementioned troubles; but if those too fall in an evil condition, they will be unstable in their undertakings, and if they have a lawsuit, they will be defeated or, having suffered very great diminishment, will be entangled in no ordinary charges.

1 αὥσφοτοῦσα C. 6 places pains] places V. 8 ididos C. 19 τύχει ἀντες] ntychones ἢ V. 21 tychoi V. 26 εἶτ οὖν] εἰ δ' οὖν Y. 27 psyxois V. 31 particinpium pro verbo finito? cf. Marci Diac. ind., p. 137? Raderm., Demetr., 116; Hartel,nPatrist. Stud., II, 42; IV, 49. possis <καὶ> grace. 34 intrigue V. 35 three copies survive.

## <κγ'.> Ἐπιμερισμοὶ Ἀφροδίτης.

Ἀφροδίτη ἑαυτῇ ἐπιμερίζουσα καλῶς κειμένη ἐπάγει φιλίας καὶ συστάσεις ἀρρενικῶν καὶ θηλυκῶν συμπαθείας καὶ δωρεὰς καὶ συνηθείας ἐπιτερπεῖς καὶ γάμους καὶ οἰκείων εὐνοίας καὶ ἡδονὰς καὶ ὠφε-
5 λείας. ἐὰν δὲ <μετὰ> Κρόνου ἢ Ἄρεως εὑρεθῇ ἢ ὑπὸ τούτων θεωρηθῇ ἢ καὶ ἐν ἀχρηματίστοις ζῳδίοις τύχῃ, ψόγους καὶ δειγματισμοὺς καὶ μοιχείας ἐπάγει ζημίας τε καὶ ἀθετήσεις καὶ δόλους γυναικῶν κρίσεις τε καὶ ἀκαταστασίας· ὁμοίως δὲ καὶ ταῖς γυναιξὶν ἐξ ἀνδρῶν.

Ἀφροδίτη Ἡλίῳ δοξαστικὸν καὶ περιποιητικὸν ἀποτελεῖ τὸν χρόνον
10 πρός τε ἀρρενικὰ καὶ θηλυκὰ πρόσωπα συστατικὸν καὶ ὠφέλιμον συνηθείας τε καὶ γάμους καὶ τεκνώσεις ἀγορασμούς τε καὶ δωρεὰς κόσμου καὶ σώματος, καὶ πατρὸς τοῖς ἔχουσι δόξαν ἢ καὶ συμπάθειαν ἀπὸ τοιούτων καὶ ὠφελείας, μάλιστα δ' ἂν καὶ καλῶς σχηματιζόμενοι τύχωσι. τοῖς δὲ ἐν ὑπεροχῇ στεμματηφορίας καὶ ἀρχιερωσύνας καὶ
15 προκοπὰς καὶ ἀρχὰς ἐπάγει καὶ εἰς ὄχλους δωρεὰς χρηματισμοὺς καὶ μυστικῶν πραγμάτων ἢ θείων συνίστορας καὶ ἐπαφροδισίας καὶ εὐφροσύνας ἀποτελεῖ.

Ἀφροδίτη Σελήνῃ καλῶς κειμένη καὶ ἐπὶ ἐπικαίρων τόπων σχηματιζομένη περικτητικὸν καὶ ὠφέλιμον τὸν χρόνον δηλοῖ καὶ τῇ περὶ τὸν
20 βίον συγκοσμεῖ φαντασίᾳ καὶ δόξας ἐπισήμους παρέχει, πλὴν μετὰ ζηλοτυπίας καὶ φιλονεικίας καὶ στάσεως καί τινων λαθραίων φθόνων· τὰς δὲ περικτήσεις καὶ τὰς ὠφελείας ἀτελέστους ἢ ἀπὸ μέρους εἴωθεν ἐπάγειν. κακῶς δὲ σχηματισθεῖσα ἀδικίας καὶ ἔχθρας ἀπό τε ἀρρενικῶν καὶ θηλυκῶν προσώπων ποιεῖ μετεωρισμούς τε καὶ ἀκαταστασίας
25 πρὸς τὰ συγγενικὰ καὶ φιλικὰ πρόσωπα· ἀντίζηλος γὰρ καὶ φιλόνεικος ἡ παράδοσις αὐτῶν ὑπάρχει καθόλου.

Ἀφροδίτη Κρόνῳ μετέωρον καὶ βλαβερὸν τὸν χρόνον δηλοῖ θηλυκῶν τε χωρισμοὺς μάχας ὕβρεις δειγματισμοὺς ἀδικίας ἐπάγει καὶ μητρὸς ἢ θηλυκῶν ἔχθρας τε συγγενικῶν ἢ ἀτιμίας καὶ πρὸς πρεσβύτερα
30 πρόσωπα ἢ κοινωνικὰ ἀμφιλογίας ψόγους τε ἢ πάθεσιν ἐπαίσχροις περιβάλλει καὶ φιλίαις καὶ συνηθείαις ἀβεβαίοις. δικάζονται δὲ πρὸς γυναῖκας καὶ ἀντικαταστάσεις ὑπομένουσι τόπων τε ἢ πραγμάτων ψύξεις ποιοῦνται ἀσθενείαις τε περιπίπτουσι καὶ κρυπτῶν ἢ αἰσθητηρίων πόνοις ἐπιβουλαῖς τε καὶ φαρμάκοις ἐπηρεάζονται καὶ χρονικοῖς
35 πάθεσι, μάλιστα Ἄρεως ἢ Ἑρμοῦ συνεπιμαρτυρούντων.

Ἀφροδίτη Διὶ ἀγαθὸν καὶ περικτητικὸν τὸ ἔτος δηλοῖ καὶ μειζόνων προσώπων συστάσεις καὶ δωρεὰς ἐπάγει ἀρχάς τε καὶ πολιτικὰς καὶ ὀχλικὰς φαντασίας δόξας τε καὶ προκοπὰς γάμους τε καὶ συμβουλὰς θηλυκῶν προσώπων καὶ φιλίας σποράς τε καὶ τεκνώσεις καὶ ἐπαφρο-

12 nempe σωμάτων ' mancipiorum „. 15 nempe δωρεὰς <καὶ>. 28 καὶ] nempe διά. 32 fort. τε <μεταβολὰς>. 37 fors. τε [καὶ]. 38 an συμβολάς?

## <23.> Distributions of Venus.

Venus, distributing to itself when well-placed, brings friendships and introductions, sympathies between men and women, gifts and pleasant companionships, marriages, goodwill from family members, pleasures, and benefits. But if it is found <in conjunction with> Saturn or Mars, or is regarded by them, or happens to be in unproductive signs, it brings blame, public disgrace, adultery, losses, betrayals, deceptions by women, lawsuits, and instability; and similarly for women, the same from men.

Venus distributing to the Sun renders the period glorious and acquisitive, favorable and beneficial for both male and female persons, bringing companionships, marriages, begetting of children, purchases, and gifts of adornment for person and body, and for those who have fathers, glory or sympathy from such persons and benefits; and especially if they happen to be well configured, for those in positions of eminence it brings crown-bearings, high priesthoods, advancements, and offices, and brings gifts to crowds, financial dealings, initiation into secret or sacred matters, charm, and good cheer.

Venus distributing to the Moon, when well-placed and configured in significant positions, indicates an acquisitive and beneficial period and adorns one's life with splendid appearances and grants notable glories, though accompanied by jealousy, contentiousness, strife, and certain secret envies; and it tends to bring acquisitions and benefits that are incomplete or only partial. When badly configured, it produces injustices and enmities from both male and female persons, upheavals and instability in relation to relatives and friends; for their interaction is generally one of rivalry and contentiousness.

Venus in aspect with Saturn indicates a turbulent and harmful period, bringing about separations from women, quarrels, insults, public disgraceful acts, injustices, enmities from a mother or female relatives, dishonor, and disputes with older or influential persons, censure, and involvement in shameful passions; it also surrounds one with unstable friendships and associations. They litigate against women and endure counter-placements, experience cooling of places or affairs, fall into illnesses, are afflicted by pains in hidden or sensory organs, by plots and poisons, and by chronic ailments, especially when Mars or Mercury also testify.

Venus in aspect with Jupiter indicates a good and acquisitive year, bringing associations with more important persons and gifts, offices and civil and popular distinctions, glories and advancements, marriages and counsel from female persons, friendships, procreations and childbirths, and charm

12 nempe of bodies * mancipiorum 15 nempe of donation <and>. 28 Kai]nnempe dia. 32 fort. te <change>. 37 fore. te [and]. 38 an intersection

δισίας ἐν τοῖς ἐγχειρουμένοις. ἐὰν δὲ καὶ μέτριός τις ᾖ, εὐπρακτήσει καὶ τῶν φαύλων ἢ ὑποταγῆς ἀπόλυσιν ἕξει πίστεώς τε ἢ τιμῆς καταξιωθήσεται καὶ συγκοσμηθήσεται τῇ περὶ αὐτὸν ὑποστάσει.

Ἀφροδίτη Ἄρεϊ μετέωρος ὁ ἐνιαυτός· γυναικῶν μάχας χωρισμοὺς αἱμαγμοὺς φθορὰς θηλυκῶν ἢ μητρὸς θάνατον· οἱ δὲ καὶ δίκας λέγουσι διὰ γυναῖκας ἀντιζηλίας καὶ ἔχθρας ὑπομένοντες καὶ δειγματισμοὺς ψόγους τε ἢ μοιχείας· ἀδικοῦνται δὲ ἢ προδίδονται καὶ παρὰ προαίρεσιν πράσσοντες ἢ ὑποκρινόμενοι φέρουσι τὴν κόλασιν. ἐσθ' ὅτε μὲν οὖν καὶ εὐκταῖον τὸν χωρισμὸν τῆς συμβιώσεως ἡγούμενοι διακρατοῦσι διά τινας προσδοκωμένας ἐλπίδας εὐθρυλλήτους περιβοήσεις.

Ἀφροδίτη Ἑρμῇ πρακτικὸν καὶ εὐεπήβολον τὸν χρόνον δηλοῖ περί τε τὰς δόσεις καὶ λήψεις καὶ ἐμπορίας καὶ τοῖς περὶ λόγον ἢ παιδείαν ὁρμωμένοις φιλίας περιποιεῖ ἀγορασμούς τε κόσμου καὶ σωμάτων κοινωνίας τε καὶ συναρμογὰς ἀρρενικῶν καὶ θηλυκῶν δόξας τε καὶ τιμὰς κατορθώσεις πραγμάτων συνίστοράς τε μυστικῶν καὶ παραθηκῶν πίστεις καὶ συγγενῶν συμπαθείας.

## <κδ'.> Ἐπιμερισμοὶ Ἑρμοῦ.

Ἑρμῆς ἑαυτῷ ἐπιμερίσας πρακτικὸς καὶ ἐπωφελὴς περί τε τὰς ἐπιχειρήσεις καὶ πίστεις καὶ εὐεπηβόλους ἀποτελεῖ καὶ ἐχθρῶν ὑπερτέρους ὑποκριτικῶς καὶ μυστικῶς διαπρασσομένους πραγμάτων τε κατορθωτὰς καὶ τὰς ἀπὸ λόγων ἢ ψήφων εὐημερίας ἀναδεχομένους· καὶ μάλιστα ἐὰν ἀνατολικὸς τύχῃ ἢ ἐν χρηματιστικοῖς ζῳδίοις ἢ ὑπὸ Διὸς καὶ Ἀφροδίτης ἐπιθεωρηθῇ, μείζονας πίστεις καὶ ἐπωφελεῖς δηλοῖ· ὑπὸ δὲ κακοποιῶν, φόβων καὶ ἐναντιωμάτων δηλωτικός.

Ἑρμῆς Ἡλίῳ παραδιδοὺς τὸ ἔτος εὐεπήβολος κοινωνικὸς πρακτικὸς συστάσεις ἐπάγων μειζόνων καὶ αἰτήσεις καὶ δωρεάς, μεθ' ὑπερθέσεων δὲ καὶ ἐμποδισμῶν, διοικονομίας τε καὶ προστασίας καὶ ἱστορήσεις μυστικῶν πραγμάτων, τοῖς τε ἀπὸ λόγου καὶ παιδείας δοξαστικὸς καὶ ὠφέλιμος. τὰ δὲ πλεῖστα μυστικῶς καὶ μεθ' ὑποκρίσεως τελοῦντες περιγίνονται.

Ἑρμῆς Σελήνῃ πρακτικὸν τὸ ἔτος δηλοῖ, μάλιστα δὲ ἐὰν καὶ καλῶς σχηματιζομένη καὶ ἀνατολικὴ ἡ Σελήνη τύχῃ καὶ ἐν χρηματιστικοῖς τόποις τύχωσι, συστάσεις τε ἀρρενικῶν καὶ θηλυκῶν προσώπων ἐπάγει καὶ ὠφελείας πραγμάτων καὶ κατορθώσεις καὶ πίστεις καὶ ἐν τοῖς διαπρασσομένοις ἐπιτευκτικὸς καὶ πρὸς τὰ μείζονα πρόσωπα συμπαθής. ἐὰν δὲ ἀνοικείως τύχῃ ἢ ὑπὸ κακοποιῶν θεωρηθῇ, κρίσεις καὶ ἐξοδιασμοὺς ἢ ἐπηρείας τε καὶ μειζόνων ἀπειλὰς ἐπάγει συνοχάς τε ἢ φόβους μυστικῶν τε προδοσίας.

3 συγκομισθήσεται V. 5 οἱ] εἰ V. 10 post ἐλπίδας lacuna esse vid. 29 τοῖς] τῆς V. 34 an del. τύχωσι.

in undertakings. And if one is also of moderate station, he will prosper and will obtain release from servitude or subjection of base persons, and will be deemed worthy of trust or honor, and will rest secure in the condition surrounding him.

Venus in aspect with Mars makes the year turbulent: quarrels with women, separations, bloodshed, corruption, or death of women or of a mother; some say also lawsuits on account of women, enduring rivalries and enmities, public shaming, censures, or adulteries; they are wronged or betrayed, and acting or dissembling against their own will, they bear the punishment. Sometimes, however, regarding the separation from cohabitation as even desirable, they maintain it on account of certain anticipated hopes and much-talked-of notorieties.

Venus combined with Mercury indicates a productive and successful period concerning giving and receiving, trade, and brings friendships to those engaged in discourse or education, purchases of adornments and persons, associations and unions of males and females, glory and honors, accomplishment of affairs, acquaintance with secret matters and deposits, trustworthiness, and sympathies among relatives.

## <xxiv.> Distributions of Mercury.

Mercury distributing to itself is productive and beneficial regarding undertakings and trusts, and brings about successful outcomes and superiority over enemies through acting covertly and secretly, accomplishment of affairs, and the reception of prosperity from words or calculations; and especially if he happens to be oriental or in money-making signs or is regarded by Jupiter and Venus, he indicates greater trusts and beneficial outcomes; but under malefics, he is indicative of fears and oppositions. 25

Mercury handing over the year to the Sun is successful, sociable, and productive, bringing introductions to greater persons, requests and gifts, though with delays and obstacles, management and patronage, and inquiry into secret matters, and is glory-bringing and beneficial to those engaged in discourse and education. Most matters are accomplished covertly and through dissimulation, and they prevail.

Mercury with the Moon indicates a productive year, especially if the Moon happens to be well-configured and oriental and they are in money-making places; it brings introductions of male and female persons, benefits of affairs, accomplishments, trusts, and success in undertaken matters, and is sympathetic toward greater persons. But if she happens to be in an unsuitable position or is regarded by malefics, it brings judgments and expenditures, or attacks and threats from greater persons, confinements or fears, and betrayals of secret matters.

3 is gathered V. 5 οἱ] εἰ V. 10 post ἐλπίδας lacuna esse vid. 29 τοῖς]ντις V. 34 an del. tychosi.

Ἑρμῆς Κρόνῳ ἐπιτάραχον καὶ ἐπικίνδυνον τὸ ἔτος δηλοῖ, πραγμάτων ἀνασκευὰς ἐπηρείας ζημίας τε καὶ κρίσεις ἐπάγων μυστικῶν τε ἢ γραπτῶν χάριν ἢ δανείων. γίνονται δὲ ἐν ἀσθενείαις ἢ φθίσεσι καὶ νόσοις καὶ ὑπὸ χολῆς ὀχλοῦνται ἢ καὶ φαρμάκων πεῖραν λαμβάνουσι θανάτους τε ἰδίων ἢ ἀδελφῶν ἢ τέκνων θεωροῦσι καὶ περὶ νεκρικῶν δικάζονται ἢ ἀμφισβητοῦσιν. ἐὰν δὲ καὶ διάμετροι ἢ τετράγωνοι ἢ κακῶς πεσόντες ὑπὸ Ἄρεως θεωρηθῶσι, καὶ καθ' ἑαυτῶν κινδυνῶδές τι μηχανῶνται ναυαγίοις τε καὶ κυλίσεσι περιπίπτουσι καὶ ἐπωδύνως διάγουσιν. οἰκείως δὲ σχηματισθέντες μετὰ ἐξοδιασμῶν καὶ ὑπερθέσεως δόξας καὶ κατορθώσεις πραγμάτων ἐπάγουσι, ἀπόστροφοι δὲ μέτριοι πρὸς τὰς αἰτίας γενήσονται.

Ἑρμῆς Διὶ πρακτικὸς μὲν καὶ εὐεπήβολος συστάσεις καὶ φιλίας ἐπάγων κατορθώσεις τε πραγμάτων καὶ διοικονομίας καὶ μάντεις καὶ περὶ λόγους καὶ ψήφους εὐημερίας· πλὴν καθολικῶς ἐν ὄχλοις ἐπιτα-ράσσονται καὶ περιβοησίας καὶ φόβους ὑπομένουσιν ἀκαίροις τε ἐξοδιασμοῖς περιτρέπονται καὶ πρὸς οἰκεῖα ἢ φιλικὰ ἢ συγγενικὰ ἀκαταστατοῦσι καὶ ἀγῶνα σώματος ὑπομένουσι, κἂν μὴ ἴδιον πλὴν ὑπὲρ ἑτέρων.

Ἑρμῆς Ἄρεϊ οὐκ ἀγαθός· ἔχθρας καὶ κρίσεις ζημίας τε καὶ κακουργίας ἐπάγει πλαστογραφίας καὶ ἐγγύας καὶ δάνη ἐπιθέσεις τε καὶ συλήσεις ἀναστασίας τε καὶ προδοσίας οἰκείων τε ἀκαταστασίας. ἔσθ' ὅτε μὲν οὖν καὶ αὐτοὶ ἑτέροις τὰ αὐτὰ ἐνδείξονται· πλὴν περὶ τὰς ἐπιβολὰς θρασεῖς καὶ πρακτικοὶ γίνονται καὶ ποικίλως διευθύνουσιν ἐπιβολὰς μηχανώμενοι καὶ ἐπιφόβως καὶ ἐπιταράχως διάγουσιν ὑπόπτους αἰτίας ἢ καθαιρέσεις προσδοκῶντες.

Ἑρμῆς Ἀφροδίτῃ ἀγαθὸν καὶ πρακτικὸν τὸν χρόνον δηλοῖ περί τε τὰς δόσεις καὶ τὰς λήψεις ἀγορασμούς τε καὶ συναλλαγὰς ἐπαφροδίτους καὶ τοῖς διὰ λόγου ἢ παιδείας ἢ δι' οἰκονομίας ὠφέλιμον, συστάσεις τε καὶ φιλίας καινοτέρας ἐπικτῶντας καὶ συνηθείας, καὶ ἐπιπλοκαῖς ἀρρενικῶν καὶ θηλυκῶν περιτρέπονται. τοῖς δ' ἐν μείζονι τύχῃ καθεστῶσι σωμάτων καὶ κόσμου περίκτησιν ἐπάγει εἴς τε τὰς αἰτήσεις καὶ φιλίας καὶ προκοπὰς εὐεπιτεύκτους ἀποτελεῖ καὶ πρὸς ἰδίους εὐεργετικούς.

## <κε'.> Τῶν τεττάρων κλήρων μερισμοί.

Ὁ κλῆρος τῆς τύχης παραδιδοὺς ἢ παραλαμβάνων ἐν χρηματιστικοῖς τόποις ἀγαθοποιῶν ἐπόντων ἢ μαρτυρούντων εὐτυχίαν δηλοῖ καὶ προκοπὴν πράξεις τε καὶ δόξας καὶ πραγμάτων κατορθώσεις καὶ προσδοκωμένων συντέλειαν καὶ ἀπὸ νεκρικῶν ὠφελείας. ἀποκεκλικὼς δὲ ἢ

3 dele τε (aut adde δανείων <κινδύνους> vel sim.). 8 συλήσεσι opinor. κύλισις de iactatione navis accipit Cumont. 13 facile μαντείας. 17 χρώματος V. 21 possis ἀστασίας. 27 τοῖς] τοὺς V. possis ὠφέλιμος. 34 τετάρτων V.

Mercury with Saturn indicates a troubled and dangerous year, bringing reversals of affairs, harassments, losses, and lawsuits on account of secret or written matters or loans; they fall into illnesses, consumptions, and diseases, and are troubled by bile, or even experience the effects of drugs; they witness the deaths of family members, brothers, or children, and go to court over inheritance matters or dispute them. But if they are also in opposition or square or poorly placed and are beheld by Mars, they contrive something dangerous against themselves, fall into shipwrecks and calamities, and live in pain. When configured favorably, however, with expenditures and deferments they bring glory and success in affairs; but when in aversion they will be moderate with respect to causes.

Mercury with Jupiter is active and well-aimed, bringing associations and friendships, successes in affairs, good management, divination, and prosperity in matters of speech and calculation; yet generally they are stirred up among crowds and endure notoriety and fears, are thrown into untimely expenditures, are unsettled in domestic, friendly, or family relations, and endure a bodily struggle — even if not their own, at least on behalf of others.

Mercury with Mars is not good; it brings enmities, lawsuits, losses, and wrongdoings — forgeries, guaranties, loans, attacks, plunderings, upheavals, betrayals, and disorders of household affairs. Sometimes they themselves will inflict these same things upon others; yet regarding their undertakings they become bold and active, directing their schemes in varied ways, living in fear and turmoil while anticipating suspicious charges or downfalls.

Mercury and Venus indicate that the time is good and active regarding both giving and receiving, purchases and transactions that are charming, and beneficial to those who work through speech or education or household management; they also acquire newer associations and friendships and intimacies, and are drawn into entanglements with males and females. For those established in greater fortune, it brings acquisition of property and adornment, and makes petitions, friendships, and advancements easy to attain, and renders one beneficent toward one's own people.

## <25.> Distributions of the Four Lots.

35 The Lot of Fortune, when transmitting or receiving in chrematistic places with benefics present or witnessing, indicates good fortune and advancement, successful actions and reputations, the accomplishment of affairs, the fulfillment of expectations, and gains from the dead. But when it is in decline or

3 delete τε (or add δανείων <κινδύνους> or similar). 8 συλήσεσι I believe. κύλισις Cumont takes to refer to the tossing of a ship. 13 easily μαντείας. 17 χρώματος Γ. 21 one might read ἀστασίας. 27 τοῖς] τους V. one might read ὠφέλιμος. 34 τετάρτων Y.

ὑπὸ κακοποιῶν μαρτυρούμενος ἥττονας μὲν τὰς πράξεις ἢ τὰς δόξας παρέχει, ἀπαραμόνους δὲ ἢ ὅσα ἂν διαπράξωνται μετὰ ἐναντιωμάτων καὶ κινδύνων ἢ κρίσεων καὶ ἐπηρειῶν.

Ὁ δαίμων παραδιδοὺς ἢ παραλαμβάνων ἐν χρηματιστικοῖς τόποις ἀγαθοποιῶν ἐπόντων καταθυμίους προαιρέσεις ἀποτελεῖ κριτικούς τε καὶ εὐκατορθώτους λογισμοὺς καὶ φίλων συμβουλίας ἐπωφελεῖς συστάσεις τε μειζόνων δωρεάς τε καὶ δόξαν καὶ εἰς τὰς ἐπιβολὰς εὐεπιτεύκτους παρεπηρμένους τε τῇ διανοίᾳ οἴησιν πλείστην ἔχοντας. παραπεπτωκὼς δὲ ἢ ὑπὸ κακοποιῶν μαρτυρούμενος μετεωρισμοὺς καὶ ψυχικὰς βασάνους ἐπάγει ἀναισθησίας τε καὶ ἐναντιοβουλίας τὰ ἴδια ἁμαρτήματα κατορθώσεις νομίζοντας καὶ ἄλλοις τὰς αἰτίας ἐπιφέροντας, τῶν δὲ πλείστων ἀστοχοῦντας. ὅθεν οἱ τοιοῦτοι ἐκκακοῦντες ἔσθ' ὅτε καὶ καθ' αὑτῶν κινδυνῶδές τι μηχανῶνται καὶ ὡς μανιώδεις διαλαμβάνονται καὶ ἐν ἐκστάσει φρενῶν γίνονται.

Ὁ ἔρως παραδιδοὺς ἢ παραλαμβάνων ἐν χρηματιστικοῖς τόποις καὶ ἀγαθοποιῶν ἐπόντων ἢ μαρτυρούντων εὐπροαιρέτους ἐπιθυμίας κατασκευάζει καὶ καλῶν ἐραστάς· οἱ μὲν γὰρ περὶ παιδείαν καὶ ἄσκησιν σωματικὴν ἢ μουσικὴν τρέπονται καὶ μεθ' ἡδονῆς κολακευόμενοι τῇ μελλούσῃ ἐλπίδι ἀκοπίαστον ἡγοῦνται τὴν ἀνίαν, οἱ δὲ ἀφροδισίοις καὶ συνηθείαις θελχθέντες θηλυκῶν τε καὶ ἀρρενικῶν ἀγαθὸν ἡγοῦνται. Ἄρης μὲν οὖν καὶ Ἑρμῆς ἐπιμαρτυρήσαντες ἢ ἐπόντες τῷ τόπῳ καὶ μάλιστα ἐν ἰδίοις ζῳδίοις παιδεραστὰς ποιοῦσιν ἢ ἐπ' ἀμφοτέροις ψογίζονται ἢ φιλόπλους τε καὶ φιλοκυνήγους καὶ φιλοπαλαίστρους· Ἀφροδίτη δὲ θηλυκῶν συνηθείας, ἔσθ' ὅτε μὲν οὖν καὶ στερχθέντες ἀντιστέργουσιν. ὁμοίως δὲ καὶ ἕκαστος τῶν ἀστέρων ὁ κεκληρωμένος τὸν τόπον ἢ ἐπιμαρτυρῶν ἢ παραλαμβάνων τὸν χρόνον κατὰ τὴν ἰδίαν φύσιν τὸ εἶδος τῆς ἐπιθυμίας κατασκευάσει. καθόλου μὲν οὖν κακοποιῶν ἐπόντων ἢ μαρτυρούντων ἐπὶ βασάνῳ καὶ ζημίᾳ καὶ κινδύνῳ τὰ τῆς ἐπιθυμίας γενήσεται. ἐὰν δέ πως ὁ τοῦ Κρόνου σὺν τῷ τῆς Ἀφροδίτης καὶ τῇ Σελήνῃ συμπαρῇ ἢ ἐπιμαρτυρήσῃ, αἰσχρῶν καὶ ἀσελγῶν ἔργων ἐρῶσι ἐπί τε ἀρρενικῶν καὶ θηλυκῶν ψογίζονται καὶ περιβοησίας ὑπομένουσιν ἢ μετανοοῦντες ἀντιστρεπτοῦσιν ὑπὸ τοῦ πάθους νικώμενοι. ἐὰν δέ πως ὁ τοῦ Διὸς συνεπιμαρτυρήσῃ, ἀξιοπίστως ἢ δυνατῶς τὸ γενόμενον ἔσται ἢ μυστικῶς. Ἄρεως δὲ καὶ Ἑρμοῦ ἐπόντων ἢ ἐπιμαρτυρούντων ἢ παραλαμβανόντων τὸν χρόνον κακούργων πραγμάτων ἢ ληστρικῶν ἐρῶσι· γίνονται γὰρ πλαστογράφοι ἅρπαγες θυρεπανοῖκται κυβευταὶ τεθηριωμένην τὴν διάνοιαν ἔχοντες. ἐὰν δὲ καὶ ὁ τῆς Ἀφροδίτης ἐπιμαρτυρήσῃ, φαρμακοὶ μοιχοὶ

1 κακοποιῶν : hic deest folium unum in V quod antequam periit descripsit S, f. 87 sqq. 11 κατορθώσειν S. 14 ἐκτάσει S. 19 ἀνίαν non intellego, expecto παιδιὰν vel sim.; de dolore exercitationis interpretatur Cumont, cf. Senec., *Ep.*, 78, 16. 20 fors. ἡγ. <τοιοῦτον βίον>. 22 ἢ] fors. οἳ vel ἢ <οἱ>; quid voluerit, indicat l. 31. 27 possis μετασκευάσει. 34 γενώμενον S. 36 αἱρῶσι S.

witnessed by malefics, it provides lesser actions or reputations, and whatever they accomplish is unstable, accompanied by oppositions and dangers or judgments and harassments.

The Daimon, when transmitting or receiving in chrematistic places with benefics present, brings about desired intentions, sound and easily successful reasonings, the beneficial counsels of friends, introductions to greater men, gifts and glory, easy attainment in one's undertakings, and a great sense of pride in those who are elevated in their thinking. But when it has fallen away or is witnessed by malefics, it brings restlessness and mental torments, insensibility and contrary counsel, causing men to regard their own errors as achievements and to lay blame on others, while missing the mark in most things. Hence such people, becoming discouraged, sometimes even contrive something dangerous against themselves, and are regarded as madmen, and fall into derangement of mind.

Eros, when transmitting or receiving [influence] in financial places, with benefics present or bearing witness, produces well-intentioned desires and lovers of beautiful things; for some turn toward education, bodily exercise, or music, and being flattered with pleasure by future hope, consider the toil effortless; others, enchanted by erotic pleasures and intimacies with both females and males, consider this a good thing. Mars and Mercury, when bearing witness together or present in the place, and especially in their own signs, make pederasts, or are blamed in regard to both sexes, or make lovers of weapons, of hunting, and of wrestling; Venus produces intimacies with females, though sometimes those who are beloved love in return. Similarly, each of the stars that has been allotted the place, or that bears witness or takes over the time, will produce the form of desire according to its own nature. In general, when malefics are present or bearing witness, the matters of desire will come about with torment, loss, and danger. But if Saturn is present together with Venus and the Moon or bears witness to them, they love shameful and licentious deeds and are blamed in regard to both males and females, and they endure public scandal, or repenting they turn away, yet are overcome by the passion.But if Jupiter also bears witness along with them, the matter that arises will be conducted with credibility, or powerfully, or secretly. When Mars and Mercury are present or bearing witness or taking over the time, they love criminal or predatory deeds; for they become forgers, thieves, burglars, gamblers, having a brutalized disposition. And if Venus also bears witness, they become poisoners, adulterers,

1 κακοποιών : here one leaf is missing in V, which S,nf described before it perished. 87 sqq. 11 κατορθώσειν S. 14 εκτάσει 5. 19 dvlay I do not understand, expectonπαιδιάν or sim.; Cumont interprets the pain of exercise, cf. Senec., Ep., n78, 16. 20 fors. ήγ. <τοιοῦτον βίον>. 22 ή] chance. οἳ or ἢ <oi>; He says what he wills. 31. 27 you can change. 34 γενώμενον S. 36 αίρῶσι S.

αὐτόχειρες· ὅθεν κατὰ τοὺς ἐπιβάλλοντας χρόνους ἐγγύαις καὶ δάνεσι περικυλιόμενοι καὶ κακουργίαις συνοχῆς ἢ κρίσεως πεῖραν λαμβάνοντες ἐπικινδύνως διάγουσιν. ἰσχυρὸς ὁ τόπος πρὸς πολλὰ ὑπάρχει, ὅθεν αὐτῷ προσεκτέον. λαμβάνεται δὲ ὁ κλῆρος τοῦ ἔρωτος ἡμέρας μὲν
5 ἀπὸ τοῦ κλήρου τῆς τύχης ἐπὶ τὸν τοῦ δαίμονος καὶ τὰ ἴσα ἀπὸ ὡροσκόπου, νυκτὸς δὲ τὸ ἀνάπαλιν.

[Περὶ ἀνάγκης·] Ἀνάγκη παραδιδοῦσα ἢ παραλαμβάνουσα ἐν χρηματιστικοῖς τόποις ἀγαθοποιῶν ἐπόντων ἢ μαρτυρούντων οἰκειώσεις μὲν ἐπάγει καὶ μείζονας συστάσεις καὶ ἐχθρῶν καθαιρέσεις ἢ θανάτους,
10 κακοποιῶν δὲ ἐπόντων ἀντιδικίας καὶ κρίσεις ἐπάγει καὶ ἐξοδιασμούς· ὅθεν καὶ παρὰ προαίρεσιν διαπράξαντες ἀνιαρῶς διάγουσιν. ἐὰν δέ πως τὸ σχῆμα κακωθῇ, τινὲς καταδικάζονται ἢ καθαιροῦνται. λάμβανε δὲ ἀπὸ δαίμονος ἐπὶ τύχην, νυκτὸς δὲ τὸ ἀνάπαλιν.

Ταῦτα μὲν οὖν ἐπὶ τῶν ἀρρενικῶν γενέσεων καὶ χρόνων διέσταλται·
15 ὁμοίως δὲ κατὰ τὰ οἰκεῖα σχήματα τῶν παραδόσεων καὶ τὰ δυνάμενα χωρεῖν ἁρμόσει καὶ ἐπὶ θηλυκῶν γενέσεων.

## <κς'.> Τὸ τέταρτον περὶ χρόνων διαιρέσεως καὶ τὴν ἑπτάζωνον ἀνωφερῶς κατὰ Κριτόδημον.

Σελήνη α' ἔτος α'· Ἑρμῆς β' ἔτη β'· Ἀφροδίτη γ' ἔτη γ'· Ἥλιος δι
20 <ἔτη δ'>· Ἄρης ε' ἔτη ε'· Ζεὺς ς' ἔτη ς'· Κρόνος ζ' ἔτη ζ'· γίνοντα ἔτη κη'· μονομοιρία δὲ γίνεται οὕτως· ἐν ᾧ ἐὰν ἡ Σελήνη ζῳδίῳ ᾖ, αὐτὸς γίνεται πρῶτος [ὁ] κύριος τοῦ ζῳδίου καὶ λήψεται, εἶτα κατὰ ζώνην οἱ ἄλλοι. οἷον ὑποδείγματος χάριν ἔστω Σελήνην εἶναι Ζυγῷ μοίραις ς'· πρώτη Ἀφροδίτη λήψεται, δεύτερος Ἑρμῆς, τρίτη Σελήνη,
25 τέταρτος Κρόνος, πέμπτος Ζεύς, ἕκτος Ἄρης· γίνεται Ἄρεως μονομοιρία. Ἄρης οὖν πρῶτος λήψεται, ὁ κύριος τῆς μονομοιρίας τῆς Σελήνης, ἔτη ε', εἶτα οἱ ἑξῆς κατὰ γένεσιν μετὰ τὸν Ἄρεα κείμενοι ἀστέρες· μετὰ δὲ τὸ συμπληρωθῆναι ἔτη κη' ἄρχου πάλιν ἀπὸ τοῦ μετὰ τὸν Ἄρεα κειμένου ἀστέρος. ποίει δὲ καὶ τὰ ι' ἔτη καὶ μῆνας θ',
30 ἡμέρας μὲν ἀπὸ Ἡλίου, νυκτὸς δὲ ἀπὸ Σελήνης. ἐὰν δὲ ἡμέρας ὁ Ἥλιος μὲν κακῶς κεῖται, ἀπὸ Σελήνης ἄρχου· ὁμοίως καὶ νυκτὸς ἀπὸ Ἡλίου. ἐὰν δὲ ὁ Ἥλιος καὶ ἡ Σελήνη ἀκυρολόγητοι γένωνται, ἀπὸ τοῦ οἰκοδεσπότου ἢ ἄλλου τινὸς ἀστέρος καλῶς κειμένου.

3 possis sane <γὰρ> ὁ. 8 οἰκείως S. 9 possis μείζονος. 21 ἦν S. 22 ζωδίου] χρόνου Cumont. 27 κείμενον $S^b$. 31 μὲν] μὴ S.

self-murderers; whence, during the corresponding periods, becoming entangled in sureties and loans, and experiencing imprisonment or trial on account of crimes, they live in peril. The place is powerful with respect to many things, and therefore attention must be paid to it. The lot of Eros is taken by day from the lot of Fortune to that of the Daimon, and the same distance from the Ascendant; by night, the reverse.

[Concerning Necessity] Necessity, when it transmits or receives in chrematistic places with benefics present or bearing witness, brings about associations and greater introductions and the overthrow or deaths of enemies; but when malefics are present, it brings lawsuits and judgments and expenditures; whence those who have acted contrary to their intention live in distress. And if the configuration is in some way afflicted, some are condemned or deposed. Take it from the Daimon to Fortune, and by night the reverse.

These matters have been set out for masculine nativities and their times; likewise, in accordance with the proper configurations of the transmissions, those things that are able to apply will also be fitting for feminine nativities.

## <κς'> The fourth [chapter] on the division of times

and the seven-zone [system] ascending according to Critodemus.

Moon 1st, year 1; Mercury 2nd, years 2; Venus 3rd, years 3. Sun 4th, 20 <years 4>; Mars 5th, years 5; Zeus 6th, years 6. Saturn 7th, years 7; the total comes to 28 years. The single-degree [allocation] works as follows: whichever zodiac sign the Moon is in, that [sign's ruler] becomes the first [δ] lord of the Zodiac and will take [its period], then the others according to zone. For example, by way of illustration, let the Moon be in Libra at 6 degrees: first Venus will take [it], second Mercury, third the Moon, 25 fourth Saturn, fifth Zeus, sixth Mars; it becomes the single-degree [period] of Mars. Mars therefore will take first, the lord of the single-degree of the Moon, for 5 years, then the stars placed next in sequence after Mars according to the nativity; and after the 28 years are completed, begin again from the star placed after Mars. Also calculate the 10 years and 9 months, 30 by day from the Sun, and by night from the Moon. But if by day the Sun is badly placed, begin from the Moon; likewise by night from the Sun. And if the Sun and Moon are both without authority, [begin] from the house- ruler or some other star well placed.

3 one may reasonably [add] <γάρ> d. 8 οἰκείως S. 9 one may [read] μείζονος. 21 ἦν S. 22 Zodiac] χρόνου Cumont. 27 κείμενον S. 31 μέν] μὴ S.

<κζ'.> Ἄλλως ἐκ τοῦ Σεύθου περὶ ἐνιαυτῶν ἐκ τοῦ Ἑρμείου † σχολὴν τὴν ἄφεσιν ποιοῦσα ἀπὸ Ἡλίου ἢ Σελήνης ἢ ὡροσκόπου ἢ κλήρου τύχης.

Τόποι δ' εἰσὶν ἀφ' ὧν ἡ ἀρχὴ τοῦ ἔτους λαμβάνεται, οἷον Ἡλίου ἢ Σελήνης ἢ ὡροσκόπου ἢ κλήρου τύχης. ἔστι δὲ ἡ κατάκρισις ἥδε· Ἡλίου ἐπικέντρου ὄντος ἀπὸ αὐτοῦ ψηφίζειν δεῖ· ἐπὶ δὲ νυκτὸς ἀπὸ Σελήνης ὁμοίως ἐπικέντρου μοιρικῶς οὔσης· τούτων δὲ ὑστερούντων ἀπὸ τοῦ ὡροσκόπου· ἐὰν δὲ ὁ κλῆρος τῆς τύχης ἐπίκεντρος ὑστερούντων τῶν φώτων, ἀπὸ αὐτοῦ τὴν ἀρχὴν τοῦ ἐνιαυτοῦ ποιοῦ. ἀλλότριον δὲ ὁμοίως ἔσται ἐπὶ τῶν τὰ φῶτα ἐπιφερόμενα τοῖς κέντροις ἐχόντων ἀπὸ τοῦ παρ' ἰδίαν αἵρεσιν ἄρχεσθαι· ἰσχυροτέρως γὰρ κατὰ τὴν ἡμετέραν ἀγωγὴν ἐπιγνώσῃ, ἐπὶ ποίων ζῳδίων χρηματίζει ἐπιφερόμενος τῆς γενέσεως ὁ ἐνιαυτός. ἡμέρας μὲν ἀπὸ Ἡλίου, ἐὰν μὲν τύχῃ ὡροσκοπῶν ἢ μεσουρανῶν· εἰ δὲ μή γε, ἀπὸ τοῦ ὡροσκοποῦντος ζῳδίου ἔκβαλλε, καὶ εἰς ὃ ἂν καταλήξῃ ὁ ἐνιαυτός, ἀπὸ τοῦ κυρίου τοῦ τόπου οὗ ἦν ἐπὶ γενέσεως διέκβαλλε τὸν ἐνιαυτόν. νυκτὸς δὲ ἀπὸ Σελήνης, ἐάνπερ τύχῃ ὡς προεῖπον ἐπὶ τοῦ Ἡλίου, μάλιστα ἐὰν ἀνατολικὴ ᾖ καὶ τοῖς ἀριθμοῖς προσθετική· ἐπὶ δὲ τῶν δύο φώτων † τῶν πνευμάτων ἐὰν μὴ καὶ πλήρη κἂν ἀφαιρῇ τὸν ἀριθμὸν τύχῃ ἀπὸ τοῦ συνδέσμου ἐὰν ἐπίκεντρος μόνον ἐπὶ μέγιστα κείμενος †. εἰ δὲ μή γε καθὼς προγέγραπται, ἀπὸ τοῦ κυρίου τοῦ καταλήγοντος τόπου ἀπὸ τοῦ ὡροσκόπου. ἐὰν γὰρ εὕρῃς τὰ ζῴδια κεντρούμενα ἢ ἀγαθοποιούμενα ἢ καὶ αἴτια ἀπὸ τῶν ἐπιπαρόντων ἢ καὶ ἐφορώντων κατὰ τὴν πρώτην τάξιν καὶ ἐπὶ τῆς παρόδου, δηλοῖ ὅτι καλὰ ἔσται τὰ ἐνιαυτῶν ἀποτελέσματα· κακῶν δὲ ὄντων τῶν τόπων τὸ ἐναντίον ἀποβήσεται ὡς τῶν ἐφορώντων ἀνατολικῶν ἀστέρων καὶ τὸ πράσσειν παρεχόντων, τῶν δὲ δυτικῶν ἀπραγίας καθαιρέσεις <τε> τῶν πρασσομένων, ἐὰν μὴ τὰ πράγματα κρύφιμα τύχῃ.

<κη'.> Περὶ μηνὸς ποῦ ἔσται.

Τὸν δὲ μῆνα λήψῃ οὕτως. ἀπὸ τοῦ παροδικοῦ Ἡλίου ἐπὶ τὸν κατὰ γένεσιν Ἥλιον καὶ τὰ ἴσα ἀπὸ τοῦ κεκληρωμένου τὸν ἐνιαυτὸν ζῳδίου. ἐπιτηρεῖν καὶ τὸ ζῴδιον, ἐν ᾧ ἡ σύνοδος γέγονεν, ἐάνπερ ᾖ συνοδικὴ ἡ γένεσις· ὁμοίως δὲ καὶ τὸ ζῴδιον, ἐν ᾧ ἔσται [καὶ] ἡ πανσέληνος, [καὶ] ἐάνπερ ᾖ πανσεληνιακή· ἐν γὰρ τούτοις τοῖς ζῳδίοις οἱ μῆνες χρηματίζουσι καὶ τὴν ἀρχὴν ἔχουσιν· ὁποίαν ἂν τύχῃ ἐπὶ γενέσεως

1 nempe ἐκ τῶν Σ. π. ἐ. ἐκ τῶν Ἑ. σχολῶν; ad ποιοῦσα adde vel subaudi αἵρεσις. In sequentibus ipsa Hermiae verba afferuntur. 8 possis ἐπίκεντρος <ᾖ>, sed cf. Wenkebach, *Quaest. Dioneae*, 24. 17 ἐπὶ] ἀπὸ S. 18 ᾖ] ἢ S. προθετική S. 23 αἴτια non intelligo. 24 ὅτι] ἐὰν S. nempe τὰ τῶν. 26 καὶ suspectum.

<κζ'.> Otherwise, from Seuthes, concerning years, from the Hermeion, † making the release [aphesis] from the Sun or the Moon or the Ascendant or the Lot of Fortune.

The places from which the beginning of the year is taken are as follows: those of the Sun, the Moon, the Ascendant, or the Lot of Fortune. The judgment is this: when the Sun is angular, one must calculate from it; at night, similarly from the Moon when it is angular by degree; when these fall short, from the Ascendant; and if the Lot of Fortune is angular while the luminaries fall short, begin the year from it. It will likewise be inappropriate, in the case of those who have the luminaries advancing toward the angles, to begin from the one contrary to their own sect; for according to our method you will recognize more precisely in which signs the year is operative as it advances from the nativity. By day, from the Sun, if it happens to be on the Ascendant or Midheaven; if not, cast from the ascending sign, and wherever the year terminates, cast the year from the lord of the place where it was at the nativity. By night, from the Moon, provided it falls as I said before in the case of the Sun, especially if it is oriental or additive in numbers; and in the case of the two luminaries † of the pneumata, if it happens neither to be full nor subtractive in number, from the conjunction if it is angular only, placed at the highest point †. If not, as written above, from the lord of the place where it terminates from the Ascendant.For if you find the signs angular, or benefically influenced, or causally affected by those present or overseeing according to the first order and during the transit, it indicates that the annual outcomes will be favorable; but if the places are malefic, the opposite will result — as the oriental stars that oversee provide activity and the capacity to act, while the occidental ones bring inactivity and the diminishment of affairs, unless the matters happen to be hidden.

<ki'.> Concerning the month in which it will occur.

You will take the month as follows: from the transiting Sun to the natal Sun, and the same number from the zodiac sign that has been allotted the year. Observe also the sign in which the conjunction has occurred, if indeed the nativity is a conjunction nativity; and likewise the sign in which the full moon will be, if it is a full moon nativity; for in these signs the months are active and have their beginning; whatever position the Moon happens to hold at birth

1 namely ἐκ τῶν Σ. π. ἐ. ἐκ τῶν Ἑ, σχολῶν; ad ποιοῦσα alde vel subaudi αἵρεσις. In sequentibus ipsa Hermiae verba afferuntur. 8 possis ἐπίκεντρος <ἡ>, sed cl. Wenkebach, Quest. Dioneae, 24 17 ἐπὶ] ἀπὸ 5.18 ἡ] ἡ S. προθετική 5. 23 causes non intelligo. 24 that if S. namely τὰ τῶν. 26 και suspectumn.

ἔχουσα ἡ Σελήνη ἤτοι ἀπὸ συνόδου ἢ ἀπὸ πανσελήνου, καὶ ἐπὶ τὴν ὁμοίαν ἀναπληροῖ ἡ τοῦ μηνός. οἷον ἐὰν τριταία ἢ πεμπταία ἤτοι ἀπὸ τῆς συνόδου ἢ πανσελήνου, ἔκτοτε ἔσται καὶ ἡ ἀρχὴ τοῦ μηνός.

## <κθ'.> Περὶ ἡμέρας χρηματιστικῆς.

Τὰς δὲ ἡμέρας οὕτως εὑρήσεις. τὰ καταγόμενα ἔτη πλήρη τῆς γενέσεως πολυπλασίασον ἐπὶ ε' δ' καὶ τὰς ἀπὸ τῆς γενεθλίου ἡμέρας μέχρις οὗ ζητεῖς προσυπολάμβανε μετὰ τῶν πολυπλασιασθέντων ἀριθμῶν· κἂν μὲν ᾖ κατὰ Ἀλεξανδρεῖς, πρόσθες τὰς ἐμβολίμους τουτέστι τῶν πλήρων ἐτῶν τὸ δ' καὶ ταῦτα ἀπὸ τοῦ πλήθους διέκβαλλε ὁσάκις δύνασαι ἀνὰ ιβ'. τὰς λοιπὰς πολυπλασίασον ἐπὶ τὸν ε' καὶ ἐπὶ τὰς ἀπὸ γενέσεως ἡμέρας μέχρις οὗ ζητεῖς καὶ μέριζε εἰς τὸν ιβ'· καὶ τὰ καταλειφθέντα ἔκβαλλε ἀπὸ τῆς Σελήνης τῆς κατὰ γένεσιν καὶ ἑκάστῳ ζῳδίῳ μίαν ψῆφον διδοὺς ἀπὸ τοῦ κεκληρωμένου ζῳδίου τὸν μῆνα διέκβαλλε. καὶ ὅπου δὰν καταντήσῃ ὁ ἀριθμός, ἐκείνου τοῦ ζῳδίου τὸν κύριον σκόπει καὶ πρὸς τοὺς ἐφορῶντας ἀστέρας τὴν ποιότητα τῆς ἡμέρας δήλωσον.

Τὰς δὲ ὥρας οὕτως. ἀπὸ τοῦ κεκληρωμένου ζῳδίου τὴν ἡμέραν διέκβαλλε περὶ τὴν τῆς ἡμέρας ἀρχὴν ἀνὰ δύο ἀπὸ τῆς γενεσιακῆς ὥρας, καὶ γνώσῃ τὰς καλὰς καὶ ἐμπράκτους ὥρας. εὔχρηστον δὲ καὶ πρὸς παντὸς πράγματος ἐπιβολὴν καὶ καταρχήν· καὶ μάλιστα τὰς ἀσθενικὰς καὶ κατακλιτικὰς ἀκριβῶς ἐπιγνώσῃ <ἐκ> τῶν ὡροσκοπικῶν πρὸς τὰ φῶτα καὶ τὰ λοιπὰ κέντρα τῶν ἀστέρων.

Ὅσα μὲν κύρια ἦν ἐπὶ ἑτοιμοτέρας σκέψεως, ἐν τούτοις εἴρηται· ὅσον δὲ [τῆς] ἐκ τῆς συντόμου ταύτης ἀναπτύξεως, πολλὴν ἐπίδοσιν ἑαυτῷ παρέξει, ἐάνπερ ᾖ εὐφυεῖ χρώμενος ψυχῇ καὶ πρὸς ὃν ἂν ὁ νοῦς τοῦ ἀνθρώπου ἔρχηται λογισμὸν κἂν ἐν φύσει κεχορηγημένος.

Τὸν περίπατον ἐὰν ποιῇς, τοῖς ὁρίοις χρῶ, οἷον η' ζ' ς' ε' δ', ἐὰν ᾖ τὸν ἀπὸ Ἡλίου ἐνιαυτὸν ἢ τὸν μῆνα ἀπὸ τοῦ κατὰ πάροδον Ἡλίου ἐπὶ τὴν κατὰ γένεσιν Σελήνην καὶ τὰ ἴσα ἀπὸ ὡροσκόπου *** τῶν ἐνιαυτῶν ἢ ὡς παρετηρησάμην ἐγὼ Ἑρμείας. δεῖ δὲ ἀπὸ πάντων τῶν ἀστέρων ἐπὶ πάντας τοὺς ἀστέρας [ἀφέσεις] τὸν περίπατον ποιεῖσθαι κατὰ τὰς ἀναφορὰς τῶν ζῳδίων καὶ τὰ κλίματα. οἷον ἐὰν περὶ γυναικός, ἀπὸ Ἀφροδίτης, ἢ θυγατέρων ἢ θηλυκῶν εἰδῶν· ὅταν δὲ περὶ πράξεως, ἀπὸ Ἑρμοῦ, καὶ τῶν ἀνηκόντων· ὅταν δὲ περὶ κινδύνων ἢ θανάτου ἢ νόσων ἢ αἱμαγμῶν, ἀπὸ τῶν κακοποιῶν ἐπὶ τὸν ὡροσκόπον ἢ Ἥλιον ἢ Σελήνην· καὶ ἀπὸ τῶν ἄλλων ὁμοίως. προσέχειν δὲ δεῖ καὶ ἐν τίσιν

1 aut ἐπὶ del. aut ἀναπληροῖ mutandum (ἀναποδοῖ?). 3 καὶ ἡ] 6 (nota ἡμέρας) ἢ S. 9 πλήρη S. nempe ταύτας. 10 τὸν] τὸ S. 10-11 ἐπὶ τὰς] περὶ τὰς S. 12 καταληφθέντα S. 16 δηλώσει S. 24 de ὅσον, cf. Dem., *De cor.*, 153, Malthiae, 479ᵇ. 25 ἐάνπερ ᾖ] ἐνπέρ τι S. 26 an ἔρρωται? λογισμῶν S. κἂν ἐν spurium (ἱκανῇ Rad., potius ἱκανόν) iunge λογισμὸν φύσει κεχορ. 27 ὡρίοις S.

the Moon having, whether from conjunction or from full moon, also fulfills the same for the month. For example, if she is on the third or fifth day either from the conjunction or the full moon, from that point the beginning of the month will also be.

## <κθ'.> Concerning the significant day.

You will find the days as follows. Multiply the complete elapsed years of the nativity by 5¼ and add the days from the birth date up to the point you are seeking, together with the multiplied numbers; and if it is according to the Alexandrian reckoning, add the intercalary days, that is, one quarter of the complete years, and cast these out from the total as many times as possible in groups of 12. Multiply the remainder by 5 and by the days from birth up to the point you seek, and divide by 12; cast out the remainder from the natal Moon, and assigning one count to each sign, cast out from the sign that has been allotted the month. And wherever the number lands, examine the lord of that sign and declare the quality of the day with respect to the overseeing stars.

Calculate the hours as follows. From the allotted sign, project the day around the beginning of the day, two at a time from the natal hour, and you will know the favorable and active hours. This is also useful for the undertaking and commencement of any matter; and you will recognize with precision especially the hours of weakness and confinement from the ascendant positions in relation to the lights and the remaining centers of the stars.

Whatever was essential for more ready consideration has been stated in these passages; and whoever makes use of this brief exposition will find it of great benefit to himself, provided he employs a well-gifted soul and whatever reasoning the mind of a person may pursue, even if endowed by nature.

If you conduct the progression, use the terms, such as 8, 7, 6, 5, 4, whether for the year from the Sun or the month from the transiting Sun to the natal Moon and the equal distances from the Ascendant *** of the years, or as I, Hermeias, have observed. One must conduct the progression from all the stars to all the stars according to the ascensions of the signs and the climates; for instance, if concerning a woman, from Venus, or daughters or feminine forms; when concerning an action, from Mercury, and related matters; when concerning dangers or death or illnesses or bloodshed, from the malefics to the Ascendant or the Sun or the Moon; and from the others likewise. One must also pay attention to in which

1 either ἐπὶ del. or αναπληροί must be changed (αναποδ?). 3 καὶ ἡ] 6 (note ἡμέρας) AS. 9 πλήρη 5. namely ταύτας. 10 τὸν] τὸ 5. 10-11 ἐπὶ τὰς] περί τάς 5. 12 καταληφθέντα S. 16 δηλώσει S. 24 on όσον, cf. Dem., De cor., 153, Mal 24 on όσον, cf. Dem., De cor., 153, Mal thiae, 479. 25 ἐάνπερ ἡ] ἔνπέρ τι S. 26 or ἔρρωται? λογισμών 5. κἂν ἐν spurious (ἱκανή Rad., rather (κανόν) join λογισμόν φύσει κεχορ. 27 ὡρίοις S.

ὁρίοις οἱ περίπατοί εἰσι καὶ τίνες τῶν ἀστέρων ἀκτινοβολοῦσι καὶ τίνες κατ' ἐπέμβασιν ἐν τῷ ζῳδίῳ τοῦ περιπάτου εἰσίν· ὁμοίως καὶ τὸν παραδεδωκότα ἢ παραλαμβάνοντα πῶς ἔχουσι πρὸς τὴν γένεσιν καὶ πῶς ἀνέτειλαν καὶ πῶς ἐν τῇ γενέσει ἐγένοντο.

Ἄλλως περὶ ἐνιαυτοῦ. Τοὺς δὲ ἐνιαυτοὺς οὕτως λήψῃ· ἀπὸ Ἡλίου, ὃς δηλοῖ τὰ ψυχικά· ἀπὸ Σελήνης, ἣ δηλοῖ τὰ σωματικὰ καὶ περὶ μητρός· ἀπὸ κλήρου τύχης. τούτους δὲ ἐξεταστέον πῶς ἔχουσι πρὸς ἀλλήλους· ἐὰν γὰρ ἀγαθοποιοῖ ὦσι καὶ συμφώνως φανῶσι, καὶ ἀγαθὸν τὸν ἐνιαυτὸν σημαίνουσιν· ἐὰν δὲ κακοποιοί, ἐναντίον· ἐὰν δὲ ἀγαθοποιοὶ καὶ κακοποιοί, μεμιγμένον καὶ τὸ ἔτος ἀποτελοῦσι. χρηστέον δὲ καὶ τῷ λεγομένῳ κυνικῷ ἐνιαυτῷ.

## <λ'.> Περὶ χρόνων ἐμπράκτων καὶ ἀπράκτων πρὸς τὸ τέταρτον τῆς περιόδου.

Διαίρεσις χρόνων ἐμπράκτων πρὸς τὰ τέταρτα. οἷον Κρόνου ἔτη λ', τὸ τέταρτον ζ' ἥμισυ· Διὸς ἔτη ιβ, τὸ τέταρτον ἔτη γ'· Ἄρεως ἔτη ιε', τὸ τέταρτον ἔτη γ' μῆνες θ'· Ἡλίου ἔτη ιθ', τὸ τέταρτον ἔτη δ' μῆνες θ'. Ἀφροδίτης ἔτη η', τὸ τέταρτον ἔτη β'· Ἑρμοῦ ἔτη κ', τὸ τέταρτον ἔτη ε'· Σελήνης ἔτη κε', τὸ τέταρτον ἔτη ς' μῆνες γ'. ταῦτα οἱ μικροὶ κύκλοι αὐτῶν, ὁ δὲ μέγιστος αὐτῶν Ἡλίου ρκ', Σελήνης ρη', Κρόνου νζ', Διὸς οθ', Ἄρεως ξς', Ἀφροδίτης πβ', Ἑρμοῦ ος'. μερίζουσι δὲ τὰς ἡμέρας οὕτως· οἷον Κρόνου εἰσὶν ἡμέραι χλζ', Διὸς σνε', Ἄρεως τιη', Ἡλίου υλγ', Ἀφροδίτης τξη' ιη', Ἑρμοῦ υκγ' ιη', Σελήνης φλα'. Ζεὺς ἐκ τῶν γ' ἐτῶν μερίζει ἑαυτῷ ἡμέρας ρβ', Ἄρει ρκζ' ιβ', Ἡλίῳ ρξα' ς', Ἀφροδίτῃ ξζ' ιβ', Ἑρμῇ ρο' ιβ', Σελήνῃ σιβ' ς', Κρόνῳ σνε'. Ἄρης ἐκ τῶν γ' ἐτῶν καὶ μηνῶν θ' ἑαυτῷ ρνθ' ε', Κρόνῳ τιη', Διὶ ρκζ', Ἡλίῳ σιθ', Ἀφροδίτῃ πδ' ιη', Ἑρμῇ σιβ' κα', Σελήνῃ σξε' δύο τρίτα. Ἥλιος ἐκ τῶν ἐτῶν δ' καὶ μηνῶν θ' Κρόνῳ υγ', Διὶ ρξα' ὥρας ιβ', Ἄρεϊ σα', Ἡλίῳ σνε' η', Ἀφροδίτῃ ξς' κα', Ἑρμῇ σξζ' δ', Σελήνῃ τλς' ς'. Ἀφροδίτη ἔτη β'· Κρόνῳ ρο', Διὶ ξη', Ἄρεϊ πε', Ἡλίῳ ρζ' ιβ', ἑαυτῇ με', Ἑρμῇ ριγ' ιβ', Σελήνῃ ρμα' ιβ'. Ἑρμῆς ἔτη ε'· Κρόνῳ υκε', Διὶ ρο', Ἄρεϊ σιβ, Ἡλίῳ σξη' ιζ', Ἀφροδίτῃ ριβ', ἑαυτῷ σπγ' ιβ', Σελήνῃ τνη' ιη'. Σελήνη

7 τούτοις S. 14 cf. cap. I. 21 cf. cap. III. accuratius χλζ' ἥμισυ. debebat τιη' <δύο τρίτα>. 22 Solis debent esse 403 3/4 (53 5/6 × 7 1/2). Venus supra p. 76, 6 habet 170 dies. Mercurio competunt 425 dies, Lunae 531 1/4. 23 γ'] νγ' S. sc. 102 = 3 × 34 etc., totus numerus 1096 = 3 × 365 1/4. 25 rectius ρνθ' δ' η'. τιη' (rectius τιη' ἥμισυ τέταρτον)] σιη' S. ρκζ' (rectius ρκζ' ἥμισυ)] ρλζ' S. Solis numerus 201 7/8. 26 Veneri 95, Mercurio 212 1/2, Lunae 265 5/8 dies dare debebat. 27 υγ' (rectius υγ' ιη')] υπ' S. σα' (rectius σα' κα')] σια' S. Soli competunt 255 17/24 ergo fort. scripsit σνε' ιη'. 28 Veneris dies 107 2/3. rectius σξθ' δ' et τλς' ια'. 29 β'] ιβ'. Ἡλίῳ] Martis signum S. ἑαυτῷ S. 30 ρμδ' ιβ' geminat S reposui ρμα' (horarum numerus verus ις'). 31 Sol habet 269 1/6· Lunae competunt 354 1 6.

the bounds are the periods, and which of the stars cast their rays, and which are present in the zodiac sign of the period by ingress; likewise also how the one who hands over or the one who receives stand in relation to the nativity, and how they rose and how they were situated at the nativity.

Another method concerning the year. You shall take the years as follows: from the Sun, which indicates matters of the soul; from the Moon, which indicates bodily matters and matters concerning the mother; from the Lot of Fortune. These must be examined as to how they stand in relation to one another; for if they are benefics and appear in harmony, they also indicate a good year; but if they are malefics, the contrary; and if both benefics and malefics, they produce a mixed year as well. One must also make use of the so-called canicular year.

## <A'On Active and Inactive Times
in relation to the fourth part of the period.

Division of active times in relation to the quarters. For example: Saturn's years 30, the quarter 7½; Jupiter's years 12, the quarter 3 years. Mars's years 15, the quarter 3 years 9 months; the Sun's years 19, the quarter 4 years 9 months. Venus's years 8, the quarter 2 years; Mercury's years 20, the quarter 5 years; the Moon's years 25, the quarter 6 years 3 months. These are their minor cycles, and their greatest cycles are: Sun 120, Moon 108, Saturn 57, Jupiter 79, Mars 66, Venus 82, Mercury 76. They distribute the days as follows: Saturn has 237 days, Jupiter 255, Mars 318, Sun 433, Venus 355 and 18, Mercury 423 and 18, Moon 531. Jupiter from the 3 years distributes to himself 102 days, to Mars 127 and 12, to the Sun 151 and 6, to Venus 57 and 12, to Mercury 170 and 12, to the Moon 212 and 4, to Saturn 255. Mars from the 3 years and 9 months to himself 159 and 5, to Saturn 318, to Jupiter 127, to the Sun 219, to Venus 84 and 18, to Mercury 212 and 21, to the Moon 265 and two thirds. The Sun from the 4 years and 9 months to Saturn 403, to Jupiter 161 and 12 hours, to Mars 201, to the Sun 255 and 8, to Venus 66 and 21, to Mercury 257 and 4, to the Moon 336 and 6. Venus 2 years: to Saturn 170, to Jupiter 68, to Mars 85, to the Sun 107 and 12, to herself 45, to Mercury 113 and 12, to the Moon 141 and 12.Mercury 5 years: to Saturn 425, to Jupiter 170, to Mars 212, to the Sun 368 and 17, to Venus 112, to himself 283 and 12, to the Moon 358 and 18. Moon

7 τούτοις 5. 14 cf. cap. I. 21 cf. cap. III. more precisely χλζ' ἥμισυ. Venus
318 <two thirds>. 22 The Sun should have 403 3/4 (53 5/6 × 7 1/2). ought to have been above
p. 76, 6 has 170 days.1/4.23T] To Mercury belong 425 days, to the Moon 531
VY' S.sc. 102 = 3 X 34 etc., total number 1096 = 3 X 365 1/4. 25 more correctly
sc. 102 = 3 X 34 etc., total number 1096 = 3 X 365 1/4. 25 more correctly
159 1/4 1/8. τιη' (more correctly τιη ἥμισυ τέταρτον)] σιη' S. κζ' (more correctly ρκζ' ἥμισυ)]
137 5 The Sun's number 201 7/8. 26 To Venus 95, to Mercury 212 1/2, to the Moon 265 5/8
days ought to have been given. 27 υγ' (more correctly υγ' ιη')] υπ' 5. σα (more correctly σα' κα)] σια' S.
To the Sun belong 255 17/24 therefore perhaps he wrote ove' ιη'. 28 Venus's days 107 2/3.
more correctly σεθ' δ' εἰ τλς ια'. 29 β'] ιβ'. To the Sun] Sign of Mars S. ἑαυτῷ S. 30 ρμδ'
To the Sun] Sign of Mars S. ἑαυτῷ S. 30 ρμδ'
ιβ' genuinat S I restored ρμα' (the true number of hours is ις'). 31 The Sun has 269 1/6°
the true number is ις'). 31 The Sun has 269 1/6°
To the Moon belong 354 1/6.

ἐκ τῶν ἐτῶν ς καὶ μηνῶν γ' Κρόνῳ υκε', Διὶ ρο', Ἄρεϊ σξε' ιε', Ἡλίῳ τλς', Ἀφροδίτῃ ρμα' ις', Σελήνῃ υμβ'. ὅπου δ' ἂν καταλήξῃ τὸ ἔτος, ὁ κύριος τοῦ ζῳδίου πρῶτος δίδωσιν· οἷον Κρόνος πε', εἶτα Ἥλιος νγ' ὥρας ιη', Ἑρμῆς νς' ὥρας ιη', Ἀφροδίτη κβ' ὥρας ιη', Ζεὺς λδ', Σελήνη ο' ὥρας ιη', Ἄρης μβ' ὥρας ιβ'.

Ἄλλη ἀγωγή. Ὅσα ὅρια ἔχει τις τῶν ἀστέρων ἐν τοῖς ιβ' ζῳδίοις, τοσαῦτα ἔτη δίδωσιν. οἷον ὡροσκόπος Ζυγῷ· κατάγονται ἔτη κη'· Αἰγόκερως τὰς πρώτας νζ' Κρόνῳ δίδωσιν, εἶτα Ἑρμῇ ος', εἶτα Ἀφροδίτῃ πβ', εἶτα Διὶ οθ', εἶτα Ἄρεϊ ξε', εἶτα Σελήνῃ ο', εἶτα Ἡλίῳ ὥρας ς'.

Ἄλλη διαίρεσις. Τὰ ἐλάχιστα τοῦ ἀστέρος πολυπλασίασον ἐπὶ τὸν δ' καὶ δίδου Σελήνῃ κε' Ἡλίῳ ὥρας ς'· ἕξει οὖν ὁ τοῦ Κρόνου διὰ τὸν Αἰγόκερω ἡμέρας ρκ', εἶτα Ἑρμῆς π', εἶτα Ἀφροδίτῃ λβ', εἶτα Ζεὺς μη', εἶτα Ἄρης ξ', εἶτα Σελήνη κε', εἶτα Ἥλιος ὥρας ς'· ὁ ἐνιαυτὸς ἡμέρας καὶ νυκτὸς ἀπὸ τοῦ ὡροσκόπου. κατάγει τις ἔτη κη' ἐλάχιστα ἀπὸ Ζυγοῦ, ἔστι δὲ Κρόνος Ταύρῳ· τὰ κη' καταλήγει εἰς Λέοντα· Ζυγῷ οὖν Κρόνος παρέδωκεν Ἡλίῳ καὶ ἔχει τὸν ἐνιαυτὸν Ἥλιος. τοῦτο ἀρέσκει Αἰγυπτίοις Βαβυλωνίοις καὶ Ἕλλησιν.

Τὰ τρίγωνα συγκρίνουσιν οὕτως [κη']. Ἀφροδίτη κυρία τοῦ τριγώνου· ἀπὸ οὖν Ἀφροδίτης τῆς ἐν Καρκίνῳ καταλήγει εἰς Ζυγόν· ὁ κύριος τοῦ τριγώνου ἡμέρας Κρόνος Ζυγῷ· Κρόνος ἀπὸ Ἀφροδίτης παρέλαβε τὸν ἐνιαυτόν· ἡ διαίρεσις μάχεται.

## E libro sexto.

### VI, 5. Περὶ ἐπεμβάσεων.

Εὔτονοι μὲν οὖν αἱ ἐπεμβάσεις τῶν ἀστέρων κριθήσονται, ὁπόταν τῶν χρόνων δεσπόζοντες ἐπεμβῶσι τοῖς τόποις ἢ καὶ εἰσὶ τούτων τετράγωνοι ἢ διάμετροι, ὅνπερ τρόπον καὶ ἐπὶ τῶν ἀρχὰς ἢ καὶ ἡγεμονίας λελογχότων ἕκαστος καθ' ἣν ἐκληρώσατο ὥραν τὴν ἐπέμβασιν ποιησάμενος εὐτονεῖ εἰς τὸ σώζειν ἢ ἀναιρεῖν καὶ οὐδεὶς τὴν τούτου ἀπειλὴν ἢ καὶ πρός τινας εὐεργεσίαν κωλῦσαι δύναται, κἂν πάνυ μείζων γένει βίῳ δόξῃ τυγχάνῃ, ἀλλ' εἴκει τοῖς τοῦ καιροῦ νόμοις,

1 Saturni dies 531 1/4, Iovis 212 1/2 (aberravit ad p. 116, 30). 2 ρμα'] ρμδ' S. 4-5 horarum numeri plerique non congruunt. 6 cf. Procl. paraphr. 66. 8 Capricornus quadrata radiatione videtur a Libra et est domus Saturni. 9 Mars LXVI annos dat (hic dies); Sol quartam partem diei. 14 diei et noctis signa recte me soluisse spero. aut ἐλάχιστα aut Αἰγόκερῳ signum dicit in S. 15 Sol est Leonis dominus; ≏ signum quid sibi velit nescio. 18 Venus per diem τριγωνοκράτωρ Cancri. 20 Saturnus per diem τριγωνοκράτωρ Librae. 25 εἰσὶ] ἐπὶ V possis ἐπὶ <τὸ> τούτων τετράγωνον ἢ διάμετρον; at exlat □^oi in V. 26 τῶν] τὰς V. 28 οὐδὲ V.

From the 6 years and 3 months: to Saturn 425, to Jupiter 170, to Mars 285 15, to the Sun 336, to Venus 141 16, to the Moon 442. Wherever the year comes to an end, the lord of the Sign gives first; for example Saturn 85, then the Sun 53 hours 308, Mercury 56 hours 308, Venus 22 hours 308, Jupiter 34, the Moon 200 hours 308, Mars 42 hours 12.

Another method. However many terms a star has in the 12 zodiac signs, so many years it gives. For example, the ascendant in Libra: it yields 28 years. Capricorn gives the first 57 to Saturn, then 66 to Mercury, then 82 to Venus, then 79 to Jupiter, then 65 to Mars, then 70 to the Moon, then 6 hours to the Sun. Another division. Multiply the minimum years of the star by 4 and give 25 to the Moon and 6 hours to the Sun; Saturn's period through Capricorn will thus be 120 days, then Mercury 300, then Venus 32, then Jupiter 48, then Mars 5, then the Moon 25, then the Sun 6 hours. The year consists of days and nights from the ascendant. Someone completes 28 minimum years from Libra, and Saturn is in Taurus; the 28 years end in Leo; therefore Saturn in Libra handed over to the Sun, and the Sun holds the year. This is approved by the Egyptians, Babylonians, and Greeks.

They compare the trines thus [28]. Venus is lord of the trine; therefore from Venus in Cancer it ends in Libra; the lord of the trine by day is Saturn in Libra; Saturn received the year from Venus; the division is in conflict.

From the sixth book.

## VI, 5. On Transits.

The transits of the stars will be judged as powerful whenever those who rule the times make their transit to the places, or are in square or opposition to them, just as in the case of those who have obtained offices or commands — each one, having made his transit at the hour he was allotted, is powerful either to preserve or to destroy, and no one can prevent his threat or his beneficence toward certain persons, even if one happens to be of far greater birth, life, and reputation, but yields to the laws of the appointed time,

1 Days of Saturn 531 1/4, of Jupiter 212 1/2 (strayed to p. 116, 30). 2 ρμα'] ρμδ' S. 4-5 The numbers of hours mostly do not agree. 6 cf. Procl. paraphr. 66. 8 Capricorn seems to be seen from Libra by square radiation and is the house of Saturn. 9 Mars gives LXVI years (here days); the Sun a quarter part of the day. 14 I hope I have correctly interpreted the signs of day and night. Either ἐλάχιστα or the sign of Capricorn is meant in S. 15 The Sun is the lord of Leo; ± what the sign means I do not know. 18 Venus by day τριγωνοκράτωρ of Cancer. 20 Saturn by day τριγωνοκράτωρ of Libra. 25 εἰσί] ἐπὶ V one could read ἐπὶ <τός τούτων τετράγωνον ἢ διάμετρον; but from the Latin in V. 26 τῶν] τὰς ν. in V. 26 τῶν] τὰς ν.

28 nor n.

μέχρις οὗ τὴν ἀρχὴν ἀπόθηται· ἐπὰν δὲ συμπληρώσῃ τὸν χρόνον, παραδιδοὺς ἑτέρῳ τὴν ἡγεμονίαν ἄτονος πρὸς [τε] τὸ ἀγαθὸν ἢ φαῦλον ἀποκαθίσταται. αἱ μὲν οὖν ἀποτελεσματογραφίαι τῶν παραδόσεων καὶ συγκρατικαὶ πρὸς ἀλλήλους μαρτυρίαι τε καὶ συμπαρουσίαι ἐν τοῖς ἔμπροσθεν ἡμῖν δεδήλωνται· αἷς καὶ προσχρηστέον, ἑκάστου κατὰ τὴν ἰδίαν φύσιν καὶ κατὰ τὸν ἐπιβάλλοντα χρόνον ἐνεργοῦντος καὶ τὸ εἶδος τοῦ ἀποτελέσματος ἐνδεικνυμένου.

## VI, 6. Περὶ τῆς εἰς ι' ἔτη καὶ μῆνας θ' διαιρέσεως ἐμπράκτων τε καὶ ἀπράκτων χρόνων.

Καὶ ταύτην δὲ τὴν διαίρεσιν κωφῶς καὶ εἰκαίως παρερριμμένην διὰ τὸ τὰς εἰσόδους αἰνιγματώδεις ἐσχηκέναι δοκιμάσας καὶ ἀνευρὼν καὶ συγκομίσας ὑπέταξα, ὅπως οἱ φιλόκαλοι διὰ πολλῶν εἰς μίαν δύναμιν ἀποτελέσματος κατελθόντες ἐκθειάσωσι τὴν φύσιν, λογισάμενοι διὰ πολλῶν εὐθειῶν ὁδῶν τε καὶ δυσβάτων εἰς ἓν χωρίον κατηντηκέναι.

Ἔστω οὖν ἡμῖν ὁ λόγος ἐπὶ μὲν τῶν ἡμερινῶν γενέσεων λαμβάνειν ἀφέτην Ἥλιον, ἐάνπερ ᾖ καλῶς κείμενος, ἐπὶ δὲ τῶν νυκτερινῶν Σελήνην, ἐπεὶ καθὼς προγέγραπται ἡμῖν ἐν ταῖς ἐπικρατήσεσιν ἐκεῖνον <δεῖ> κρίνειν ἀφέτην τῶν ἡμερινῶν καὶ νυκτερινῶν τὸν καλῶς κείμενον. ἐὰν δὲ κατ' ἀμφότερα παραπέσῃ τὰ φῶτα, ὁ μετὰ τὸν ὡροσκόπον εὑρισκόμενος ἀστὴρ πρῶτος μεριεῖ τοὺς χρόνους καὶ δεύτερος ὁ μετ' αὐτὸν κείμενος καὶ ἑξῆς οἱ λοιποί.

Ὑποδείγματος χάριν τῆς διαιρέσεως τῆς δεκαετηρίδος καὶ μηνῶν θ' ἔστω Ἥλιος ἀφέτης· λήψεται αὐτὸς ἔτη δέκα μῆνας θ', καὶ μετ' αὐτὸν ἑξῆς ὁ κείμενος ἀστὴρ ἐπὶ τῆς γενέσεως κατὰ τὴν τοῦ ζῳδιακοῦ κύκλησιν ἔτη ι' καὶ μῆνας θ', καὶ μέχρις οὗ ἐὰν ἐπιδέχηται ὁ ἀριθμὸς τῶν ἐτῶν διδόναι τοὺς ἐνιαυσιαίους χρόνους. ἐπεὶ τοὺς περιοδικοὺς ἑκάστου ὡριαίους ἡμερησίους μηνιαίους συναναλαμβάνειν χρὴ τοῖς ἐνιαυσιαίοις καὶ συγκρίνειν τόν τε καθολικὸν τῶν χρόνων δεσπόζοντα καὶ τὸν τῶν μηνιαίων καὶ τῶν ἡμερῶν τε καὶ ὡρῶν τούς τε κύκλους πόσοι ἦσαν καὶ τίς ἀπὸ τίνος δέχεται τὸν κύκλον καὶ τὴν ἑβδομάδα. οὕτως γὰρ ἀνακυκλούμενοι οἱ χρόνοι κἂν εἰς τοὺς αὐτοὺς καταντῶσιν ἀστέρας, οὐ μέντοι ἐκ τῶν αὐτῶν ἑβδομάδων οὐδὲ τῶν αὐτῶν κύκλων· ἕτερος δ' ἑτέρῳ κύκλῳ συναρμοζόμενος κατὰ τὴν ἀκολουθίαν τοῦ χρόνου τὰς τῶν ἀστέρων ἐναλλοιοῖ δυνάμεις, καὶ γίνεται ὁ αὐτὸς ἀστὴρ ὁτὲ μὲν ἀγαθῶν αἴτιος ὁτὲ δὲ φαῦλος κατὰ τὴν τοῦ παραδιδόντος καὶ παραλαμβάνοντος ἐνέργειαν καὶ διάθεσιν οἰκείαν ἢ ἐναντίαν. προβλέπειν δὲ δεῖ τοὺς ἐνεστῶτας καὶ μέλλοντας χρόνους καὶ σκοπεῖν,

1 ἀποθουται V (o et αι ex corr.). 4 συγκρατητικαι V. 10 εἰκέως V. 14 possis εὑρειῶν. 25 κύκλησιν] notae in V ad explicandum difficiles. 26 ἐπὶ V. 31 nempe καὶ. 32 οὐδὲ] οὐ V. 33 συναμοζομένω $V^a$, συναμοζόμενος $V^b$. 37 καὶ σκοπεῖν otiosum.

until he lays down the rule; but when he has completed the time, handing over the leadership to another, he returns powerless with respect to good or evil. The writings on outcomes of the handovers and the mutual blending testimonies and co-presences have been set forth by us in the preceding sections; and these must be used, as each planet acts according to its own nature and according to the time assigned to it and indicates the type of outcome.

## VI, 6. On the Division into 10 Years and 9 Months of Active and Inactive Times.

This division, which had been silently and carelessly set aside because its introductions were enigmatic, I tested, discovered, and compiled, setting it out below, so that those who love the art, having arrived through many paths at a single effective result, might marvel at nature, reflecting that through many straight and difficult roads they have come to one place.

Let our account be, then, for daytime nativities, to take the Sun as releaser, provided it is well-placed, and for nocturnal nativities the Moon, since, as has been written above by us in the sections on lordship, one must judge as releaser of daytime and nocturnal nativities the one that is well-placed. But if both luminaries fail in both respects, the star found first after the horoscope will distribute the times first, and second the one placed after it, and so on the rest in order.

For the sake of an example of the division of the decade and 9 months, let the Sun be the releaser: it will take for itself 10 years and 9 months, and after it the star placed next in the nativity according to the revolution of the Zodiacal circle takes 10 years and 9 months, and so on for as long as the count of years allows the giving of annual times. For one must take together with the annual times the periodic hourly, daily, and monthly times of each, and compare both the overall lord of the times and the lord of the monthly and daily and hourly periods, and also how many cycles there were, and who receives the cycle and the week from whom. For in this way the times, cycling round even if they arrive at the same stars, do not come from the same weeks nor the same cycles; and one cycle fitted together with another in accordance with the sequence of time alters the powers of the stars, and the same star becomes at one time a cause of good things and at another time base, according to the activity and disposition, congenial or contrary, of the one handing over and the one receiving. One must foresee the present and future times and examine,

1 missing V (o et al ex corr.). 4 holding V. 10 possessive V. 14 possessive. 25 cycle] notae in V ad explicandum difficiles. 26 on V. 31 nempenkai. 32 oὐὲ] oὐ V. 33 synamozomeno c', synamozomenos go. 37 and skopeinnotiosum.

κἂν μὲν εἰς ἀγαθοποιοὺς χωρῶσι, προλέγειν τὸ ἀγαθόν, κἂν ἔτι διακατέχῃ ὁ κακοποιὸς ἐλάχιστον χρόνον· προμαραίνεται γὰρ ἡ τοῦ κακοποιοῦ δύναμις ὑπὸ τῆς τοῦ παραλαμβάνοντος ἀστέρος ἀγαθοποιίας προκατασκευάζοντος ἀφορμὰς ποικίλας, φιλίας συμπαθείας συστάσεις εὐημερίας δόξας ὠφελείας καταθυμίων συντέλειαν. ἔσθ' ὅτε μὲν οὖν καὶ μυστικαῖς πράξεσιν ἢ ἀπορρήτοις ἢ παραβόλοις μολύνας εὐτυχίαν εἰργάσατο, ὡς τοὺς γενομένους ἥδεσθαι ἢ μέσως φέρειν ἐφ' οἷς πρότερον ἤχθοντο καὶ μετανοεῖν ὡς μάτην ἀπολέσαντας ἄπρακτον χρόνον. ὁμοίως δὲ καὶ ὁπόταν ἀγαθοποιῶν εἰς κακοποιοὺς χωρῶσιν οἱ χρόνοι, εἰς ἔχθραν καὶ ἀτιμίαν καὶ προδοσίαν καὶ ζημίαν καὶ κίνδυνον προσλαμβάνονται καὶ εἰς αἰφνιδίους καὶ ἀπροσδοκήτους αἰτίας καὶ καθαιρέσεις· ὅθεν πολλοὶ μετανοοῦσι μὴ προαμυνόμενοι τοὺς ἐχθρούς, ἀλλὰ καὶ πίστιν καὶ συμπάθειαν φυλάξαντες ματαίως, μὴ περιγινόμενοι δὲ ὧν θέλουσιν ἐπὶ τοῖς ἀλλοτρίοις ἀγαθοῖς ὀδυνῶνται καὶ ἄκοντες ὑποτάσσονται.

Ἔστω δὲ ἡμῖν ἐπὶ ὑποδείγματος γένεσις, ἵνα συντομώτερον τὴν εἴσοδον ἐνδειξώμεθα. Σελήνη Ἰχθύσι μοίραις ιη', Ἀφροδίτη Κριῷ, Ζεὺς Ζυγῷ, Κρόνος ὡροσκόπος Τοξότῃ, Ἄρης Ὑδροχόῳ, Ἥλιος Ὑδροχόου ἀρχαῖς, Ἑρμῆς Ἰχθύσιν· οὕτως γὰρ διέκειντο ἐφεξῆς. ζητοῦμεν ἔτη νβ' καὶ τοῦ νγ' Παϋνὶ ιε'. ἐπεὶ οὖν ἐπὶ ταύτης τῆς διαιρέσεως <αἱ> ἡμέραι καὶ οἱ κύκλοι πρὸς τξ' ἡμέρας τὴν πρατματείαν ἔχουσι, τὰ δὲ γενεθλιακὰ ἔτη πρὸς τὸν τξε' δ', ἔλαβον τῶν ὁλοκλήρων ἐτῶν νβ' τὰς ἀνὰ ε' δ'· γίνονται σογ'· καὶ ἀπὸ Μεχὶρ ιβ' ἕως Παϋνὶ ιε'· γίνονται ρκδ'· καὶ ὁμοῦ γίνονται ἡμέραι τϛζ'. ἀφεῖλον κύκλον τξ', λοιπαὶ ἡμέραι λζ'. ἐκρίθη οὖν νυκτερινῆς οὔσης τῆς γενέσεως Σελήνη, ὑπόγειος οὖσα ἐν θηλυκῷ ζῳδίῳ τριγώνῳ συναιρετιστοῦ καὶ οἰκείως κειμένη, ἀφέτης τῶν καθολικῶν χρόνων. πρώτη οὖν ἔλαβεν ἐκ τῶν προκειμένων ἐτῶν ἔτη ι' μῆνας θ', εἶθ' ἑξῆς Ἀφροδίτη ἐν Κριῷ ἔτη ι' μῆνας θ', εἶτα ἑξῆς Ζεὺς Ζυγῷ ἔτη ι' μῆνας θ', εἶθ' ἑξῆς Κρόνος Τοξότῃ ἔτη ι' μῆνας θ'· γίνονται κύκλοι δ' ἔτη μγ'. μετ' αὐτοὺς ἑξῆς ἀκολουθεῖ Ἄρης· τούτου ὁ κύκλος ἔτη ι' μῆνες θ' εἰς συμπλήρωσιν ἐτῶν νγ' καὶ μηνῶν θ'. ἐπεὶ οὖν ὑπὲρ τὸν προκείμενον χρόνον καὶ ζητούμενον ὑπερβάλλει ὁ ἐνιαύσιος χρόνος, εἰς τὸν μηνιαῖον κατέδραμον καὶ ἔδωκα αὐτῷ τῷ Ἄρει τῷ κυρίῳ τοῦ κύκλου μῆνας ιε', προσθεὶς δὲ τῷ συντελεσθέντι τετάρτῳ κύκλῳ ἐτῶν δι' ἀριθμοῦ μγ'· καὶ ἐγένοντο ἔτη μδ' μῆνες γ'. εἶτα Ἡλίῳ ἔτος α' μῆνας ζ', εἶτα Ἑρμῇ μῆνας κ', εἶτα Σελήνῃ μῆνας κε', εἶτα Ἀφροδίτῃ μῆνας η', εἶτα Διὶ μῆνας ιβ'· καὶ γίνονται ἔτη να' καὶ μῆνες γ'. ἑξῆς Κρόνος λαμβάνει μῆνας λ' εἰς συμπλήρωσιν

2 fors. del. ὁ. 6 ἀπαραβόλοις V. 7 ὡς τοὺς] εἰς τοῦ V. ἀμέσως V. 20 ιβ' $V^a$ (pro νβ'). παυνὶ] ἰουνίῳ superscr. V. 22 γενεθλικὰ V. 23 νγ' $V^a$. 26 Pisces trigonum sunt Veneris quae item ac Luna nocte gaudet. 30 αὐτοὺς] αὐτὸν $V^a$, αὐτῶν $V^b$. 31 μῆνας V. 34 δὲ fors. del. 36 μῆνες ζ' V. 38 μῆνας V.

And if the times pass into benefic planets, foretell good fortune; even if the malefic planet still holds sway, its power quickly fades, for the beneficence of the receiving star prepares varied opportunities in advance — friendships, sympathies, associations, prosperity, renown, advantages, and the fulfillment of desires. Sometimes, indeed, through mystical, secret, or daring actions tainted with good fortune, it has produced results such that those born under it take pleasure in, or bear with equanimity, that which they formerly resented, and repent having uselessly wasted time in inaction. Likewise, whenever the times pass from benefic to malefic planets, they are drawn into enmity, dishonor, betrayal, loss, and danger, and into sudden and unexpected accusations and downfalls; hence many repent of not having defended themselves against their enemies in advance, and of having maintained trust and goodwill in vain, and, failing to obtain what they desire, they grieve over others' good fortune and submit against their will.

Let us take a nativity as an example, so that we may demonstrate the method more concisely. Moon in Pisces at 18 degrees, Venus in Aries, Jupiter in Libra, Saturn as ascendant in Sagittarius, Mars in Aquarius, Sun at the beginning of Aquarius, Mercury in Pisces — for such was their arrangement in sequence. We seek year 52 and the 15th of Payni of the 53rd year. Since in this system both the days and the cycles are reckoned with reference to 360 days, while the natal years are reckoned with reference to 365¼ days, I took the 52 complete years at 5¼ each: they amount to 273; and from Mecheir 12 to Payni 15 amounts to 124; and together the total is 397 days. I subtracted 35 cycles, leaving 37 days. It was determined that, since the nativity is nocturnal, the Moon — being under the earth, in a feminine sign, in trine with the lord of the triplicity and in its proper domicile — is the releaser of the universal years. First, therefore, she took from the allotted years 10 years and 9 months; then next Venus in Aries 10 years and 9 months; then next Jupiter in Libra 10 years and 9 months; then next Saturn in Sagittarius 10 years and 9 months: making 4 cycles, 43 years. After them, Mars follows in sequence; his cycle of 10 years and 9 months brings the total to 53 years and 9 months.Since the annual period exceeds the proposed and sought time, I ran down to the monthly division and assigned to Mars himself, the lord of the cycle, 15 months, and adding this to the completed fourth cycle of 43 years by count, the total became 44 years and 3 months. Then to the Sun 1 year and 7 months, then to Mercury 20 months, then to the Moon 25 months, then to Venus 8 months, then to Jupiter 12 months: making 51 years and 3 months. Next Saturn receives 30 months to complete

2 fors. del. d. 6 drapaßółoiç V. 7 as the] to V.n(pro nv'). pauni] June superscr. V. 22 birthdays Y.ntrigonum sunt Veneris quae item ac Luna nocle gaudet.naὐτῶν c. 31 month n. 34 δὲ fors. del. 36 months g' n. immediately 20 l' c'n26 V.n23 νγ' Pisces c'.n30 αὐτοὺς] αὐτὸν γ', n38 month N.

τοῦ Ἀρεϊκοῦ κύκλου ἐτῶν νγ' καὶ μηνῶν θ'· ἐπεὶ οὖν καὶ οὗτος ὁ χρόνος ὑπερβάλλει τὸν προκείμενον, εἰς ἡμέρας ἀνέλυσα οὕτως· ἕως τοῦ Διὸς συνήγετο ἔτη να' μῆνες γ'· ἀνέλαβον τὰς λοιπὰς ἡμέρας τοῦ νβ' ἔτους σο' καὶ τοῦ νγ' τξ' καὶ τοῦ νδ' ἔτους ἡμέρας λζ'· καὶ γίνονται ὁμοῦ ἡμέραι χξζ' Κρόνου τοῦ ἀπὸ Ἄρεος παραλαμβάνοντος. ἐξ ὧν παρέδωκεν ἑαυτῷ καὶ τοῖς ἑξῆς κειμένοις κύκλον α' ἡμερῶν ρκθ'· εἶτα τὸν β' κύκλον παρεχώρει Ἄρεϊ ὁμοίας ἡμέρας ρκθ', κἀκεῖνος ἐμέρισεν ἑκάστῳ τὰς ἰδίας ἡμέρας· τὸν δὲ γ' κύκλον Ἥλιος διεδέξατο ἀπὸ Κρόνου καὶ ἐμέρισεν ρκθ' ἡμέρας, τὸν δὲ δ' Ἑρμῆς, τὸν δὲ ε' Σελήνη καὶ ἐμέρισεν ἡμέρας ρκθ'. λοιπὸν περιλείπονται ἡμέραι κβ' τοῦ ς' κύκλου, ὅς ἐστιν Ἀφροδίτης. ἐμέρισεν οὖν ἑαυτῇ ἡμέρας η', ἔπειτα Διὶ ἡμέρας ιβ'· λοιπαὶ β' ἡμέραι εἰς τὴν ζητουμένην ἡμέραν, αἵ εἰσιν Κρόνου [πρώτη].

Γέγονεν οὖν ὁ μὲν καθολικὸς χρονοκράτωρ τῶν ἐτῶν Ἄρης ἀπὸ Σελήνης παραλαβών, ὁ δὲ τῶν μηνιαίων Κρόνος ἀπὸ Ἄρεως παραλαβών, τῶν δὲ ἡμερῶν Ἀφροδίτη παρὰ Κρόνου τὸν κύκλον παραλαβοῦσα. τῷ οὖν νβ' ἔτει ἐγένετο γυναικὸς θάνατος ἐπίλυπος καὶ νόσοι ἐπισφαλεῖς αὐτῷ ἐπηκολούθησαν καὶ ζημίαι· ἐν δὲ ταῖς προκειμέναις ἡμέραις ἡ γένεσις κατεδικάσθη δίκην ἔχουσα ὑπὲρ γυναικὸς καὶ πρὸς γυναῖκα περὶ νεκρικῶν καὶ παλαιῶν πραγμάτων καὶ ὑπὸ μειζόνων κατεσπουδάσθη καὶ μικροῦ δεῖν ἐκινδύνευσε καὶ οἰκείων ἢ ἀλλοτρίων λύπην ἀνεδέξατο, ὡς εἰς ἀπόγνωσιν χωρῆσαι, καὶ ἑτέροις πράγμασι καὶ ἐπισφαλέσι καὶ ἐπιζημίοις περιεπλάκη. ἔτι γὰρ διεκράτει τὸν χρόνον Κρόνος παρ' αἵρεσιν ὡροσκοπῶν καὶ καθυπερτερῶν Σελήνην, τὴν ἄφεσιν, καὶ Ἑρμῆν· ὅθεν καὶ πλαστογραφίαι πλεῖσται παρηκολούθησαν καὶ ψευδηγορίαι καὶ πλάναι καὶ ἐξοδιασμοὶ πλεῖστοι καὶ νόσοι ἐπισφαλεῖς.

## Παράδοσις χρόνων ἀστέρων β'. ἐπιμερισμοὶ ἐκ τῶν Κριτοδήμου. V, f. 106v.

Ἥλιος Ἑρμῆς Λέοντι, Σελήνη Σκορπίῳ, Κρόνος ὡροσκόπος Κριῷ, Ζεὺς Ἰχθύσιν, Ἄρης Ἀφροδίτη Παρθένῳ, κλῆρος τύχης Αἰγόκερῳ, δαίμων Καρκίνῳ. ὁ τοιοῦτος κυρτός.

Ἥλιος Ἑρμῆς Ἄρης Ζεὺς Ἀφροδίτη Αἰγόκερῳ, Σελήνη Ὑδροχόῳ, Κρόνος Ταύρῳ, ὡροσκόπος Κριῷ. καὶ οὗτος ἑτραχηλοκοπίσθη.

Ἥλιος Ἀφροδίτη Ὑδροχόῳ, Σελήνη Διδύμοις, Κρόνος Σκορπίῳ, Ζεὺς Ἰχθύσιν, Ἄρης Καρκίνῳ, Ἑρμῆς ὡροσκόπος Αἰγόκερῳ, κλῆρος τύχης Παρθένῳ, ὁ θανατικὸς Κριῷ. οἱ τούτων κύριοι ἠναντιώθησαν

1 νγ'] ιγ' V. 4 νγ'] νε' V. 5 τοῦ] καὶ V. 7 an ὁμοίως? 10 fors. ἐμέρισαν. 17 fort. νόσος ἐπισφαλὴς Vb. 28 inscr. (in qua etiam post χρόνων interpungi poterat) vix huc pertinet. 34 καὶ otiosum. 37 θαναστικὸς V. Virginis dominus Mercurius et Arietis Mars.

of the Arean cycle of 53 years and 9 months. Since this period also exceeds the one set before us, I resolved it into days as follows: up to Jupiter, 51 years and 3 months had accumulated; I took the remaining days of the 52nd year, 270, and of the 53rd year, 360, and of the 54th year, 37 days; and together these make 667 days, with Saturn taking over from Mars. Of these he assigned to himself and to those placed in sequence one cycle of 129 days; then he yielded the 2nd cycle to Mars, likewise 129 days, and that planet distributed its own days to each; the 3rd cycle the Sun received from Saturn and distributed 129 days, the 4th Mercury, the 5th the Moon, and it distributed 129 days. There remain 22 days of the 6th cycle, which belongs to Venus. She distributed to herself 8 days, then to Jupiter 12 days; the remaining 2 days fall on the day being sought, which are of Saturn (the first).

Thus the general chronocrator of the years was Mars, taking over from the Moon, while the chronocrator of the months was Saturn, taking over from Mars, and that of the days was Venus, receiving the cycle from Saturn. In the 52nd year there occurred a grievous death of a woman, and dangerous illnesses followed for him, and losses; and in the days set before us, the nativity was condemned in a lawsuit held on behalf of a woman and against a woman concerning funerary and old matters, and was pressed hard by those of greater power, and came very near to danger, and received grief from intimates or strangers, such as to lead to despair, and became entangled in other affairs both dangerous and harmful. For Saturn still held sway over the period, rising on the ascendant contrary to sect, and overcoming the Moon — the apheta — and Mercury; wherefore also very many forgeries followed, and false reports, and deceptions, and very many expenditures, and dangerous illnesses.

Transmission of the Years of the Stars 2. Distributions
From the works of Critodemus. V, f. 106.

Sun, Mercury in Leo, Moon in Scorpio, Saturn as Ascendant in Aries, 30
Jupiter in Pisces, Mars, Venus in Virgo, Lot of Fortune in Capricorn,
Daimon in Cancer. Such a person is hunchbacked.

Sun, Mercury, Mars, Jupiter, Venus in Capricorn, Moon in Aquarius,
Saturn in Taurus, Ascendant in Aries. This one too was beheaded.

Sun, Venus in Aquarius, Moon in Gemini, Saturn in Scorpio, 35
Jupiter in Pisces, Mars in Cancer, Mercury as Ascendant in Capricorn, Lot of
Fortune in Virgo, the death-indicating place in Aries. The lords of these were opposed

1 νγ'] ιγ' V. 4 νγ'] νε' V. 5 τοῦ] καὶ V. 7 an ὁμοίως 10 fors. ἐμέρισαν.n17 fort. νόσος ἐπισφαλής γ. 28 inscr. (in which also after χρόνων interpunginpoteral) hardly belongs here. 34 and idleness. 37 Θαναστικός V. Mercury, lord of Virgo, and Mars of Aries.

ἀλλήλοις ἐν καθύγρῳ ζῳδίῳ, ἄλλως δὲ καὶ ὁ Ἄρης ἐπὶ τῆς δύσεως ἔτυχεν. ὁ τοιοῦτος ἐν βαλανείῳ ἐκλυθεὶς ὠπτήθη.

Ἥλιος Ἀφροδίτη Αἰγόκερῳ, Σελήνη Καρκίνῳ, Κρόνος Ἑρμῆς Τοξότῃ, Ζεὺς Ταύρῳ, Ἄρης Λέοντι, ὡροσκόπος Ὑδροχόῳ, κλῆρος τύχης Λέοντι. τούτῳ ἐπίκειται Ἄρης ἐν πυρώδει καὶ ἡλιακῷ ζῳδίῳ ἐναντιούμενος τῷ ὡροσκόπῳ, τὸν δὲ θανατικὸν τόπον καθυπερτέρησεν Κρόνος καὶ Ἑρμῆς. ὁ τοιοῦτος ζῶν ἐκάθη.

Ἥλιος Αἰγόκερῳ, Σελήνη Ζυγῷ, Κρόνος Ταύρῳ, Ζεὺς Διδύμοις, Ἄρης ὡροσκόπος Καρκίνῳ, Ἀφροδίτη Ὑδροχόῳ, Ἑρμῆς Τοξότῃ, ὁ κλῆρος τῆς τύχης Ζυγῷ· τούτῳ Σελήνη ἔπεστιν καθυπερτερουμένη ὑπὸ Ἄρεως ἐναντιουμένου Ἡλίῳ. ὁ θανατικὸς τόπος Ταύρῳ· Κρόνος ἔπεστιν. ὁ τοιοῦτος ἐθηριομάχησεν.

Ἥλιος Σελήνη Ἑρμῆς Διδύμοις, Κρόνος Λέοντι, Ζεὺς Ἰχθύσιν, Ἄρης Καρκίνῳ, Ἀφροδίτη Κριῷ, ὡροσκόπος Αἰγόκερῳ, ἔνθα καὶ οἱ κλῆροι κατέληξαν· ὁ κύριος Κρόνος ἐν τῷ θανατικῷ ὑπὸ Ἀφροδίτης θεωρούμενος· Ἄρης τῷ ὡροσκόπῳ ἠναντιώθη. ὁ τοιοῦτος ἐτελεύτα φαρμάκῳ.

Ἥλιος Ἑρμῆς ὡροσκόπος Ταύρῳ, Σελήνη Ἰχθύσιν, Κρόνος Διδύμοις, Ζεὺς Ὑδροχόῳ, Ἄρης Παρθένῳ, Ἀφροδίτη Κριῷ, κλῆρος τύχης Ἰχθύσιν· ἐκεῖ Σελήνη ὑπὸ Κρόνου καὶ Ἄρεως θεωρουμένη· ὁ κύριος τοῦ δαίμονος καὶ τῆς πανσελήνου ἠναντιώθη. ὁ τοιοῦτος ἐν ἀντλίᾳ ἐτελεύτα.

Ἥλιος Λέοντι, Σελήνη Ἑρμῆς Παρθένῳ, Κρόνος Διδύμοις, Ζεὺς Κριῷ, Ἄρης ὡροσκόπος Ἀφροδίτη Καρκίνῳ, ὁ κλῆρος τῆς τύχης Διδύμοις· ἐκεῖ Κρόνος κύριος τοῦ θανάτου καὶ καθυπερτερῶν Ἑρμῆν τὸν κύριον τοῦ κλήρου καὶ Σελήνην· ἄλλως τε καὶ Ἄρης τῷ θανατικῷ ἠναντιώθη. ὁ τοιοῦτος ἑαυτὸν ἀπηγχόνησεν.

Ἥλιος Ἑρμῆς Κριῷ, Σελήνη Ἀφροδίτη Ἰχθύσι, Κρόνος Καρκίνῳ, Ζεὺς Ἄρης Ταύρῳ, ὡροσκόπος Σκορπίῳ, ὁ κλῆρος τῆς τύχης Τοξότῃ, ὁ κύριος σὺν τῷ Ἄρει ἐν τῷ Ταύρῳ, ὁ θανατικὸς τόπος Καρκίνῳ, Κρόνος ὁ κύριος τῆς Σελήνης ἀπόστροφος· ἠναντιώθη δὲ καὶ ὁ Ἄρης τῷ ἰδίῳ οἴκῳ. ὁ τοιοῦτος ἐθηριομάχησεν. Cf. supra p. 52, 28 et add.

## IX, 8. Ἀγωγὴ περὶ χρόνων ζωῆς πρὸς τὰ ἀπογώνια.

Πᾶσαι μὲν οὖν αἱ προκείμεναι ἀγωγαὶ χρηματιστικαὶ καὶ εὐκατάληπτοι τοῖς ἐντυγχάνουσίν εἰσίν, αἵτινες εἰς ταὐτὸ καταλήγουσι, τουτέστι [καὶ] εἰς τὴν αὐτὴν μοῖραν, οὐ μέντοι τὴν αὐτὴν δύναμιν τῶν

5 πυρώδη V. 6 locus mortis fors. in octavo signo i. e. Virgine?? 7 formam ex ἐκαύθη et ἐκάη contaminatam abolere nolui. 10 ἔσπεστιν V. 11 θαναστικὸς V. 19 sors daemonis in Leone cuius dominus Mars opponitur Piscium domino Iovi. 20 legendum puto Σελήνης. 24 Saturnus dominus Aquarii i. e. loci octavi qui locus Martis dici videtur; et ex seqq. concludendum Capricornum pro Martis loco haberi (quod est δύσις?). 25 θανανικῶ V. 29 Ἄρει] Sagittarii signum V. τῷ] τῇ V. 34 εἰσι καί τινες V, corr. Raderm.

to one another in a watery sign, and moreover Mars happened to be at the setting point. Such a person, having collapsed in a bathhouse, was roasted.

Sun, Venus in Capricorn, Moon in Cancer, Saturn, Mercury in Sagittarius, Jupiter in Taurus, Mars in Leo, Ascendant in Aquarius, Lot of Fortune 5 in Leo. Upon this one Mars is placed in a fiery and solar sign, opposing the Ascendant, while Saturn and Mercury dominated the death-indicating place from above. Such a person was burned alive.

Sun in Capricorn, Moon in Libra, Saturn in Taurus, Jupiter in Gemini, Mars as Ascendant in Cancer, Venus in Aquarius, Mercury in Sagittarius, the 10 Lot of Fortune in Libra; upon this one the Moon is present, being dominated from above by Mars, which opposes the Sun. The death-indicating place is in Taurus; Saturn is present. Such a person fought wild beasts.

Sun Moon Mercury in Gemini, Saturn in Leo, Jupiter in Pisces, Mars in Cancer, Venus in Aries, ascendant in Capricorn, where also the lots fell; the lord Saturn in the house of death, observed by Venus; Mars was in opposition to the ascendant. Such a person died by poison.

Sun Mercury ascendant in Taurus, Moon in Pisces, Saturn in Gemini, Jupiter in Aquarius, Mars in Virgo, Venus in Aries, lot of fortune in Pisces; there the Moon observed by Saturn and Mars; the lord of the daimon and of the full moon was in opposition. Such a person died in a bilge.

Sun in Leo, Moon Mercury in Virgo, Saturn in Gemini, Jupiter in Aries, Mars ascendant Venus in Cancer, the lot of fortune in Gemini; there Saturn lord of death and overcoming Mercury the lord of the lot and the Moon; and furthermore Mars was in opposition to the house of death. Such a person hanged himself.

Sun Mercury in Aries, Moon Venus in Pisces, Saturn in Cancer, Jupiter Mars in Taurus, ascendant in Scorpio, the lot of fortune in Sagittarius, the lord together with Mars in Taurus, the place of death in Cancer, Saturn the lord of the Moon in aversion; and Mars was also in opposition to its own house. Such a person fought with wild beasts. Cf. supra p. 52, 28 et add.

IX, 8. A method concerning the years of life in relation to the descendants.

All the methods set forth are indeed profitable and easy to grasp for those who encounter them, since they all lead to the same conclusion, that is, to the same degree, yet not the same power of the

5 πυρόδη V. 6 the place of death. in the eighth sign i. e. Virgin 7 I did not want to abolish the form exnἐκαύθη εἰ ἐκάη contaminatain. 10 ἔσπεστιν V. 11 θαναστικός N.n19 the fate of the demon in Leo whose lord Mars is opposed to Pisces lord Jupiter.n20 I think we should read Σελήνης. 24 Saturn lord of Aquarius i. e. the oclavi of the place seems to be said on Tuesday; and from seqq. to conclude that Capricorn should be placed in place of Mars (which is δύσις). 25 θανανικῶ Y. 29 Αρει] the sign of the archer V. τῷ]ητῇ ν. 34 εἰσι καί τινες V, corr. Raderm.

χρόνων· ὅθεν χρὴ τοὺς βουλομένους τυχεῖν τῶν τοιούτων μετὰ πάσης σπουδῆς καὶ προθυμίας ἐπιβάλλεσθαι. ὁ γὰρ θέλων πονεῖν κρατεῖ ὧν ἐπιθυμεῖ· παντὶ γὰρ πράγματι καλῷ τε καὶ φαύλῳ συνέπεται πόνος καὶ λογισμὸς ἄστατος ἐπί τε βασιλικῶν καὶ ἡγεμονικῶν ἀρχηγικῶν πλουσίων πενήτων καὶ ἐπὶ τέχναις καὶ ἐπιστήμαις· ἀλλ' οὐδὲ μὴν ἡδονὰ καὶ τέρψεις ἀμερίμνως καὶ ἀλύπως διευθύνουσιν, ἔχουσι δὲ παρείσδυσιν καὶ φιλαυτότητα καὶ λύπην ψυχικὴν αἰωνίαν. πλουσίαν οὖν μαθημάτων τράπεζαν παρασκευασάμενος συνεστιάτορας ἐπὶ τὸ σύνδειπνον ἀνακέκληκα· οἱ οὖν βουλόμενοι θοινᾶσθαι διὰ τὴν τοῦ σώματος φυσικὴν ὑπηρεσίαν ἐνεργείτωσαν, βοηθοῦντος αὐτοῖς μὴ λάβρως μηδὲ ἀκορέστως ταῖς τροφαῖς χρωμένοις, ἀλλ' ἐφ' ὅσον ἡδονὴν αὐτάρκη τὰ ἐδέσματα δύναται παρέχεσθαι· τὰ δὲ παρὰ φύσιν βλάπτειν εἴωθεν. εἰ δέ τις τῶν κεκλημένων ἐθέλοι ἀβλαβὴς διαμένειν, μιᾷ μερίδι ἢ καὶ δευτέρᾳ χρησάμενος εὐφρανθήσεται· καθάπερ γὰρ ἐπί τινος πυρὰς κατὰ βραχὺ ὕλη προσμεμιγμένη ἀκμαιοτέραν καὶ μείζονα τὴν φλόγα παρασκευάζει κατεργαστικωτέραν τε καὶ λαμπροτέραν, ἀθρόως δὲ αὐτῷ συνεμπεσοῦσα ἠμαύρωσε καὶ κατέσβεσε τὴν εὐμορφίαν τοῦ φωτὸς καὶ πρὸς τούτοις θολώδη καπνὸν καὶ βαρυτάτην ὀδμὴν τοῖς πλησίον μετὰ δακρύων παρέχεται, τοῖς δὲ πόρρωθεν θρύαλλον μέγαν, τὸν αὐτὸν τρόπον καὶ ἐπὶ τῶν προκειμένων ἀγωγῶν ἐάν τις μιᾷ ἢ καὶ δευτέρᾳ συγχρονίσαι, εὐκατάληπτον ἕξει τὸ ζητούμενον μεθ' ἡδονῆς καὶ τέρψεως εἰς ἀεὶ [δὲ] διατρίβων καὶ φαντασιούμενος. εἰ δέ τις εἴη μὲν ἐκ τοῦ ἀναγινώσκειν δυσνόητος, θέλοι δὲ εἰς μίαν ἡμέραν δύο καὶ τρεῖς βίβλους διεξιέναι, τὴν μὲν ἀλήθειαν οὐκ ἐξιχνεύσει, παραπλήσιος δὲ ἔσται χειμάρρῳ ποταμῷ σύροντι φορτίον ἄκαρπον καὶ ἀνωφελὲς τοῖς ὁρῶσιν ἢ παλινδρόμῳ εἰς μάτην ὀξέως φερομένῳ· οὐδέ γε ἵππος χωρὶς σταδίου καὶ πολέμου ἐπ' ἐρημίας τρέχων ἔπαινον οἴσεται. ἐὰν δὲ ὁ μὲν ποταμὸς φέρῃ ἔγκαρπον φορτίον, ῥᾳδίως εἰς αὐτόν τινες εἰσπηδήσουσι τυχεῖν τοῦ καρποῦ, κἂν ῥοθίως ἢ ἐπικινδύνως. ἡ δὲ ναῦς ῥοθίως δρομήσασα κατὰ τρόπον μεγίστην χαρὰν τοῖς ναυτιλλομένοις παρέχει· ὁ δὲ ἵππος ἕξει σταδίῳ διαθλεύσας ἀγάλλεται μὲν πρὸ τῶν ἐπαίνων καὶ πολλοὺς ἐραστὰς ἐπάγεται καὶ πολλῆς ἐπιμελείας τυγχάνει καὶ ἄθλων πόνους διαλαμβάνεται.

Οὕτως καὶ οἱ μετὰ ἀκριβείας καὶ συνέσεως μεμυσταγωγημένοι ἐπαίνου μὲν καταξιοῦνται, ἡδονὴν δὲ καὶ ὠφέλειαν ἑαυτοῖς περιποιοῦνται· οἱ δὲ ἀκροθιγεῖς τὰς εἰσόδους ποιησάμενοι ῥᾳδίως τὴν ἐπιστήμην χλευάζουσι διὰ τὸ καὶ μὴ εὐμάθειαν ἑαυτοῖς ἐπιμείρεσθαι καὶ ἀθανασίαν. οὐδὲ γὰρ ἀρκετόν τι ἡ φύσις τοῖς ἀνθρώποις ἐδωρή-

4 possis ἡγ. <πραγμάτων καὶ>. 5 casus mutatos tollere nolui. 12 δύνασθαι παρέσχεσθαι S. 19 θρύαλλον " fuliginem „. 20 μίαν ἢ καὶ δευτέραν S. 23 nempe εἰς τὸ ἀναγ. nempe δύο <ἢ> καὶ. 24 ἐξιχνεύειν S. 29 de τυχεῖν cf. Matthiae, 532°. 31 διαθεύσας S (ἕξει st. dubium). 31-32 μὲν πρὸ corruptum. 33 διαμείβεται opinor. 37 nempe διὰ τὸ μὴ καὶ ἑαυτοῖς εὐμ. ἐπ. 38 οὔτε γὰρ ἀρκιτόν τι S.

of times; hence those who wish to attain such things must apply themselves with all diligence and eagerness. For he who is willing to toil masters what he desires; for upon every matter, both noble and base, there attend toil and unstable reasoning — among kings and rulers, leaders, the wealthy, the poor, and in the arts and sciences. But indeed neither pleasures nor delights guide one carelessly and painlessly; rather, they bring with them self-love and eternal grief of the soul. Having therefore prepared a rich table of learning, I have summoned fellow diners to the banquet. Let those who wish to feast do so in service of the body's natural needs, with moderation as their aid — not partaking of nourishment greedily or insatiably, but only to the extent that the food can provide sufficient pleasure; for what exceeds nature is wont to cause harm.But if any of those invited should wish to remain unharmed, he will find delight in taking one or even two portions. For just as in a fire, when fuel is added little by little, it makes the flame more vigorous and greater, more effective and brilliant — whereas when it is heaped on all at once, it dims and extinguishes the beauty of the light, and besides this produces murky smoke and a most oppressive smell for those nearby, along with tears, and for those farther away a great cloud of soot — in the same way also with the methods set forth here: if one spends time with one or even two of them, he will grasp what is sought with ease, with pleasure and delight, dwelling on it and reflecting upon it continually. But if someone is slow to comprehend from reading, and yet wishes to go through two or three books in a single day, he will not track down the truth, but will be like a rushing torrent carrying a fruitless and useless burden in the eyes of those who watch, or like one running back and forth swiftly to no purpose. Nor indeed does a horse running in a wasteland without a racecourse or a battle gain any praise. But if the river carries a fruitful cargo, some will readily leap into it to obtain the fruit, even if the current is swift or dangerous.And the ship that has run swiftly in due course provides the greatest joy to those sailing in her; while the horse that has competed in the racecourse rejoices before the praises, draws many admirers, receives much care, and takes on the labors of the contests.

Thus also those who have been initiated with precision and understanding are deemed worthy of praise, and procure for themselves pleasure and benefit; but those who have made their entry with only a superficial touch readily mock the science, because they do not apportion to themselves ease of learning and immortality. For nature has not bestowed anything sufficient upon mankind;

4 possis ἡγ. <πραγμάτων καὶ>. 5 casus mutatos tollere nolui. 19 δύνασθαι παρέσχεσθαι S. 19 θρύαλλον * fuliginem,. 20 μίαν ἢ καὶ δευτέραν S. 23 nempe εἰς τὸ ἀναγ. nempe δύο <> καί. 24 ἐξιχνεύειν 5. 29 δε τυχεῖν cf. Matthiae, 332. 31 διαθεύσας S (ἕξει στ. dubium). 31-32 μὲν πρὸ corruptu. 33 διαμείβα-ται opinor. 37 nempe διὰ τὸ μὴ καὶ ἑαυτοῖς εὐμ. ἐπ. 38 οὔτε γὰρ ἄρκιτόν τι &

σατο τὰς ἐπικύκλους τῶν ἀστέρων θεωρίας εἰδέναι σταθμοῖς καὶ μέτροις ἀμεταθέτοις, ἀλλ' ἔτι καὶ κύκλοις διήρθρωσε τὰ πάντα· διὸ εὐσύνοπτα τὰ θνητῶν τελίσκεται. εἴ γε τὰ μεριζόμενα καὶ συλλογιζόμενα ἐπὶ τῆς γῆς τοῖς ἀνθρώποις πρὸς ἀκριβῆ μάθησιν δυσέφικτα τυγχάνει, οἷον κλιμάτων καὶ ἐθνῶν ἀπομετρήσεις, θαλάσσης ὅροι καὶ σταθμοί, τὸ βραχύτατον καὶ ἐθνῶν ἀσθενέστατον τὴν τοῦ μὴ συνορᾶν πόρρωθεν (ἅπερ εἰκάζει τις μέχρις οὗ πλησίον γένηταί πως) ἴσχει διὰ τῆς τῶν ἄλλων ἁρμονίας, ἄνθρωποι διεξιχνεύοντες τὸν οὐράνιον κύκλον καὶ τὰς τῶν ἀστέρων κινήσεις Ἡλίου τε καὶ Σελήνης δρόμους ἐνιαυσίων τε καὶ μηνιαίων καὶ ὡριαίων μέρη τροπάς τε καὶ μεταβολὰς ἀέρων συναφάς τε καὶ ἀπορροίας ἐκ τοιαύτης προγνώσεως ἀθανασίας δόξαιεν ἂν μετειληφέναι καὶ πρὸ καιροῦ τοῖς θεοῖς προσομιλεῖν· εἴ γε κατὰ τὸν ποιητὴν

Ἑρμῆς δὲ ψυχὰς Κυλλήνιος ἐξεκαλεῖτο
ἀνδρῶν μνηστήρων.

Καὶ ἔστιν ἐπιχθόνιος δηλονότι καὶ οὐράνιος ὑπάρχων (κοινὸς γὰρ ὁ θεός) τὰς ψυχὰς τῶν ἀνθρώπων μετεώρους ἀνάγει περὶ τὴν τοῦ κόσμου ἀστροθεσίαν ἐνθουσιαστικοῖς καὶ φυσικοῖς περιβάλλων νοήμασι, μάλιστα τοῖς περὶ ταῦτα σεμνῶς ἐσπουδακόσιν. ὧν οἵ γε ἀθεεῖς καὶ πανοῦργοι οὐ μόνον τοῦ μέρους τῆς ἀθανασίας ἠτύχησαν, ἀλλὰ καὶ τῆς ἀνθρωπότητος, δίκην δὲ θηρίων καὶ ἀλόγων ἀγελαζόμενοι διὰ τῆς πλεονεξίας καὶ ἀκρίτου λογισμοῦ ἐξ ὑστέρου τιμωρίας ἀξίας ἔδοσαν μὴ φυγόντες τὸν νόμον. ὅτι μὲν γὰρ οἱ θεοὶ σθένουσιν ὑπακούειν ἀνθρώπων καὶ τὰ κάλλιστα καὶ τὰ τίμια παρέχειν καὶ βοηθεῖν, παντελῶς πρόδηλον· βουλόμενοι δ' οὓς ἐψηφίσαντο νόμους διαφυλάσσειν οὐκ ἀθετοῦσι τὰς μοίρας, ταύταις γε τὴν ἐπιτροπίαν τῶν ἀνθρωπίνων πραγμάτων ἀνύσιμον ἰσχυροποιησάμενοι ἀλύτοις ὅρκοις. ἔστι γὰρ καὶ ἐπὶ θεοῖς στύγιος ὅρκος φόβον ἔχων καὶ τιμωρίαν, συνέπεται δ' αὐτοῖς λογισμὸς εὐσταθὴς καὶ ἀμετάθετος ἀνάγκη. μαρτυρεῖ δὲ τούτοις ὁ ποιητὴς λέγων·

Σειρὴν χρυσείαν ἐξ οὐρανόθεν κρεμάσαντες

καὶ τὰ ἑξῆς· τὴν μὲν ἀπειλὴν τοῦ Διὸς ἐνεδείξατο ὡς δυναμένου τοῦτο πρᾶξαι ὅπερ εἶπεν, ἀλλ' ὑπέμνησεν αὐτὸν μηδὲν παρὰ τοὺς νόμους ὑπερβῆναι οὐδ' ἀδικεῖν ἐπὶ θεοῖς· μυστικῶς δὴ ταῦτα εἴρηται καὶ οὐχ ὥς τινες διαλαμβάνουσι μεμνῆσθαι αὐτὸν καὶ ἐπὶ τῆς Ἕκτορος

2 κύκλους διηρθρώσατα πάντα (ex πάντη?) S. 3 sequentia expedire non potui. 6 τὴν] δύναμιν excidisse videtur. 7 μέχρης S. 12 δόξειεν S. sententia Posidoniana, de qua cf. e. g. Manil. IV, 390 sqq. Capelle, *Neue Jahrb. f. d. kl. Alt.*, VIII (1906), p. 532, n. 4. 14 Od. ω, 1 sq. 16 καὶ ἔστιν] immo καὶ τὰ ἑξῆς (τουτέστιν Wdl.). κονός γε ὁ θεός S. 17 ἐπὶ facile, sed manum abstinere satius est. 19 ἀθεής a θεᾶσθαι finxisse potest pro usitato ἀθέατος (ἀφυεῖς Rad.). 31 Il. Θ 19. 33 παρὰ] περὶ S. 34 mirum ἐπὶ θεοῖς (illatum ex v. 28?).. 35 cf. Il. O 610-614.

knew how to understand the epicyclic theories of the stars by fixed measures and immutable standards, but furthermore articulated all things also by means of circles; wherefore the affairs of mortals are brought to completion in a manner easy to survey. If indeed the things that are divided and calculated upon the earth are difficult for men to attain to precise knowledge — such as measurements of climatic zones and nations, the limits and measures of the sea, the very least and weakest of nations in their inability to see far ahead (which one can only conjecture until one somehow comes near, grasping it through the harmony of other things) — men who trace out the heavenly circle and the movements of the stars, the courses of the Sun and Moon, the portions of years and months and hours, the solstices and the changes of the seasons, the conjunctions and separations, might be thought from such foreknowledge to have partaken of immortality and to commune with the gods before the appointed time; since, as the poet says,

And Hermes of Cyllene called forth the souls
15 of the suitors.

And being both earthly and heavenly (for the god is common to both), he leads the souls of men upward in their soaring around the celestial arrangement of the cosmos, surrounding them with inspired and natural thoughts — especially those who have earnestly devoted themselves with reverence to these matters. Of these, those who are godless and wicked not only failed to obtain their share of immortality, but also lost their very humanity; herding together after the manner of beasts and irrational creatures through greed and undiscriminating reasoning, they later paid a worthy punishment, not having escaped the law. For that the gods have the power to hearken to men, to provide the finest and most honorable things, and to render aid, is entirely evident; yet, wishing to preserve the laws they have ordained, they do not set aside the fates, having made the administration of human affairs effective and binding through the power of these fates, secured by inviolable oaths. For among the gods too there is the Stygian oath carrying fear and punishment, and there follows upon them a steadfast reasoning and immutable necessity. The poet bears witness to this, saying:

Hanging a golden chain from heaven

and what follows: he showed the threat of Zeus as one capable of doing what he said, but reminded him not to transgress anything contrary to the laws nor to commit injustice among the gods. These things are spoken mystically, and not, as some suppose, in remembrance of him also in the case of Hector

2 κύκλους διηρθρώσατα πάντα (ex πάντη ?) S. 3 sequentia expedire non potui. 6 τὴν] δύναμιν excidisse videtur. 7 μέχρης S. 12 δόξειεν 5. sententia Posidoniana, de qua cf. e. g. Manil. IV, 390 sqq. Capelle, Neue Jahrb. f. d. kl. Alt., VIII (1906), p. 532, n. 4. 14 Od. w, 1 sq. 16 καὶ ἔστιν] immo καὶ τὰ ἑξῆς (τουτέστιν Wdl.). κονός τε ὁ Θεός S. 17 ἐπὶ facile, sed manuin abstinere satius est. 19 athneisn33 para
2 θεάσθαι finxisse potest pro usitato αθέατος (άφνεῖς Rad.). 31 II. Θ 19. about 5. 34 mirum ¿ni Oeoîς (illatum ex v. 28 ?).. 35 cf. Il. O 610-614.

ἀριστείας, ὅτι ἐφ' ὅσον μὲν αὐτοῦ ἡ ὑπόστασις τῶν χρόνων ὑπῆρχεν, ἀκατάληπτος ἦν καὶ πολλοὺς ἀνῄρει τήν τε τάφρον διελθὼν καὶ τὰς πύλας ῥήξας τῶν Ἑλλήνων ἐμπρήσας τε τὸν σταθμὸν

Μαίνετο δ' ὡς ὅτ' Ἄρης ἐγχέσπαλος ἢ ὀλοὸν πῦρ·

καὶ ἐδόκει γὰρ βοηθεῖσθαι ὑπὸ Ἀπόλλωνος. ὅτε δὲ τὸ μοιρίδιον αὐτῷ ἐπέστη πληρωθέντων τῶν χρόνων, τρωθεὶς ὑπὸ Ἀχιλλέως

Ὤιχετο δ' εἰς Ἀΐδαο, λίπεν δέ ἑ Φοῖβος Ἀπόλλων.

Ὁμοίως δὲ καὶ Ἀχιλλεὺς τὸ Τρωικὸν πεδίον αἵματι πληρώσας καὶ Ξάνθον τὸν ποταμὸν νεκρῶν πλήσας καὶ δόξας θεομαχεῖν καὶ [ὑπὲρ] ὑπὸ θεῶν βοηθούμενος καταλειφθεὶς ὑπὸ Ἀθηνᾶς ἀνῃρέθη ὑπὸ Ἀλεξάνδρου μητρὸς αὐτῷ θεᾶς παρεστώσης. ἀλλὰ μὴν καὶ ἐπὶ Διομήδους καὶ Ὀδυσσέως Ἀθηνᾶ ὕπνῳ μεθύσασα τοὺς βαρβάρους, ὅπως Ῥῆσος ὁ Θρακῶν βασιλεὺς ἀπόληται, τούτοις παρέσχε τὴν ἀριστείαν· καὶ ἕτερα δὲ τεκμήρια περὶ τοιούτων ὑπὸ πολλῶν συντεταγμένα φέρεται. τοῖς δὲ ἐν ῥώμῃ σωμάτων οὖσι καὶ δυνάμει πράξεων βοηθουμένοις ὑπὸ τοῦ χρόνου καὶ θεοῖς προσομιλεῖν δοκοῦσι καὶ παρεστάναι δεῖ συλλογίζεσθαι, ὅτι καὶ οἱ θεοὶ τῶν μοιρῶν ὑπουργοὶ γενόμενοι ὧν μὲν βοηθοὶ ὧν δὲ πολέμιοι καθίστανται· ἀπροφάσιστον γὰρ οὐδὲν ἐν ἀνθρώποις ἐπί τε τῶν φαύλων καὶ ἀγαθῶν δημιουργεῖται· ἔτι δὲ καὶ κατασκευάζεται ὑπὸ εἱμαρμένης τὰ μέλλοντα ἔσεσθαι διά τε ἁρμονίας καὶ φιλίας καὶ δόξης συστάσεως προκειμένης ἔχθρας σίνους πάθους ἀπορρήτων πραγμάτων καὶ μυστικῶν καὶ θανάτου καὶ τῶν λοιπῶν.

Τούτων οὕτως ἐχόντων νῦν καὶ περὶ τῆς τῶν ἀπογωνίων δυνάμεως ἀρκτέον. τὴν μὲν πῆξιν Κριτόδημος ἐποιήσατο, τὴν δὲ εἴσοδον πρότερον αὐτὸς ἀνευρών, διασαφήσας δὲ ἐν ἑτέροις βιβλίοις καὶ νῦν δὲ ἀκριβέστερον ἐξευρὼν ἐπιδιαγραφήσω. πᾶσα γὰρ ἀγωγῆς εἴσοδος κατ' ἀρχὰς ἀμελεστέραν τὴν εὕρεσιν ἔχει, ἐξιχνευθεῖσα δὲ ἐξ ὑστέρου βεβαιοτέρα καθίσταται. εἰ μὲν οὖν τις συν<νοοίη> πότερος βελτίων, ὁ συντάξας σοφῶς καὶ κατεζητημένως ἢ ὁ τὰς ἐπιλύσεις ἐξευρών, φήσει κατὰ τὸν ἐμὸν νοῦν τὸν ἐξευρόντα βελτίονα. καὶ γὰρ ὄργανον μουσικὸν οὐ τῷ κατασκευάσαντι τὸν ἔπαινον παρέχει, ἀλλὰ τῷ μέλλοντι ἐμπείρως διὰ πνεύματος μουσικὸν ἦχον ἐνδείκνυσθαι. ὁμοίως δὲ καὶ πᾶν εἶδος ὀργανοποιίας ἢ συντάξεως μὴ ἔχον τὸν εἰδημόνως προεστῶτα τοῦ ἔργου κενὸν καὶ μάταιον καὶ ἀργὸν νομίζεται· ἣν δέ τις αὐτὸ διαιρήσῃ κατὰ τρόπον ἢ καὶ ἐπιγνῷ τὴν δύναμιν, οὐ μόνον ἡδονὴν καὶ

2 ἀκατάλειπτος S. 4 Il. O 605. 7 Il. X 213. λεῖπεν S. 11 παριστώσης S. 13 ἀπόλειται S. παρέσχες S. 14 si necesse sit, hinc concludas eum tales versus apud priores congestos repperisse (cf. Chrysipp., II, fr. 925, 937, 997, 999, supra p. 30, 28; 43, 24). 21 προκειμένης non sanum; possis v. g. προθυμίας. 24 ἀκτίον S. 25 οὗτος S. βίβλοις S. 26 an ἐπιδιασαφήσω? 28 συν et lac. IV litt. in S. βιοτίων S. 29 φύσει S. 33 ἔχων S. εἰδημόνως τὸν S, transposui. 35 ἢ abesse malo.

the aristeia, because for as long as the allotted span of his time endured, he was irresistible and slew many, having crossed the trench and broken through the gates and set fire to the station of the Greeks

He raged as when Ares the spear-brandishing or destructive fire

and he seemed indeed to be aided by Apollo. But when his fated hour came upon him with the fulfillment of his allotted time, wounded by Achilles,

He departed to the house of Hades, and Phoebus Apollo left him.

Likewise also Achilles, having filled the Trojan plain with blood and glutted the river Xanthus with corpses, and having seemed to fight against the gods and [beyond] being aided by the gods, was abandoned by Athena and slain by Alexander, while his goddess mother stood by his side. Furthermore, in the case of Diomedes and Odysseus as well, Athena lulled the barbarians to sleep so that Rhesus, king of the Thracians, might perish, and thus granted them their aristeia. And many other proofs concerning such matters, compiled by many writers, are in circulation. For those who are in bodily strength and in the power of their deeds, aided by time and seeming to commune with the gods and to have them standing by, one must reason that the gods too, having become servants of the fates, are appointed as helpers to some and as enemies to others; for nothing comes to pass without cause among men, whether in the realm of the base or the good; and furthermore the things that are to be are prepared by fate through harmony and friendship and the establishment of reputation, as well as through enmity, harm, suffering, secret and mystical matters, death, and all the rest.

These matters being thus established, we must now begin also concerning the power of the apogonia. Kritodemos established the fixed framework, while I myself first discovered the method of entry, having explained it in other books, and now having discovered it more precisely, I will describe it in addition. For every method of entry into a system has a somewhat careless mode of discovery at first, but once tracked down, it becomes more reliable thereafter. If then one should consider which is superior — he who organized the work wisely and with great effort, or he who discovered the solutions — he will say, in my judgment, that the discoverer is superior. For a musical instrument does not give praise to the one who built it, but to the one who is about to reveal with skill a musical sound through breath. Likewise, every kind of instrument-making or composition that lacks one who presides over the work with expertise is considered empty, vain, and idle; but if someone should divide it properly or even recognize its power, not only pleasure and

2 unbroken 5. 4 II. O 605. 7 II. X 213. leipen 5. 11 presentation 5.n13 omits S. parasches 5. 14 si necesse sit, hinc concludas eum tales versusnapud priores congestos repperisse (cf. Chrysipp., II, fr. 925, 937, 997, 999, supranp. 30, 28, 43, 24). 21 case non sanum? possis v. g. willingness. 24 actions. 25 οὗτος S. bibles S. 26 an ἠπιδιασφήσω 28 plus et lac. IV litt. in S. bio-ntion S. 29 nature S. 33 having S. especially S, transposui. 35 or abesse malo.

τέρψιν παρέχει, ἀλλὰ καὶ ὠφέλειαν καὶ δόξαν. πολλοὺς γοῦν ἐγὼ κατελαβόμην λογίους παραιτησαμένους τινὰς τῶν συγγραφέων διὰ τὸ σκολιὸν καὶ κατεζητημένον. ἀλλ' εἰς τὸ προκείμενον τὴν διάνοιαν μετάγειν <δεῖ>. καὶ γὰρ ἐν ταύτῃ τῇ ἀγωγῇ συμφορεύειν Ἥλιόν τε καὶ
5 Σελήνην, ὧν καὶ τὴν εἰς ἄλλους συμπάθειαν κοσμικὴν καὶ ἁρμονίαν μετὰ τὰς προγεγραμμένας <οὐκ> ἀναγκαῖον ἐπιβεβαιῶσαι διὰ πολλῶν. τὴν οὖν ἀπόδειξιν ποικίλως ἔχει, πρότερον δὲ καθὼς ἑτέροις ἔδοξε προτάξω.

Ἐπιγνόντας οὖν χρὴ πόσων μοιρῶν ἐστιν ὁ Ἥλιος εἰσέρχεσθαι εἰς
10 τὸ ἀπογώνιον καθ' ὃ κλίμα ἔπεστιν καὶ τὸ παρακείμενον τῶν μοιρῶν πλῆθος πολυπλασιάζειν ἐπὶ τὰς Ἡλίου μοίρας καὶ τοῦτο ἀπογράφεσθαι. ἔπειτα εἰς τὸ ἀναφορικὸν εἰσελθόντας κατὰ τὴν ἡλιακὴν μοῖραν τὸ παρακείμενον μέγεθος ἐπὶ τὰς γεννητικὰς ὥρας πολυπλασιάζειν καὶ μὴ προσθέντας τὸ πλῆθος πολυπλασιάζειν ἐπὶ τὸ πρότερον εὑρεθὲν πολυ-
15 πλασίασμα τῶν τοῦ Ἡλίου μοιρῶν καὶ τοῦ ἀπογωνίου πρὸς λεπτά. ὅταν δ' ἅμα συγκεφαλαιωθῇ ἤτοι μυριάδων ἢ χιλιάδων ἢ ἑκατοντάδων, ἐκκρούειν ἐκ τούτων ὁσάκις δυνατὸν τριακοντάδας, τὸν δὲ λειπόμενον ἄλλων ἀπογράφεσθαι καὶ σκοπεῖν, πόστον μέρος ἐστὶ τῆς τριακοντάδος, καὶ τοῦτο ἀφαιρεῖν ἢ προστιθέναι τῷ καταλειφθέντι μέρει τῆς
20 τριακοντάδος ἢ τῷ μεγέθει τῆς ἡλιακῆς μοίρας· καὶ εὑρόντας τὰς μοίρας εἰσέρχεσθαι εἰς τὰ ἀπογώνια καὶ τὰ παρακείμενα ἔτη ἀποφαίνεσθαι καὶ τοὺς γ' ὅρους. οὐ μὴν <ὡς> τισιν ἔδοξε † παρὰ μὲν, ἐμοῦ σαφέστερον ὑφηγησομένου· ἡ δὲ πλάνη τῆς ψήφου οὐ μόνον ἐξαμαυροῖ τὴν διάνοιαν, ἀλλὰ καὶ λήθην τῶν ἐξαριθμηθέντων ἐπάγει· καὶ ὡς
25 ἠβουλήθη τις διὰ πλάνην ἐκ δευτέρου ἢ τρίτου ἐξαριθμήσασθαι, ἀπεχθαίρει καταλείψει· καὶ γὰρ ἐμὲ περὶ τὰ τοιαῦτα εὔτονον καὶ φιλομαθῆ ἀπέστρεψέν τι ἡ πλοκή. ἐγὼ δὲ ἐπεὶ τὰ πλεῖστα ἀπὸ Ἡλίου καὶ Σελήνης ἐπραγματευσάμην καὶ ἐπέγνων, ὅτι <ὁ> περὶ ζωῆς καὶ τέλους λόγος ἀπὸ τούτων καταλαμβάνεται, καθὼς καὶ πρότερον συνέταξα
30 τριζῳδίαν μυστικὴν καὶ εἰς ταύτην ἐπεβαλόμην, οὕτως ἀκριβῶς χρὴ ἐπιστήσαντας Ἡλίῳ καὶ Σελήνῃ πρὸς ὡριαίαν κίνησιν καὶ πρὸς λεπτόν (τοῦτο δὲ πλειστάκις λέγω, ὅπως μὴ δόξω διαμαρτάνειν) ἐξαριθμεῖν Ἥλιον ἐπὶ Σελήνην ἢ Σελήνην ἐπὶ Ἥλιον· κατὰ τὸ αὐτὸ γὰρ ἐκπεσεῖται μυστικῶς· τὸ δὲ συναθροισθὲν πλῆθος συγκεφαλαιώσαντας ἀφαιρεῖν
35 τριακοντάδας. τὸ δ' ἐντὸς τῶν τριάκοντα λειφθὲν σκοπεῖν, πόστον μέρος ἐστὶ τῆς τριακοντάδος, καὶ τοῦτο ἀφαιρεῖν ἀπὸ ἰσημερινοῦ· τὸ δ' ἐντὸς περιλειφθέν † τι μέρει ἔτει προστεθῆναι τῆς τοῦ Ἡλίου μοίρας·

1-2 καταλαβόμην S. 4 nempe σύμφορον θεωρεῖν vel sim. 5 nempe ἀλλήλους. 6 an <βίβλους οὐκ>? 12 εἰσελθόντες S. 14 προσθέντες S. 16 fors add. πλῆθος. 18 ἄλλων non sanum (ἀριθμὸν Wdl.). πόσον S. 22 καὶ] κατὰ Manit. μὲν] an μίαν? 24 ὡς dubium. 26 ἀπεχθαίρων σῆπνσ. καταλίψει S. 27 ἀπεστρέψαν|τὶ ἡ πλοκή S. 33 εἰσπεσεῖται S. 35 πόσον S. 36 signum in S quod solvere non possum; solvit Manitius. 37 nempe ἔδει, sed plura turbata. προστεθεῖναι S.

it provides delight, but also benefit and glory. I have indeed found many learned men who have rejected certain authors because of their obscurity and far-fetched style. But one must turn one's mind to the matter at hand. For in this method too, the Sun and Moon are brought together, and their cosmic sympathy and harmony with others need not be confirmed at length after what has already been written above. The demonstration, then, admits of various forms; but first I shall set out what others have thought fit.

One must therefore determine how many degrees the Sun has when it enters the apogee for the climate in which it is situated, and multiply the adjacent number of degrees by the degrees of the Sun, and record this result. Then, entering the table of ascensions at the solar degree, one must multiply the adjacent value by the natal hours, and without adding, multiply this total by the previously found product of the degrees of the Sun and the apogee, reducing to minutes. When the sum has been totaled — whether it amounts to tens of thousands, thousands, or hundreds — one must subtract from it as many times as possible groups of thirty, record the remainder separately and examine what fraction it is of thirty, and either subtract or add this to the remaining part of the thirty or to the value of the solar degree; and having found the degrees, enter the apogee tables, declare the corresponding years, and also the three terms.Not, however, as some have thought — I will explain more clearly; for the confusion of the calculation not only obscures the reasoning but also brings forgetfulness of what has been enumerated; and when someone has been led by confusion to count again a second or third time, he ends up abandoning it in disgust — for even in my own case, eager and fond of learning as I am in such matters, the complexity put me off. But since I have worked through and understood most things from the Sun and Moon, and have recognized that the account of life and death is derived from these — just as I also previously compiled the mystic trizodion and set myself to it — one must in the same way carefully attend to the Sun and Moon with respect to their hourly motion and to the minute (I say this repeatedly, so that I may not seem to be in error), and count the Sun against the Moon or the Moon against the Sun; for the result will come out mystically in the same way. Having summed the total collected, one must subtract groups of thirty. The remainder left within the thirty one must examine as to what fraction it is of thirty, and subtract this from the equinoctial; and what remains within is to be added to the year-portion of the solar degree.

1-2 understand S. 4 nempe συμφορον τεωρεῖν vel sim. 5 nempe ἀλλιλους. n6 an <biblūs οὐκ> 12 entered S. 14 added S. 16 for add. plῆθος.n18 of other non sanum (ἀριθμον Wdl.). although S. 22 and] against Manit. men] annmian 24 as dubium. 26 hateful opinor. occupy S. 27 averting the plot S. 33 hastened S. 35 how much S. 36 signum in S quod solvere non pos-nsum ? solvit Manitius.n37

nempe ἔδει, sed plura turbala. S is added.

καὶ αὕτη μὲν οἴσει τὸ ἀπογώνιον ἤτοι ὡροσκοπικὴν μοῖραν· ἢ καὶ ταύτην ἐπιπροσθέντα ἢ καὶ ἀφαιρεθέντα τὰ τοῦ ἰσημερινοῦ κατὰ τὴν συνεγγίζουσαν ὥραν. πάντως γὰρ πᾶσα γένεσις εἰς δύο μοίρας τὰς γνώμονας ἔχει· ἐὰν γὰρ κατὰ τὴν ὑποδεδειγμένην μοι τροπὴν τῶν δύο κλήρων τὴν ἁρμονίαν ζητῶμεν πρότερον Ἡλίου καὶ Σελήνης κατὰ τὰς μοιρικὰς κινήσεις, οὐκ ἦν ἕτερον, ἀλλὰ εὑρήσομαι ἁρμόζον οὔτε μεῖζονα οὔτε ἥττονα τοῦ ἰσημερινοῦ. καὶ γάρ ἐστι κοσμικὸς γνώμων καὶ ἀρχηγὸς κλιμάτων καὶ μεσίτης δίκαιος νυκτὸς καὶ ἡμέρας. ὁπότε οὖν εὑρεθῇ ἡ μοῖρα, εἰς τὰ ἀπογώνια εἰσελθὼν εἶτα ἐκζητεῖν τὰ ἔτη κατὰ τὸ α' καὶ β' καὶ γ' τῶν ὅρων. εἰ δέ ποτε ἡ μοῖρα εἰς ὀλιγανάφορα ζῳδια ἐμπέσῃ, ἡ δὲ ὑπόστασις τῆς γενέσεως ἄλλων ἐτῶν ἐπιδέχηται πλῆθος, συντιθέναι χρὴ τοὺς γ' ὅρους εἰς τὸ αὐτὸ καὶ μετὰ τοὺς γ' εἰς α' καὶ β' ἐπισυντιθέναι καὶ οὕτως ἀποφαίνεσθαι. ὁμοίως δὲ καὶ ἐν τοῖς πολυαναφόροις ζῳδίοις, ἐπὰν πλῆθος ἐτῶν συνδράμῃ, τὸν ὅρον ὁλόκληρον λογίζεσθαι καὶ τοῖς β' τὰς εὑρεθείσας μοίρας ἐπιβάλλοντας ἢ καὶ πρὸς τούτοις ἀναδραμόντας ἐπισυνθεῖναι [τε] τὰ ἐν τῷ α' ὅρῳ τῇ μοίρᾳ παρακείμενα ἔτη.

Τοῦτο δ' ἀκριβέστερον ἐξιχνευθήσεται, ἐπάν τις ἐκ τῶν προκειμένων λόγων δοκιμάσας καὶ ἐξαριθμησάμενος εὑρήσῃ τὰ ἔτη συντρέχοντα τοῖς ἀπογωνίοις· πολὺ γάρ τι συμβάλλεται δύναμις δυνάμει συνανακερασθεῖσα. τὸ γὰρ ἓν καθ' αὑτὸ οὐδὲν τυγχάνει, ἀστήρικτον δ' ὑπάρχει καὶ ὑπὸ μηδενὸς βοηθούμενον ἀμφίβολον τὴν χρῆσιν ἔχει καὶ ὀλισθηράν. καὶ γὰρ οἱ νήπιοι παῖδες οἵ τε ὑπέργηροι ὀλισθηρὰν τὴν βάσιν ἔχοντες, ὁμοίως δὲ καὶ οἱ τυφλώττοντες βάκτρῳ ἐπερειδόμενοι τὴν πορείαν ποιοῦνται. ἀλλὰ μὴν οὐδὲ ἡ φύσις τελείως οὐδὲν καθ' αὑτὸ μόνον εὔχρηστον ἐδημιούργησεν τοῖς ἀνθρώποις· παρέπεται γὰρ τῇ ἡμέρᾳ νὺξ καὶ τῇ ζωῇ θάνατος καὶ τῷ λευκῷ τὸ μέλαν καὶ τῷ ὑγρῷ τὸ ξηρὸν καὶ τῷ ἀγαθῷ τὸ φαῦλον καὶ γλυκεῖ τὸ πικρὸν καὶ τὰ λοιπὰ εἰς ἄλληλα χωροῦντα καὶ τελούμενα οἷς μὲν ἀγαθὴν ἐλπίδα ζωῆς τε καὶ βίου καὶ σωτηρίας ἐνδεικνύμενα προθυμίαν ὑπομονῆς ἐπάγεται, οἷς δὲ διὰ τὰς κακωτικὰς αἰτίας μετ' ἀνάγκης ἀπόγνωσιν καὶ εὐπροαίρετον θάνατον μόνον. ὁπότε δ' εἰς τὰς ἀρχὰς τοῦ ζῳδίου ἡ ὥρα συνεκπίπτῃ, δοκιμάζειν καὶ τὸ πρὸ αὐτοῦ ζῴδιον πρὸς τὴν ἄφεσιν· ὁπόταν δ' ἐπὶ τέλει, καὶ τὸ ἐχόμενον αὐτῷ συμφωνήσει. Κριτόδημος μὲν οὖν ἐπὶ ταύτῃ τῇ ἀγωγῇ κοινῶς τῷ Ἡλίῳ κέχρηται, μεθόδῳ δ' ἑτέρᾳ ἣν οὐκ ἐξέδοτο.

2 idem signum in S quod supra. 6 ἁρμόζων S. 7 rursus idem signum. 9 τὸ] immo τὸν. 16 ἐπισυντιθεῖναι S. 21 ἀστήρικτος S. 22 βοηθούμενος S. 23 ὀλισθηρήν S. οἵ τε] ἔτι τε S. 29 possis τρεπόμενα aut κυκλούμενα. 32 μόνον] possis μηνύει. 33-34 ἐπιτέλη S.

And this will yield the apogonion, that is, the horoscopic degree, either by adding or subtracting the degrees of the equinox according to the nearest hour. For in every respect every nativity has two gnomonic degrees; for if according to the method of the transformation of the two lots demonstrated to me we first seek the harmony of the Sun and Moon according to their degree-wise movements, there would be nothing else, but I will find it fitting, neither greater nor lesser than the equinox. For it is the cosmic gnomon and the ruler of the climatic zones and the just mediator of night and day; when, therefore, the degree is found, having entered the apogonion, then to seek the years according to the 1st and 2nd and 3rd of the terms. But if at any time the degree falls into signs of few risings, and the constitution of the nativity admits a greater number of years, one must combine the 3 terms into one total and after the 3 add together the 1st and 2nd and thus render judgment. Likewise also in the signs of many risings, when a great number of years accumulates, one must reckon the entire term and, applying the degrees found to the 2nd, or even going back beyond these, add together the years corresponding to the degree in the 1st term.

This will be traced more precisely when someone, after testing and counting from the preceding accounts, finds the years converging with the succedent houses; for power combined with power contributes a great deal. For the one thing by itself amounts to nothing, and being unsupported and aided by nothing, its application is ambiguous and slippery. For indeed young children and the very old, having an unsteady footing, and likewise the blind, make their way by leaning on a staff. Moreover, nature has fashioned nothing in itself alone as entirely useful to humankind; for night follows day, and death follows life, and black follows white, and dry follows wet, and evil follows good, and bitter follows sweet, and the rest, proceeding into one another and being completed — for some, pointing toward good hope of life, livelihood, and preservation, they bring forth an eagerness of endurance, but for others, on account of the destructive causes, by necessity only despair and a willingly chosen death. But whenever the hour falls at the beginning of a zodiac sign, one should also test the sign preceding it with respect to the release; and whenever it falls at the end, the sign adjacent to it will also accord with it.Critodemus, then, in this method has made use of the Sun in common, but by another method which he did not publish.

2 same sign in S as above. 6 ἁρμόζων S. 7 again the same sign. 9 τό] rather τὸν. 16 ἐπισυντιθεῖναι S. 21 ἀστήρικτος S. 22 βοηθούμενος S. 23 ὀλι-σθηρήν S. οἱ τε] ἔτι τε S. 29 one could read τρεπόμενα or κυκλούμενα. 32 μόνον] one could read μηνύει. 33-34 ἐπιτέλη S.

## IX, 12. Ποίοις δεῖ κανόσι χρῆσθαι καὶ τίνα δεῖ παρατηρεῖν καὶ ὅτι οὐδὲν ἐφ' ἡμῖν.

Ἱκανῶς μὲν οὖν ἡγοῦμαι καὶ ἀφθόνως τὰς τῶν προκειμένων δυνάμεις συντεταχέναι, τούτων δ' οὕτως ἐχόντων ἔτι καὶ φιλοκάλοις πρὸς ἀναζήτησιν καὶ ἐπίνοιαν μέρος καταλεῖψαι. οὐ γὰρ πρὸς ἀμυήτους ἐποιησάμην τοὺς λόγους, ἀλλὰ πρὸς τοὺς τὰ τοιαῦτα δεινούς, ὅπως καὶ αὐτοὶ τὸ πολυμερὲς καὶ ποικίλον καὶ ἀκμαῖον † λῆγον τῆς θεωρίας διὰ πολλῶν ὁδῶν, εἰσόδων τε καὶ ἐξόδων, ἐπιγνόντες θεοῖς προσομιλεῖν δόξωσιν. ὅτι μὲν γὰρ ἡ θειοτάτη ἐπιστήμη καθ' ἑαυτὴν μὲν ὑπόστασιν ἀέναον καὶ ἀναμφίλεκτον καὶ ἀίδιον κέκτηται, πρόδηλον ἐκ τῶν ὁρωμένων ἔσεσθαι καὶ μελλόντων· ὅτι δὲ παρὰ τὴν ἀνανδρείαν τῶν μετιόντων τὸ μάθημα καὶ τοὺς μὴ ἐγγυμνασθέντας κατὰ τρόπον περὶ τὰς τῶν κανόνων διαφορὰς ἔσθ' ὅτε παραφορεῖ, καὶ τοῦτο πρόδηλον. ἐάσω μὲν γὰρ λέγειν καὶ περὶ τῶν τοὺς ἀναφορικοὺς συμπεπηχότων, ὅσην διαφορὰν κέκτηνται γραμμικήν τε καὶ ἀριθμητικὴν Ἡλίου τε καὶ Σελήνης κανονοποιίαι καὶ τῶν λοιπῶν ἀστέρων. τὸν μέν γε ἐνιαυτὸν ἄλλοι ἄλλως διέλαβον· Μέτων μὲν ὁ Ἀθηναῖος καὶ Εὐκτήμων καὶ Φίλιππος τξε' ε' ιθ', Ἀρίσταρχος δὲ ὁ Σάμιος δ' κ' ξβ', Χαλδαῖοι τξε' δ' ε' ζ', Βαβυλώνιοι δὲ τξε' δ' ρμδ'[1], καὶ ἕτεροι

1 In hoc capite edendo amicissime me adiuvit F. Boll. 7 possis καὶ θέλγον (κηλοῦν Wdl.). 8 ἐπιγνόντας S. 9 δόσωσιν S. 10 ἀένναον S. 11 sententia perversa; syntaxis emendatur si scribas εἰρημένων καὶ ῥηθήσεσθαι μελλόντων vel sim. παρὰ] περὶ S. 12 μεόντων S. 13 παραμφορεῖ S usitatum sane παραφέρει. 14 ἔσω S. 17 similiter Censorinus (i. e. Varro) c. 19 varias de anni magnitudine sententias componit non eodem sed simili fonte usus μεθ' ὧν S. 17-18 Meton cum Euctemone et Philippo recte consociatur; cf. Gemin., p. 120, 6 (ubi Metonis nomen per neglegentiam vel errorem omissum est). 18 ε' ιθ' (i. e. quinque dierum pars undevicesima)] θ' ιε' ε' ιε' Boll (i. e. diei pars quinta et pars quinta decima = 76/285, cum Censorini et Gemini numerus efficiant 75/285). Aristarchus astronomus egregius Metonis numerum non depravare poterat sed corrigere; at cum 1/4 + 1/20 + 1/62 efficiant 0,3161 (Metonis numerus = 0,2631), pro certo habeo κ' (quod ne pro certo quidem legi) mutandum esse in ρ' et dici 1/4 + 1/162 = 0,2561; et fortasse etiam apud Censorium scribendum: *Aristarchus Samius tantumdem* (i. e dies 365 1/4: id enim dicere voluit aut debuit) *et praeterea diei partem CLXII* (*MDCXXIII* cod., defendit *Tannéry Recherches*, p. 144); nisi potius pro κ' restituendum σ' ut sit 1/4 + 1/262 = 0,2538 et apud Censorinum *CCLXII*.

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[1] Chaldaei fortasse ei de quorum magna periodo Hipparchus ea eruit, quae et Ptolemaeus (Almag. IV, 2) et Geminus (cap. 18) i. e. Posidonius ex eo desumpserunt; quamquam ei annum rectius calculasse videntur (Ideler, *Handb. d. Chronol.*, I, 207). At etiam ε' ζ' ex ξζ' vel simili numero corruptum esse potest; fuisse fortasse δ' ρλ' (365 dies 6 h. 13,5 m.) suspicatur Boll monens hoc concordare cum numero Babyloniorum (de quo cf. Ginzel, *Beitr. z. alt. Gesch.*, I, 204); — Babylonii qui dicantur nescio; numerus (= 365 dies 6 horae 6 minuta) haud ineptus idemque quem Hipparchus probabat (Ginzel, *l. c.*).

## IX, 12. What rules must be used, what must be observed, and that nothing is in our power.

I believe I have set forth the powers of the subjects under discussion sufficiently and abundantly, and that, things being so, I have still left a portion for the lovers of beauty to seek out and devise. For I did not compose these discourses for the uninitiated, but for those skilled in such matters, so that they themselves, having recognized through many paths, entrances and exits, the many-faceted, varied, and vigorous † waning of the theory, might seem to commune with the gods. For it is plain from things seen and things to come that the most divine science in itself possesses an eternal, uncontested, and everlasting foundation; but it is equally plain that it sometimes goes astray on account of the faint-heartedness of those who pursue the discipline and of those not properly trained in the differences among the canons. For I will pass over speaking of those who have compiled the tables of ascensions and the great difference they contain, both geometrical and arithmetical, in the canon-making for the Sun and Moon and the remaining stars. Different men have divided the year differently: Meton the Athenian and Euctemon and Philip, 365 days 5 hours 19 minutes; Aristarchus of Samos, 365 days 4 hours 20 minutes 82 seconds; the Chaldaeans, 365 days 4 hours 5 minutes 7 seconds; the Babylonians, 365 days 4 hours 144 seconds; and others

1 In editing this chapter I was most kindly assisted by F. Poll. 7 possis και θέλτον (κηλοῦν Wdl. ). 8 ἐπιγνόντας S. 9 δόσωσιν S. 10 αένναον S. 11 the meaning is inverted; the syntax is emended if one writes ειρημένων καὶ ῥηθήσεσθαι μελλόντων or the like. παρά] περί S. 12 μεόντων S. 13 παραμφορεί S, certainly the customary form is παραφέρει. 14 έσω S. 17 similarly Censorinus (i.e. Varro) c. 19 assembles various opinions on the length of the year drawn from the same but not identical source μεθ' ὧν S. 17-18 Meton is rightly associated with Euctemon and Philippus; cf. Gemin., p. 120, 6 (where the name of Meton is omitted by negligence or error). 18 ε' ιθ' (i.e. the twenty-first part of five days)] 8' 16' e' te' Boll (i.e. the fifth part and the fifteenth part of a day, 76/285, since the numbers of Censorinus and Geminus yield 75/285). The distinguished astronomer Aristarchus could not have corrupted but rather corrected Meton's number; but since 1/4 + 1/20 + 1/62 yield 0.3161 (Meton's number = 0.2631), I hold it as certain that κ' (which cannot even be read with certainty) must be changed to ρ' and read as 1/4 + 1/162 = 0.2561; and perhaps also in Censorinus one should write: Aristarchus of Samos the same amount (i.e. 365 1/4 days: for that is what he meant or ought to have said) and moreover the CLXII part of a day (MDCXXIII in the codex, defended by Tannery, Recherches, p. 144); unless it is preferable to restore σ' in place of κ' so that 1/4 + 1/262 = 0.2538 and in Censorinus CCLXII.

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1 The Chaldaeans are perhaps those from whose great period Hipparchus derived what both Ptolemy (Almag. IV, 2) and Geminus (cap. 18), i.e. Posidonius, drew from him; although they seem to have calculated the year more correctly (Ideler, Handb. d. Chronol., I, 907). But also ε' ζ' could be corrupted from EZ' or a similar number; Boll suspects it may perhaps have been δ' ρλ' (365 days 6 h. 13.5 m.), noting that this agrees with the number of the Babylonians (on which cf. Ginzel, Beitr. z. all. Gesch., I, 204); who exactly are called Babylonians I do not know; the number (= 365 days 6 hours 6 minutes) is not unsuitable and is the same as what Hipparchus approved (Ginzel, l. c.).

δὲ πλεῖστοι ἄλλως· εἰ οὖν κατὰ τετραετηρίδα μία ἡμέρα συνελθοῦσα τῇ τοῦ Ἡλίου κανονοποιίᾳ ἀτρεκῆ μοῖραν ἐνδείκνυται, πῶς οὐκ ἀνάγκη καὶ μετὰ χρόνον καὶ καθ' ἣν ἕκαστος ἐλογίσατο ἐνιαύσιον κίνησιν προστεθεῖσαν ἐπουσίαν τῇ ζητουμένῃ ἡμέρᾳ τὴν ἀκριβῆ μοῖραν ἐμφαίνειν; 5

Ἐλογισάμην οὖν κατ' ἐμαυτόν, ὅτι οἱ προειρημένοι ἄνδρες τὴν μὲν δύναμιν τῆς ἀριθμητικῆς ἠπίσταντο, τὴν δὲ τῶν ζωτικῶν χρόνων εὕρεσιν οὐκ εὐτύχησαν. εἰ γάρ τις αὐτῶν καὶ τοῦτο ἐξίχνευσεν, πάντως ἂν καὶ τὴν κανονοποιίαν τῷ λείποντι μορίῳ προσηρμόκει. ἐπειράθην μὲν οὖν καὶ αὐτὸς κανόνα συμπῆξαι Ἡλίου τε καὶ Σελήνης πρὸς τὰς 10 ἐκλείψεις· ἐπεὶ δέ με ὁ χρόνος περιέκλειε τὸ τέλος ἐπάγων, ἠνέχθην κατὰ τὸν βασιλέα εἰς τὸ εἰρηκέναι· ἕτεροι μὲν οὖν κατημάξευσαν τάσδε τὰς τρίβους, διόπερ παρίημι τὸν ὑπὲρ τούτων λόγον. ἔδοξεν οὖν μοι χρῆσθαι Ἱππάρχῳ μὲν πρὸς τὸν Ἥλιον, Σουδίνῃ δὲ καὶ Κιδυνᾷ καὶ Ἀπολλωνίῳ[1] πρὸς τὴν Σελήνην, ἔτι 15 δὲ καὶ Ἀπολλωνίῳ πρὸς ἀμφότερα τὰ εἴδη, ἐάνπερ τις τῇ προσθέσει τῶν η' μοιρῶν χρῆται καθὼς ἐμοὶ δοκεῖ. ἀλλὰ μὴν καὶ καλῶς πραγματευσάμενος τοὺς κανόνας <ὡς> πρὸς τὰς τῶν φαινομένων θεωρίας ὁμολογεῖν ὡς θνητὸς παρὰ μίαν ἢ δύο μοίρας † φέρειν· τὸ γὰρ ἀπλανὲς καὶ ἀναμφίλεκτον παρὰ θεοῖς μόνοις πέφυκεν· ἀναφορικῶς δὲ κέχρηνται 20 τῷ προεγκλίματι πεπραγματευμένων κλιμάτων ιθ'.

1 εἰ] ἡ S. 4 ἐπουσία S; cf. v. g. *Gemin.*, 208, 3. 5 ἐμφαίνει S. 12 εἰς τὸ] ἐκ τοῦ S. novum Nechepsonis fragmentum. κατημάξευσαν S recte (cf. 48, 19). 13 παρίειμι S. 17 μὲν S. 19 nonnulla excidisse puto.

[1] Sudines et Cidenas inter celeberrimos Chaldaeos memorantur a Strabone, XVI, p. 739; de illo cf. Susemihl, *Alex. Litt. gesch.*, I, 861, hic non apparet nisi apud Plin., II, 39 et in tractatu astronomico cod. Paris. 2841, fol. 32; ex quo loco sequitur Cidenam invenisse periodum illam 251 mensium et 269 ἀποκαταστάσεων ἀνωμαλίας, de qua Ptolemaeus verba facit *Almag.*, IV, 2, p. 271, 20 Heiberg. Huius quoque notitiam Hipparcho deberi et per se patet et ex tractatu Parisino concluditur, quem postmodo editurus sum. Haud dissimile veri est Chaldaeos, quorum observationes annis 245, 237, 229 a. Chr. n. factas commemorat Ptolemaeus (Kubitschek apud Pauly-Wissowa, I, 634), Sudinem aut Cidenam aut utrumque intellegendos esse. Sed cave putaris Valentem eorum canones umquam oculis vidisse.

Apollonium dicere potest Myndium ipsum quoque Chaldaeorum discipulum (Senec., *Quaest. nat.*, VII, 4, 17; cf. *Catal.*, V, 1, p. 204, 16) aut Fergaeum ne ab astronomia quidem alienum (Hultsch, Pauly-Wissowa, II, 160). Hunc dici inde concludas, quod in canoniis suis Metonis et Eudoxi rationem secutus est τροπάς et ἰσημερίας in octavis signorum partibus ponentium (Boeckh, *Sonnenkreise*, p. 184 sqq.); quae ratio cum apud posteriores astronomos tantum non abolita sit, decuit sane saeculi III mathematicum. At cum nuper didicerimus etiam Babylonios eo uti (cf. Boll, *Sphaera*, 247), Myndius quoque eam a Chaldaeis suis accepisse potest.

but most others differently. If, therefore, in a four-year cycle one day, combined with the canonical reckoning of the Sun, indicates the exact degree, how is it not necessary that also after a period of time and according to the annual motion which each one calculated, the increment added to the day in question should display the precise degree?

I reasoned therefore within myself that the aforementioned men understood the power of arithmetic, but did not succeed in finding the vital periods. For if any one of them had also tracked down this discovery, he would certainly have adjusted the canonical reckoning to the missing portion as well. I myself also attempted to construct a table of the Sun and Moon with respect to eclipses; but since time was closing in on me, bringing its end, I was moved, in the manner of the king, to say: others have already beaten a path along these roads, and therefore I pass over the discussion of these matters. It seemed good to me, then, to follow Hipparchus with regard to the Sun, and Sudines, Cidenas, and Apollonius with regard to the Moon, and further also Apollonius with regard to both kinds, provided that one uses the addition of 8 degrees as seems right to me; but indeed, having worked out the tables carefully so as to agree with the observations of the phenomena, as a mortal man, one must allow a margin of one or two degrees — for absolute certainty and unambiguity belongs to the gods alone. They have employed the pre-inclination in a proportional manner for 19 worked-out climata.

1 εἰ] ἡ S. 4 epousia S; cf. v. g. Gemin., 208, 3. 5 appears S. 12 εἰς ἑκντου 5. novum ] Nechepsonis fragmentum. they destroyed S recle (cf. 48, 19).n13 parieimi S. 17 μὲν S. 19 nonnulla excidisse puto.

1 Sudines and Cidenas are mentioned among the most celebrated Chaldeans by Strabo, XVI, p. 739; concerning the former cf. Susemihl, Alex. Litt. gesch., I, 861; the latter appears nowhere except in Plin., II, 39 and in an astronomical treatise in cod. Paris. 2841, fol. 32; from which passage it follows that Cidenas discovered that period of 251 months and 269 αποκαταστάσεων ανωμαλίας, of which Ptolemy speaks in Almag., IV, 2, p. 271, 20 Heiberg. That knowledge of this also is owed to Hipparchus is evident in itself and is also concluded from the Parisian treatise, which I intend to edit hereafter. It is not improbable that the Chaldeans, whose observations made in the years 245, 237, 229 B.C. are recorded by Ptolemy (Kubitschek in Pauly-Wissowa, I, 634), are to be understood as Sudines or Cidenas or both. But be careful not to suppose that Valens ever set eyes on their canons.

He may mean Apollonius of Myndus, himself also a disciple of the Chaldeans (Senec., Quaest. nat., VII, 4, 17; cf. Catal., V, 1, p. 204, 16), or the Fergaean, not unacquainted even with astronomy (Hultsch, Pauly-Wissowa, II, 160). That the latter is meant may be concluded from the fact that in his canons he followed the reckoning of Meton and Eudoxus, who placed the solstices and equinoxes in the eighth degrees of the signs (Boeckh, Sonnenkreise, p. 184 ff.); which reckoning, having been all but abandoned among later astronomers, was indeed fitting for a mathematician of the third century. But since we have recently learned that even the Babylonians used it (cf. Boll, Sphaera, 247), the Myndian too may have received it from his Chaldeans.

Πρὸ πάντων οὖν δεῖ τοῖς ἀριθμοῖς προσέχειν μετὰ πάσης ἀκριβείας Ἡλίου τε καὶ Σελήνης καὶ τῶν ε' ἀστέρων, τῆς ὥρας σχηματογραφίας καὶ τὰς πρὸς ἀλλήλους μαρτυρίας βραβευούσης· ἐκ γὰρ αὐτῆς ὁ πᾶς σκοπὸς εὐκατάληπτος ἁλίσκεται οἵ τε ιβ' τόποι συνορῶνται μοιρικῶς. οὕτως γὰρ ἀκριβὴς ἡ ἐπίσκεψις φανεῖσα τοὺς μὲν προλέγοντας δοξάσει, τοὺς δ' *** ἐπιστήμην ἐπισφραγίζει τὰ φαῦλα καὶ τὰ μὴ πρὸς ἡδονήν, τοῖς δὲ βουλομένοις τὴν ἐπίσκεψιν ποιεῖσθαι προθυμίαν τινὰ καὶ προτροπὴν καὶ πίστιν τῶν λεγομένων ἀναλαμβάνει. εἰ μὲν καθολικὸν τοῦτο ὑπῆρχε τὸ πλουτήσαντά τινα μηδέποτε πένεσθαι μηδὲ τὸν εὐδαίμονα ὄντα βασιλείας καὶ ἡγεμονίας ἢ δόξης <ἢ> ἑτέρας οἱασδηποτεοῦν αἰτίας ἀκαθαίρετον διαφυλαχθῆναι ἢ τὸν ἐν ῥώμῃ σώματος ἀσινῆ ἢ τὸν ἐν πράξει καιρῷ εὐτυχήσαντα μηδέποτε δυσπραγῆσαι ἢ τὸν κυβερνήτην κλυδωνίζεσθαι καὶ ἀστοχεῖν θαλασσομαχοῦντα ἢ τὸν ἰατρὸν μὴ νοσεῖν ἢ τὸν προγνωστικὸν μηδὲν πάσχειν ἤ τινα προφήτην τῶν θείων ἐπιτυχῆ τοῖς ἀνθρώποις ἀμετάβλητον τυγχάνειν, οὐκ ἂν ἦν εὔχρηστος ἡ πρόγνωσις, ἀλλ' εἷς ἕκαστος περὶ ὧν τετύχηκε κεκτημένος κλήρων ἀσχολούμενος καὶ μηδεμίαν προσδοκῶν καινοποιίαν διετέλει τὸν χρόνον. νυνὶ δὲ καὶ ἀβέβαια καὶ σαθρὰ τὰ τῶν ἀνθρώπων πάντα καὶ ἀστήρικτα νομίζεται κτλ.

2 fors. τῆς ὡριαίας. 3-4 fors. ὁ ὡροσκόπος. 4 τελίσκεται S. 8 ἀναλαμβάνει suspectum. fors. εἰ μὲν <οὖν>. 9 μηδὲ lapsu calami pro καί. 12 πρδξη S. 15 τοῖς ἀνθρώποις suspectum. 16 εἷς] ὡς S. 16-17 τετύχηκε|κτημένος S. 17 κλῆρον S.

Above all, then, one must pay close attention with the utmost precision to the numbers of the Sun and Moon and the 5 planets, with the figure of the hour governing their mutual testimonies; for from it the entire purpose is grasped and comprehended, and the 12 places are surveyed degree by degree. 5 For thus the examination, appearing precise, will bring glory to those who make predictions, and *** knowledge seals the things that are faulty and not pleasant, and for those who wish to carry out the examination it takes up a certain eagerness and encouragement and confidence in what is said. If indeed it were a universal rule that one who had become wealthy should never become poor, nor that one who was fortunate in kingship and rulership or glory 10 or any other cause whatsoever should be preserved inviolable, or that one who was sound in bodily strength should be unharmed, or that one who had been fortunate in the conduct of affairs at the right moment should never fare ill, or that the helmsman should not be tossed by waves and miss his mark while fighting the sea, or that the physician should not fall sick, or that the one skilled in prognosis should suffer nothing, or that some prophet of divine things should remain unchangeably successful among men, then foreknowledge 15 would not be useful, but each person, occupied with the allotments he had obtained, and expecting no new development, would continue through his time.But as things are, all human affairs are considered unstable and unsound and without firm foundation, etc.

2 perhaps. τῆς ὡριαίας. 34 perhaps. ὁ ὡροσκόπος. 4 τελίσκεται S. 8 αναλαμβάνει suspected. perhaps. εἰ μὲν οὖν. 9 μηδέ slip of the pen for καί. 19 πράξη 5.

pov 15 τοῖς S. ἀνθρώποις suspected. 16 εἷς] ὡς S. 16-17 τετύχηκε κτημένος S. 17 κλη

## Excerpta ex astrologo Byzantino.

Excerptum, fol. 229 ss. quod, si rubricae credamus, « fundamenta astrologiae secundum Chaldaeos », continet, mythicam quandam sphaerae creationem, ad explicanda praecipua astrologorum dogmata fictam, narrat. Primam eius partem publici iuris fecerat Pitra, *Anal. sacra*, V, p. 300, postea v. d. Franciscus Cumont uberiora excerpta edidit, in suis *Mon. Myst. Mithra*, I, p. 33, n. 1. Nec tamen indignus visus est ille tractatus qui hic totus imprimeretur. Nonnullas enim de planetis singulares doctrinas praebet, exempli gratia novam domiciliorum, motuum, chronocratoriarum, explanationem. Cave titulo decipiaris : fortasse non chaldaicam, sed potius recentiorem astrologiae formam, qualis Romana aetate praevalebat, in hac doctrinarum farragine discernere licet.

Thema mundi quod hic describitur originem ducit a dogmatibus quae Nechepsonis et Petosiridis vulgo dicuntur, et, cum Babylonii, secundum Firmicum Maternum, II, 3, 4, *ea signa in quibus stellae exaltantur, domicilia earum esse voluerint*, auctor noster altitudines et domicilia distinguit. Quin immo, v. d. Guillelmus Kroll, his inesse quae Arabicam astrologiam redoleant suspicatur.

Ineptiae denique occurrunt, quas auctori antiquo vix attribueris. Et, quod ad graecitatem attinet, nonnulla vocabula adhibentur recentissimae aetatis propria, exempli gratia, p. 137, 12, Ῥωμανία.

Contra, virorum doctorum ingeniis commendare debemus quae in hac compilatione de septem mundi aetatibus dicuntur (p. 135, 6 sq.); has enim fabulas, quibus asseritur septem planetas vicissim per mille annos principatum habuisse, revera ab antiquis Chaldaeis originem trahere verisimile est [1]. Item, quae referuntur de lunae lumine proprio, affinitatem quandam cum vetustis doctrinis habere videntur quas Berosus interpres Graecis aperuit [2]. Immo quae de miro dracone caelesti finxit (p. 131, 5 ss.) a veteribus astrologis non sunt prorsus aliena (cf. Boll, *Catal.*, VII, ad Ammonis excerptum p. 123). Haec antiquissimae doctrinae frustula per Arabes a priscis Babyloniae Chaldaeis ad compilatorem nostrum esse tradita non est quod negemus.

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[1] De quibus, cf. quae F. Cumont disseruit, vol. IV huius catalogi, p. 113 et 114, et 183-184.

[2] Si ea quae p. 132, 32 sq. dicuntur ad verbum accipere licet, unum lunae haemisphaerium, proprio lumine candens, *pro circumversione multiiugam speciem sui varial* : καταφέρουσα μικρὸν καὶ ἀναφέρουσα τὸ φῶς αὐτῆς ὃ ἀπ' ἀρχῆς ἔλαβε παρὰ τοῦ δημιουργοῦ. Cf. Lucretium, V, 720, et Apuleium, *De deo Socratis*, c. 1, qui Lucretium sequitur (P. Thomas, *Bull. Acad. Belg.*, 1900, 501); — Berosum in Müller, *FHG.*, II, 509; locis a Mullero indicatis adde : Cleomed., *Circul. doctr.*, II, 4; Augustin., *Enarrat. in psalm.*, X, 3 (*PL.*, 36, col. 31); Diog. Laert., X, 94.

## Excerpts from a Byzantine astrologer.

An excerpt, fol. 229 ff., which, if we trust the rubric, contains the foundations of astrology according to the Chaldeans, and narrates a certain mythical creation of the sphere, fashioned to explain the chief doctrines of the astrologers. The first part of it had been made public by Pitra, Anal. sacra, V, p. 300; afterward the distinguished scholar Franciscus Cumont published fuller excerpts in his Mon. Myst. Mithra, I, p. 33, n. 1. Nevertheless, that treatise seemed worthy of being printed here in its entirety. For it offers some singular doctrines concerning the individual planets — for example, a new explanation of domiciles, motions, and chronocracies. Beware of being misled by the title: perhaps one may discern in this medley of doctrines not a Chaldean form of astrology, but rather a more recent form, such as prevailed in the Roman period.

The world-chart described here derives its origin from the doctrines commonly attributed to Nechepso and Petosiris; and whereas the Babylonians, according to Firmicus Maternus, II, 3, 4, held that the signs in which the stars are exalted are their domiciles, our author distinguishes between exaltations and domiciles. Indeed, the distinguished scholar Guillelmus Kroll suspects that there are elements here that are redolent of Arabic astrology.

Finally, absurdities are encountered that one would scarcely attribute to an ancient author. And, as regards the Greek, certain words are used that are characteristic of a very recent age, for example, p. 137, 12, 'Pwμανία.

On the other hand, we ought to commend to the attention of learned scholars what is said in this compilation about the seven ages of the world (p. 135, 6 sq.); for it is plausible that these legends, which assert that the seven planets each in turn held dominion for a thousand years, do in fact trace their origin to the ancient Chaldeans [1]. Likewise, what is reported concerning the moon's own light appears to have a certain affinity with the ancient doctrines that Berosus the interpreter revealed to the Greeks. Indeed, what flowed concerning the wondrous celestial dragon (p. 131, 5 ss.) is not altogether foreign to the ancient astrologers (cf. Boll, Catal., VII, on the excerpt of Ammon p. 123). We have no reason to deny that these fragments of most ancient doctrine were transmitted through the Arabs from the early Chaldeans of Babylonia to our compiler.

[1] Concerning which, cf. what F. Cumont discussed, vol. IV of this catalogue, pp. 113 and 114, and 183–184.

* If what is said at p. 132, 32 sq. may be taken literally, one hemisphere of the moon, gleaming with its own light, varies its appearance in many ways as it revolves: καταφέρουσα μικρόν καὶ ἀναφέρουσα τὸ φῶς αὐτῆς ὁ ἀπ' ἀρχῆς ¤laße mapà toÛ dηuioupγoð. Cf. Lucretius, V, 720, and Apuleius, De deo Socratis, c. 1, who follows Lucretius (P. Thomas, Bull. Acad. Belg., 1900, 501); Berosus in Müller, FHG., II, 509; to the passages indicated by Müller add: Cleomed., Circul. doctr., II, 4; Augustin., Enarrat. in psalm., X, 3 (PL., 36, col. 31); Diog. Laert., X, 94.

Sed similitudinem quae, secundum Bouché-Leclercq [1], inter hanc astrologicam farraginem et oracula Chaldaica intercedit, nusquam deprehendere mihi contigit.

I. B.

* * *

Vix ullum indicium quod huius capitis originem patefaciat, in totius operis compositione inveneris. Nam in hoc syntagmate homo quidam Byzantinus multifariam doctrinam ex diversis fontibus haustam commiscuisse videtur. Post istas « Chaldaeorum » fabulas sequuntur duo capita cuius tituli tantum supersunt (p. 137), deinde astrologica gentium descriptio quam hic edimus. Quam ad eundem scriptorem ac superiora referendam esse cum ex toto sermone tum inde probatur quod, p. 139, 31, verbis καθὰ προείρηται ad caput de septem mundi aetatibus alludit.

Illam autem ethnographiam (sit venia verbo) ex libro versam esse patet scripto in Perside tempore quo huius regni reges illustres (βασιλεῖς ἔνδοξοι) hinc ad Orientem cum vagis incultisque Turcorum gentibus pugnabant et illinc Arabum, quorum imperium ad Occidentem praetendebatur, hostes erant infestissimi. Sic enim tantum quae de moribus et horum populorum et ceterorum scribuntur, intelligi possunt. Quae omnia nonnisi illi aevo conveniunt quo principes indigenae Khalifarum Arabum iugo excusso Persidem regebant, ante annum 1038 p. C. quo domus Ghaznevidarum a Togrul-Beg Turcorum Seldiucidarum duce eversa est. Itaque ab auctore Persico saeculi circiter X haec mutuatus est scriptor Byzantinus.

Continuo autem in Vaticano libro sequitur (f. 132ᵛ) caput quod ad graecum fontem referendum est nempe ad Rhetorium [2], Teucri Babylonii interpretem; de quo plura invenies in Catalogo codicum Germanicorum ubi hoc caput a Francisco Boll edetur. Aliae fortasse veteris Graecorum sapientiae reliquiae in hac farragine Byzantina latent.

F. C.

## F. 229ᵛ. Θεμέλιος τῆς ἀστρονομικῆς τέχνης κατὰ τοὺς Χαλδαίους δόξα.

Διήγησις σοφωτάτου ἀνδρὸς περὶ ποικίλης καὶ πολυμόρφου σφαίρας κατὰ τὴν τῶν ἐμπείρων καὶ σοφωτάτων Χαλδαίων δόξαν. — Φησίν· Ἔπλασεν ὁ πάνσοφος θεὸς δράκοντα πάνυ μέγαν [3] κατὰ μῆκος καὶ πλάτος καὶ βάθος, ζοφοειδῆ ἔχοντα κεφαλήν, τὸν λεγόμενον Ἀναβιβά-

[1] *L'astrologie grecque*, p. 122 et 192. Ordo planetarum qui chaldaicus dicitur in omnibus astrologorum recentium libris invenitur. Cf. quae Bouché-Leclercq ipse, p. 107, de hoc ordine refert. Notandum est mentionem capitis et caudae Draconis (quae Ἀναβιβάζων et Καταβιβάζων vocantur) non esse inferioris aetatis indicium; cf. Kroll, *Götting. Gel. Anzeigen*, 1900, 908-909.

[2] Non est Pauli Alexandrini sicut p. 13 notatur.

[3] In codice Parisino 2506, f. 175ᵛ, cap. υλς', similiter dicitur de « Ἀναβιβάζων καὶ Καταβιβάζων » : Τούτων ἡ περιφέρεια παρὰ τῶν Χαλδαίων δράκων ὠνομάσθη, καὶ αἱ τούτων συμβλήσεις, ἡ μὲν κεφαλὴ τούτου, ἡ δὲ οὐρά, cf. *Catal.*, VII, p. 125.

But the similarity which, according to Bouché-Leclercq 1, exists between this astrological hodgepodge and the Chaldean oracles, I have nowhere been able to detect.

I. B.

* * *

You will scarcely find any indication in the composition of the whole work that reveals the origin of this chapter. For in this compilation a certain Byzantine man seems to have mixed together manifold learning drawn from diverse sources. After these Chaldean fables follow two chapters of which only the titles survive (p. 137), then the astrological description of peoples which we here publish. That this is to be attributed to the same writer as what precedes is proved both by the style throughout and by the fact that, p. 139, 31, with the words καθὰ προείρηται he alludes to the chapter on the seven ages of the world.

Moreover, it is clear that this ethnography (if the word may be permitted) was translated from a book written in Persia at the time when the illustrious kings of that realm (Βασιλεῖς ἔνδοξοι) were fighting on one side against the wandering and uncultured Turkish peoples to the East, and on the other were the most hostile enemies of the Arabs, whose empire extended to the West. For only in this way can what is written about the customs both of these peoples and of the others be understood. All of which can only fit that age when the native princes, having thrown off the yoke of the Arab Caliphs, ruled Persia, before the year 1038 A.D. when the house of the Ghaznavids was overthrown by Togrul-Beg, leader of the Seljuk Turks. Thus the Byzantine writer borrowed these things from a Persian author of approximately the tenth century.

Immediately following in the Vatican manuscript (f. 132) is a chapter that must be traced back to a Greek source, namely to Rhetorius,[3] the interpreter of Teucer of Babylon; about whom you will find more in the Catalogue of German codices, where this chapter will be edited by Franz Boll. Other remnants of the ancient wisdom of the Greeks perhaps lie hidden in this Byzantine miscellany. F. C.

## F. 229. The Foundation of the Art of Astronomy

according to the doctrine of the Chaldeans.

An account by a most learned man concerning the varied and multiform sphere, according to the doctrine of the experienced and most learned Chaldeans. — He says: 5 The all-wise God fashioned a great dragon, vast in length and breadth and depth, having a dark head, called the Ascending

[1] L'astrologie grecque, p. 122 and 192. The order of the planets known as the Chaldean order is found in all books of recent astrologers. Cf. what Bouché-Leclercq himself, p. 107, reports concerning this order. It should be noted that the mention of the head and tail of the Dragon (which are called Αναβιβάζων and Καταβιβάζων) is not an indication of a later age; cf. Kroll, Götting. Gel. Anzeigen, 1900, 908–909.

* This is not by Paulus Alexandrinus, as noted on p. 13.

In the Paris codex 2506, f. 175v, ch. vàç', it is similarly said of * Αναβιβάζων and Καταβιβάζων: The arc of these was called the Dragon by the Chaldeans, and their conjunctions, the one being the head thereof, the other the tail; cf. Catal., VII, p. 125.

ζοντα, εἰς ἀνατολήν, καὶ τὴν οὐρὰν αὐτοῦ, τὸν λεγόμενον Καταβιβάζοντα εἰς δύσιν. εἶθ' οὕτως ἤρξατο ποιῆσαι τὰ ιβ' ζῴδια διαφέροντα ἀλλήλων τῇ φύσει καὶ τῇ θέσει, ἤγουν Κριόν, Ταῦρον, Διδύμους, Καρκῖνον, Λέοντα, Παρθένον, Ζυγόν, Σκορπίον, Τοξότην, Αἰγοκέρωτα, Ὑδροχόον, Ἰχθύας· καὶ προσέταξε τὸν αὐτὸν δράκοντα βαστάζειν ἓξ ζῴδια ἐπὶ τοῦ νώτου αὐτοῦ, τὰ λεγόμενα ὀρθὰ καὶ πολυανάφορα, ἤγουν ἀπὸ λ' μοιρῶν τῶν Διδύμων μέχρι λ' μοίρας τοῦ Τοξότου εἰς τὸ ἀφανὲς ἡμισφαίριον ἀπὸ πρώτης μοίρας τοῦ ὁρίζοντος, ἤγουν ἀπὸ ἀνατολῆς μέχρι δύσεως· καὶ τὰ λοιπὰ ἓξ ζῴδια, ἀπὸ λ' μοίρας τοῦ Τοξότου μέχρι τριακοστῆς μοίρας τῶν Διδύμων, τὰ λεγόμενα πλάγια καὶ ὀλιγοανάφορα ἐν τῷ ἐμφανεῖ ἡμισφαιρίῳ· εἶτα ἐποίησεν ἄλλους ἑπτὰ ἀστέρας ἐμφανεστάτους, ἤγουν Κρόνον, Δία, Ἄρην, Ἥλιον, Ἀφροδίτην, Ἑρμῆν, Σελήνην· εἶθ' οὕτως ἔστησε τὴν Σελήνην ἐν Καρκίνῳ, τὸν δὲ Ἥλιον ἐν Λέοντι, τὸν Ἑρμῆν ἐν Παρθένῳ, τὴν δὲ Ἀφροδίτην ἐν Ζυγῷ, καὶ τὸν Ἄρεα ἐν Σκορπίῳ, τὸν Δία ἐν τῷ Τοξότῃ, τὸν δὲ Κρόνον ἐν Αἰγοκέρωτι.

Εἶθ' οὕτως ἐκίνησε πρὸ πάντων τῶν ἀστέρων τὸν λαμπρότατον Ἥλιον ἐπὶ τὴν Παρθένον, καὶ τὰ ἑξῆς ζῴδια ἀπὸ δύσεως πρὸς ἀνατολήν· καὶ ἰδὼν ὁ Ἑρμῆς τὸν Ἥλιον ἐρχόμενον πρὸς αὐτόν, μὴ φέρων τὴν πύρωσιν τῶν ἀκτίνων αὐτοῦ, ἔφυγε δρομαίως καὶ ἦλθεν ἐπὶ τοὺς Διδύμους, καὶ κατῴκησεν ἐκεῖ μέχρι καιροῦ πλησίον τῆς Σελήνης. ὡσαύτως καὶ ἡ Ἀφροδίτη ἰδοῦσα τὸν Ἥλιον ἐρχόμενον ἐπὶ τὸν Ζυγὸν καὶ μὴ φέρουσα τὰς ἀκτῖνας αὐτοῦ, ἔρχεται ἐπὶ τὸν Ταῦρον πλησίον Ἑρμοῦ, ἀπόστροφος οὖσα αὐτοῦ. ὁμοίως καὶ ὁ Ἄρης ἐπὶ τὸν Κριὸν πλησίον Ἀφροδίτης ἀπόστροφος αὐτῆς ὤν. καὶ ὁ Ζεὺς ἐν τοῖς Ἰχθύσι πλησίον Ἄρεος ἀπόστροφος ὢν αὐτοῦ. καὶ ὁ Κρόνος ἐν τῷ Ὑδροχόῳ μὴ ἔχων ἄλλον τόπον ἐφθάσθη ὑπὸ τὰς τοῦ Ἡλίου αὐγὰς καὶ ἐκάη καὶ ἐξηράνθη καὶ διὰ τοῦτο μέλας ἐγένετο. καὶ ἕνεκα τούτου ἔλαχε τοὺς πέντε ἀστέρας ἀνὰ δύο οἴκων, τὸν δὲ Ἥλιον καὶ τὴν Σελήνην ἀπὸ ἑνὸς οἴκου.

Ἰδοῦσα δὲ ἡ Σελήνη τὴν μετάστασιν τῶν ἀστέρων, κατὰ μικρὸν καταφέρει τὸ φῶς ὃ εἶχεν ἐπὶ τοῦ νώτου αὐτῆς, φαίνουσα πρὸς τὴν γῆν· καὶ μετὰ τὸ γενέσθαι αὐτὴν τελείαν ἤγουν πανσέληνον, ἐκίνησε καὶ αὕτη δρομαία, ἀναλαβοῦσα πάλιν ὃ κατέφερε φῶς ἐπὶ τοῦ νώτου αὐτῆς, ἕως προέλαβεν τὸν Ἥλιον ἀφώτιστος οὖσα· εἶτα καταφέρει πάλιν τὸ φῶς αὐτῆς πρὸς τὴν γῆν φαίνουσα, καὶ ὀξυπορωτέρα ἐγένετο παρὰ πάντας τοὺς ἀστέρας, καταφέρουσα μικρὸν καὶ ἀναφέρουσα τὸ φῶς αὐτῆς, ὃ ἀπ' ἀρχῆς ἔλαβε παρὰ τοῦ δημιουργοῦ.

1 αὐτοῦ iter. cod. 2 ιβ' superscr. cod. 24 post ὁμοίως interpungit cod. 28 τούτου] τω' του cod. 29 expectes: ἔλαχε τοῖς πέντε ἀστρασιν ἀνὰ δύο οἴκων, τῷ δὲ ἡλίῳ καὶ τῇ σελήνῃ ἀπὸ ἑνὸς οἴκου (cf. p. 135, l. 7, et Iannaris, *Historical greek Grammar*, 1500 et 1515). 34 αὕτη cod.: αὐτὴ? 38 τῷ δημιουργῷ cod.

ζοντα, toward the east, and its tail, called the Descending Node, toward the west. Then he thus began to make the 12 signs differing from one another in nature and position, namely Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces; and he commanded the same dragon to carry six 5 signs upon its back, those called straight and of long ascension, namely from the 30th degree of Gemini to the 30th degree of Sagittarius in the invisible hemisphere from the first degree of the horizon, that is from the east to the west; and the remaining six signs, from the 30th degree of Sagittarius to the thirtieth degree of Gemini, those called oblique 10 and of short ascension, in the visible hemisphere; then he made another seven most conspicuous stars, namely Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon; and thus he placed the Moon in Cancer, the Sun in Leo, Mercury in Virgo, Venus in Libra, and Mars in Scorpio, Jupiter in Sagittarius, 15 and Saturn in Capricorn.

Then he thus set in motion before all the stars the most brilliant Sun toward Virgo, and the following signs from west to east; and Mercury, seeing the Sun coming toward him, unable to bear the burning of its rays, fled swiftly and came to 20 Gemini, and dwelt there for a time near the Moon. Likewise also Venus, seeing the Sun coming toward Libra and unable to bear its rays, comes to Taurus near Mercury, being turned away from him. Similarly also Mars to Aries near Venus, being turned away from her. And Zeus in 25 Pisces near Mars, being turned away from him, and Saturn in Aquarius, having no other place, was overtaken by the very rays of the Sun and was burned and dried up, and on account of this became dark, and for this reason he obtained the five planets each with two houses, but the Sun and the Moon with one house each.30

And the Moon, seeing the movement of the stars, gradually brings down the light it had on its back, shining toward the earth; and after it became full, that is, a full moon, it too set off in swift course, and taking up again its light it bore it on its back, until it had passed ahead of the Sun, being without light; then it brings its light down again toward the earth, shining, and it became swifter in its course than all the stars, bringing its light down a little and then bringing it up again, the light it received from the Creator in the beginning.

1 of this iter. cod 2 iv' superscr. code 24 post likewise interpungit cod.

28 of this] of the cod. 29 expectes: it happened to the five stars from two houses, the sun and the moon from one house (cf. p. 135, 1. 7, et Iannaris, Historical greeknGrammar, 1500 et 1515). 34 of this cod. : this 33 to your creator.

Καὶ ἔμειναν τὰ δώδεκα ζῴδια ἀκίνητα σὺν τῷ μεγίστῳ δράκοντι μέχρι πολλῶν περιόδων τῶν ἑπτὰ ἀστέρων, ἕως ἔστησαν ἐν τοῖς ἰδίοις ὑψώμασιν, ἤτοι Κρόνος Ζυγῷ, μοίρᾳ κα', Ζεὺς Καρκίνῳ, μοίρᾳ ιε', Ἄρης ἐν Αἰγοκέρωτι, μοίρᾳ κη', Ἥλιος Κριῷ, μοίρᾳ ιθ', Ἀφροδίτη
5 Ἰχθύσι, μοίρᾳ κζ', Ἑρμῆς ἐν Ἰχθύσι, μοίρᾳ ιε' ἐν ἰδίῳ ταπεινώματι (καὶ μετὰ ταῦτα ἐγένετο ὁ πρῶτος αὐτοῦ οἶκος ἤγουν ἡ Παρθένος <ὕψωμα αὐτοῦ> ἐναντίον τοῦ ταπεινώματος αὐτοῦ)· Σελήνη ἐν Ταύρῳ, μοίρᾳ γ'.

<Καὶ μετὰ ταῦτα ἐγένετο> ἕκαστος ἀστὴρ ἐν ἰδίᾳ ζώνῃ, ἤγουν
10 Κρόνος ἐν πρώτῃ καὶ ἀνωτάτω ζώνῃ ἔχων τὸ κίνημα ἀργότερον· Ζεὺς δὲ ἐν τῇ δευτέρᾳ ἔχων τὸ κίνημα ὀξύτερον παρὰ τὸν Κρόνον· Ἄρης δὲ ἐν τῇ τρίτῃ ἔχων τὸ κίνημα παρὰ τὸν Δία ὀξύτερον· Ἥλιος δὲ ἐν τῇ τετάρτῃ ἔχων τὸ κίνημα παρὰ τὸν Ἄρεα ὀξύτερον· Ἀφροδίτη δὲ ἐν τῇ πέμπτῃ ἔχουσα τὸ κίνημα ὀξύτερον τοῦ Ἡλίου· Ἑρμῆς δὲ ἐν τῇ ἕκτῃ
15 ἔχων τὸ κίνημα ἴσον τῷ Ἡλίῳ διὰ τὸ ἔχειν αὐτὸν πλείονας μετεωρισμοὺς ὡς ὑπουργὸς καὶ δοῦλος· ἡ δὲ Σελήνη ἑβδόμην καὶ κατωτέραν ζώνην ἔχουσα τὸ κίνημα αὐτῆς ὀξύτερον τοῦ Ἑρμοῦ.

Καὶ εὑρέθη ὁ Κρόνος ἐν τῷ ὑπὸ γῆν κέντρῳ, ἐν τόπῳ πατέρων καὶ ἀφανεῖ κόσμῳ κατὰ διάμετρον τοῦ Ἡλίου καὶ τετράγωνος Διὸς καὶ
20 Ἄρεος,

Ὁ δὲ Ζεὺς ἐν Καρκίνῳ ὡροσκοπικῷ κέντρῳ καὶ πολυγόνῳ ζῳδίῳ τετράγωνος Κρόνου καὶ Ἡλίου καὶ διάμετρος Ἄρεος καὶ τρίγωνος Ἀφροδίτης καὶ Ἑρμοῦ, καὶ ἑξάγωνος Σελήνης.

Ὁ δὲ Ἄρης ἐν τῷ δυτικῷ κέντρῳ ἤγουν Αἰγοκέρωτι, ἀγόνῳ ζῳδίῳ
25 ἐναντιούμενος τῷ Διί, τετράγωνος Ἡλίου καὶ Κρόνου.

Ὁ δὲ Ἥλιος Κριῷ, μεσουρανοῦντι κέντρῳ καὶ ἐμφανεστάτῳ τόπῳ, ἐναντιούμενος τῷ σκοτεινοτάτῳ Κρόνῳ τετράγωνος Διὸς καὶ Ἄρεος, ἀπόστροφος Σελήνης καὶ Ἑρμοῦ καὶ Ἀφροδίτης.

Ἡ δὲ Ἀφροδίτη ἐν Ἰχθύσιν ἐν ἐννάτῳ τόπῳ καὶ ἀποκλίματι τοῦ
30 μεσουρανήματος σὺν τῷ Ἑρμῇ καὶ πολυμόχθῳ καὶ προφητικῷ τόπῳ, καὶ τριγωνικῷ σχήματι πρὸς τὸν Δία ἐν Καρκίνῳ, καὶ ἑξάγωνος πρὸς τὸν Ἄρεα καὶ τὴν Σελήνην, καὶ ἀπόστροφος πρὸς τὸν Κρόνον καὶ Ἥλιον.

Ἡ δὲ Σελήνη ἐν τῷ ἀγαθοδαίμονι προσθετικὴ τῷ φωτὶ ἐπαναφε-
35 ρομένη τῷ Ἡλίῳ καὶ ἑξάγωνος τοῦ Διὸς καὶ Ἀφροδίτης καὶ Ἑρμοῦ, τρίγωνος τοῦ Ἄρεος καὶ ἀπόστροφος τοῦ Ἡλίου καὶ Κρόνου. καὶ ἐκ

4 κριῷ, μοίρας cod. : correxi. 5 [χθύσι] παρθένῳ cod.; corr. Kroll. 7 <ὕψωμα αὐτοῦ> ἐναντίον τοῦ ταπεινώματος αὐτοῦ] ἀνώματος αὐτοῦ cod., et in margine : Ἑρμῆς ἐναντίον τοῦ ταπεινώματος αὐτοῦ; emendavi; cf. l. 30; p. 134, l. 18 et 23, et Bouché-Leclercq, *L'astrologie grecque*, 195. 8 μοίρας cod. : correxi. 9 <καὶ ... ἐγένετο> supplevi. 19 τετράγονος in τετράγωνον correxit cod. 22 διαμέτρου ex διάμετρ(ος) corr. cod. 26 κριῷ] ♈ cod. 27 Διὸς incipit f. 230ᵛ. 29 Ἀφροδίτη] σελήνη cod.; cf. l. 34.

And the twelve Zodiac signs remained motionless together with the great dragon through many revolutions of the seven stars, until they stood in their own exaltations, that is: Saturn in Libra, degree 21; Jupiter in Cancer, degree 15; Mars in Capricorn, degree 28; Sun in Aries, degree 19; Venus in Pisces, degree 27; Mercury in Pisces, degree 15, in its own dejection (and after these things its first house, that is Virgo, came to be, the exaltation of it opposite its dejection); Moon in Taurus, degree 3.

«And after these things came to pass,» each star was in its own Zone, that is: Saturn in the first and highest Zone, having the slowest motion; Jupiter in the second, having swifter motion than Saturn; Mars in the third, having swifter motion than Jupiter; the Sun in the fourth, having swifter motion than Mars; Venus in the fifth, having swifter motion than the Sun; Mercury in the sixth, having motion equal to the Sun, because he has more elevations, as a servant and slave; and the Moon, occupying the seventh and lowest zone, having its motion swifter than Mercury.

And Saturn was found in the subterranean center, in the place of fathers and the invisible world, in opposition to the Sun and square to Jupiter and Mars.

And Jupiter in Cancer, the ascending center and a sign of many angles, square to Saturn and the Sun, and in opposition to Mars, and trine to Venus and Mercury, and sextile to the Moon.

And Mars in the western center, that is in Capricorn, a barren sign, in opposition to Jupiter, square to the Sun and Saturn.

And the Sun in Aries, the culminating center and the most conspicuous place, in opposition to the most dark Saturn, square to Jupiter and Mars, averse to the Moon and Mercury and Venus.

And Venus in Pisces, in the ninth place and the declining position from the midheaven, together with Mercury, in a toilsome and prophetic place, and in a trine aspect to Jupiter in Cancer, and sextile to Mars and the Moon, and averse to Saturn and the Sun.

The Moon in the Agathodaimon, adding to its light, rising back toward the Sun and sextile to Jupiter, Venus, and Mercury, trine to Mars, and averse to the Sun and Saturn. And from

4 eclipse, degrees cod. : corrected. 5 in Pisces] in Virgo cod. ; corr. Kroll. 7 < its exaltation> opposite its depression] its anomaly cod., and in the margin: Mercury opposite its depression; emended, cf. l. 30, p. 134, l. 18 and 23, and Bouche-Leclercq, L'astrologie grecque, 195. 8 degrees cod. : corrected. 9 <and... came to be> supplied. 19 τετράγονος corrected to τετράγωνον in cod. 22 διαμέτρου from διάμετρος) corr. cod. 26 eclipse] & cod. 27 Jupiter begins f. 230. 29 Venus] Moon cod. cf. l. 34.

τῶν προφάσεων τούτων ἐπενοήθη ἡ μέθοδος τῶν τετραγώνων καὶ τριγώνων καὶ ἑξαγώνων καὶ διαμέτρων καὶ ἀποστρόφων.

Τότε ὁ πάνσοφος δημιουργὸς οἰκείῳ νεύματι ἐκίνησε τὸν μέγαν δράκοντα σὺν τῷ κεκοσμημένῳ στεφάνῳ, λέγω δὴ τὰ δώδεκα ζῴδια, βαστάζοντα ἐπὶ τοῦ νώτου αὐτοῦ, καθὼς προείρηται, τὰ ἓξ ζῴδια, προηγουμένως αὐτῶν μεταβαίνοντα ἀπὸ ζῳδίου εἰς ζῴδιον ἀπὸ ἀνατολῆς πρὸς δύσιν ἐν πολλῇ σπουδῇ καὶ ἀγῶνι ἀπαύστῳ, ποτὲ μὲν εἰς τὸν ἀφανῆ κόσμον, ποτὲ δὲ εἰς τὸν ἐμφανῆ, ἀεὶ ἔχοντα τὰ ἓξ ζῴδια ἐπὶ τοῦ νώτου αὐτοῦ, ποτὲ μὲν τὰ ὀρθά, ποτὲ δὲ τὰ πλάγια, ποτὲ δὲ ἐξ ἀμφοτέρων.

Ἰδόντες δὲ <οἱ> ἑπτὰ φωστῆρες τὸν μέγαν καὶ φοβερὸν δράκοντα καὶ τὴν ὀξεῖαν καὶ ἐναντίαν αὐτοῦ κίνησιν σὺν τῷ χορῷ τῶν ἀνομοιοτάτων δώδεκα ζῳδίων, ἄφνω θροηθέντες ἔσφαλον τῶν οἰκείων δρόμων πλανώμενοι ἐκ τῆς ὁδοιπορίας αὐτῶν· ἄλλος ἐστήριζεν, ἕτερος ἀνεπόδιζεν, ἕτερος ἐπὶ βορρᾶν, ἄλλος ἐπὶ νότον ἔφυγε· καὶ διὰ τὴν αἰτίαν ταύτην ὠγομάσθησαν πλάνητες. καὶ οὕτως εἴθισαν πορεύεσθαι μέχρι συντελείας φυλάττοντες τὴν πορείαν ἐκείνην.

Ὥσπερ ἐγένετο ἡ Παρθένος ὕστερον ὕψωμα Ἑρμοῦ κατὰ διάμετρον τοῦ ταπεινώματος αὐτοῦ ἤγουν τῶν Ἰχθύων, οὕτως καὶ τῶν λοιπῶν ἀστέρων ἐγένετο κατὰ διάμετρον τῶν ὑψωμάτων αὐτῶν τὰ ταπεινώματα αὐτῶν, ἤγουν Κρόνος ταπεινοῦται ἐν Κριῷ, Ἥλιος δὲ ἐν Ζυγῷ, ὡσαύτως δὲ καὶ ὁ Ζεὺς ταπεινοῦται ἐν Αἰγοκέρωτι, ὁ δὲ Ἄρης Καρκίνῳ, ἡ δὲ Ἀφροδίτη Παρθένῳ, ὡς ὁ Ἑρμῆς ἐν Ἰχθύσι, καθὼς προείρηται.

Ἐπειδὴ ὁ Ἥλιος φῶς ἐστι λαμπρότατον καὶ δεσπότης, ὁ δὲ Κρόνος σκοτεινὸς καὶ ζοφώδης καὶ δοῦλος, ὅπου ὑψοῦται τὸ φῶς καὶ ὁ δεσπότης, ἐκεῖ ταπεινοῦται τὸ σκότος καὶ ὁ δοῦλος, ὅπου δὲ ταπεινοῦται τὸ φῶς καὶ ὁ δεσπότης, ἐκεῖ ὑψοῦται τὸ σκότος καὶ ὁ ὑπηρέτης· ὡσαύτως καὶ ὁ Ζεὺς ἐστιν ἀγαθὸς καὶ εἰρηνικὸς καὶ δίκαιος, ὁ δὲ Ἄρης τυραννικὸς πολεμιστὴς φιλόμαχος, ὅπου δὲ ὑψοῦται ἡ δικαιοσύνη καὶ ἡ εἰρήνη, ἐκεῖ ταπεινοῦται ἡ ἀδικία καὶ μάχη, ὅπου δὲ ταπεινοῦται ἡ ἀδικία καὶ μάχη, ἐκεῖ ὑψοῦται ἡ δικαιοσύνη καὶ ἡ εἰρήνη· ὁμοίως δὲ καὶ ἡ Ἀφροδίτη ἐστὶν ἀστὴρ τῶν ἐπιθυμιῶν καὶ ἡδονῶν καὶ ἀφροδισιῶν, ὁ δὲ τοῦ Ἑρμοῦ ἀστὴρ σοφίας καὶ λόγου καὶ γραμμάτων καὶ ψηφηφορίας, ὅπου δ' ἂν ὑψοῦται ἡ ἀφροδισία καὶ ἡ σπατάλη, ἐκεῖ ταπεινοῦται ἡ σοφία καὶ αἱ ἑρμαϊκαὶ τέχναι, ὅπου δὲ ὑψοῦται ἡ σοφία, ἐκεῖ ταπεινοῦται ἡ ἀφροδισία. ἡ δὲ Σελήνη οὐχ οὕτως, ἐπειδὴ κοινωνός ἐστι τοῖς ἀστράσιν ἐν πάσῃ ἐργασίᾳ καὶ τέχνῃ

6 προηγουμένως Cumont : προηγούμενος cod. ζῴδιον] ζῴδια cod. 7 ἀπαύστω superscr. cod. 11 <οἱ> supplevi. 13 ἔσφαλλον coni. Kroll. 15 βορρ (ᾶν e corr.) cod. 18 ὑψώματος cod.; correxi. 23 καρκίνω] ☧ cod. ὡς] καὶ? Cumont. 25 δεσπότην cod.; correxi. 34 ἀφροδισιῶν cod. : mutare nolui.]

From these reasons was devised the method of squares and trines and sextiles and oppositions and aversions.

Then the all-wise Demiurge, by his own nod, set in motion the great dragon together with its adorned crown — I mean the twelve signs of the zodiac — bearing upon its back, as has been said before, the six signs, moving ahead of them as it passes from sign to sign from east to west in great haste and ceaseless striving, now into the invisible world, now into the visible, always carrying the six signs upon its back, sometimes the upright ones, sometimes the oblique, and sometimes from both.

10

When the seven luminaries beheld the great and terrible dragon and its swift and contrary motion together with the chorus of the twelve most dissimilar signs, they were suddenly thrown into confusion and strayed from their proper courses, wandering from their paths; one stood still, another moved backward, another fled to the north, another to the south; and for this reason they were called wanderers (planets). And thus they became accustomed to traveling in that manner until the end, preserving that course.

Just as Virgo later became the exaltation of Mercury, diametrically opposite to its dejection, that is, Pisces, so also the dejections of the remaining stars came to be diametrically opposite to their exaltations; namely, Saturn is in dejection in Aries, the Sun in Libra, and likewise Jupiter is in dejection in Capricorn, Mars in Cancer, Venus in Virgo, as Mercury is in Pisces, as has been stated before.

Since the Sun is the most brilliant light and a master, while Saturn is dark and gloomy and a servant, where the light and the master are exalted, there the darkness and the servant are in dejection; and where the light and the master are in dejection, there the darkness and the servant are exalted. Likewise, Jupiter is good, peaceable, and just, while Mars is tyrannical, warlike, and fond of strife; where justice and peace are exalted, there injustice and strife are in dejection, and where injustice and strife are in dejection, there justice and peace are exalted. Similarly, Venus is the star of desires, pleasures, and amorous matters, while the star of Mercury governs wisdom, reason, letters, and calculation; wherever amorous indulgence and luxury are exalted, there wisdom and the arts of Hermes are in dejection, and where wisdom is exalted, there amorous indulgence is in dejection. But the Moon is not so, since she is a partner to the stars in every work and art.

6 previously Cumont : previous cod. Zodiac] Zodiac cod. 7 of them

superscript code I supplied 11 <ol> 13 ἐσφαλλον cone. Krall.ncod. 15 north (if corr.
18 ὑψωμας cod. I corrected. 23 καρκίνω] X cod.n25 δεσπότην )nὸs] and Cumont
cod.; I corrected. 34 ἀφροδισιῶν cod. : I did not want to change.

δίκην τύχης· ὅπου δὲ ὑψοῦται ἡ τύχη, ἐκεῖ οὐδεὶς ταπεινοῦται· καὶ ὅπου δ' ἂν ταπεινοῦται ἡ τύχη, ἐκεῖ οὐδεὶς ὑψοῦται. ὡσαύτως καὶ ἐπὶ τοὺς προλοίπους οἴκους νοητέον· ὅταν εὑρεθῇ ἀστὴρ ἐναντίος τοῦ ἰδίου οἴκου, μὴ ἔχων λόγον πρὸς αὐτόν, ἤγουν τριγωνοδεσπότης ἢ δεκανὸς ἢ ὁριοκράτωρ, ὡς εἰς ταπείνωμα λογιζέσθω.

Μετὰ ταῦτα ὥρισεν ὁ θεὸς αἰῶνας ἑπτά, διδοὺς ἑκάστῳ ἀστέρι ἔτη χίλια κατὰ τὴν τάξιν τῶν ζωνῶν· καὶ ἔλαχε τῷ Κρόνῳ τῷ κυρίῳ τῆς πρώτης ζώνης ἄρχειν τὴν πρώτην χιλιάδα κοινωνὸν τοῖς προλοίπους ἄστρασιν, ἤγουν τὸν Δία ἔτη ἑκατόν, τὸν Ἄρεα ἔτη δέκα, τὸν Ἥλιον ἐνιαυτόν, τὴν Ἀφροδίτην μῆνα ἕνα, τὸν Ἑρμῆν ἡμέραν μίαν, τὴν Σελήνην ὥραν μίαν. καὶ ὅταν πληρώσῃ ὁ Ζεὺς τὰ ἑκατὸν ἔτη, παραλαμβάνει ὁ Ἄρης τὴν δευτέραν ἑκατοντάδα, εἶτα ὁ Ἥλιος, εἶθ' οὕτως ἡ Ἀφροδίτη, εἶτα ὁ Ἑρμῆς, εἶτα ἡ Σελήνη, εἶτα αὐτὸς ὁ Κρόνος, εἶτα πάλιν ὁ Ζεύς, εἶτα ὁ Ἄρης, εἶτα ὁ Ἥλιος. ὡσαύτως ὅταν πληρώσῃ ὁ Ἄρης τὰ ι' ἔτη, παραλαμβάνει τὴν ἑτέραν δεκάδα ὁ Ἥλιος, εἶτα ἡ Ἀφροδίτη, καὶ ἑξῆς ὁμοίως κατὰ τὸ ὑπόδειγμα τῆς ἑκατοντάδος. ὡσαύτως καὶ οἱ μῆνες καὶ αἱ ἡμέραι καὶ αἱ ὧραι.

Τὴν δὲ δευτέραν χιλιάδα, ἄρχει ὁ Ζεὺς ἔτη χίλια, Ἄρης ἔτη ἑκατόν, Ἥλιος ἔτη δέκα, Ἀφροδίτη ἔτος ἕν, Ἑρμῆς μῆνα ἕνα, Σελήνη ἡμέραν μίαν, Κρόνος ὥραν μίαν, ἕως ἂν πληρωθῇ ὁ κύκλος ἅπας τῶν ἑκατοντάδων καὶ δεκάδων, καὶ ἐνιαυσιαίων, καὶ μηνιαίων, καὶ ἡμεριαίων καὶ νυκτιαίων, καθὼς προείρηται ἐν τῇ πρώτῃ ζώνῃ.

Ἐν δὲ τῇ τρίτῃ χιλιάδι ἄρχει ὁ Ἄρης ἔτη χίλια· Ἥλιος ἔτη ἑκατόν, Ἀφροδίτη ἔτη δέκα, Ἑρμῆς ἔτος ἕν, Σελήνη μῆνα ἕνα, Κρόνος ἡμέραν μίαν, ἕως ἂν πληρωθῇ ἡ κυκλουμένη χιλιάς, καθὰ προείρηται.

Ἐν δὲ τῇ τετάρτῃ χιλιάδι ἄρχει ὁ Ἥλιος ἔτη χίλια, Ἀφροδίτη ἔτη ἑκατόν, Ἑρμῆς δέκα, Σελήνη ἕν, Κρόνος μῆνα ἕνα, Ζεὺς ἡμέραν μίαν, Ἄρης ὥραν μίαν, ἕως οὗ πληρωθῇ ἡ χιλιὰς ἀνακυκλουμένη.

Ἐν δὲ τῇ πέμπτῃ χιλιάδι ἄρχει ἡ Ἀφροδίτη ἔτη χίλια, Ἑρμῆς ἔτη ἑκατόν, Σελήνη ἔτη δέκα, Κρόνος ἕν, Ζεὺς μῆνα ἕνα, Ἄρης ἡμέραν μίαν, Ἥλιος ὥραν μίαν, ἕως τοῦ πληρώματος τῆς χιλιάδος ἀνακυκλουμένης.

Ἐν δὲ τῇ ἕκτῃ χιλιάδι ἄρχει ὁ Ἑρμῆς ἔτη χίλια, Σελήνη ἔτη ἑκατόν, Κρόνος ἔτη δέκα, Ζεὺς χρόνον α', Ἄρης μῆνα ἕνα, Ἥλιος ἡμέραν μίαν, Ἀφροδίτη ὥραν μίαν, ἕως τοῦ πληρώματος τῆς χιλιάδος ἀνακυκλουμένης.

Ἐν δὲ τῇ ἑβδόμῃ χιλιάδι ἄρχει ἡ Σελήνη ἔτη χίλια, Κρόνος ἑκατόν, Ζεὺς δέκα, Ἄρης ἕν, Ἥλιος μῆνα ἕνα, Ἀφροδίτη ἡμέραν μίαν, Ἑρμῆς ὥραν μίαν, ἕως τοῦ πληρώματος τῆς ἀνακυκλουμένης χιλιάδος.

2 οὐδὲ ms. 2–3 " corrige ἐπὶ τῶν προλοίπων οἴκων " Kroll. 6 sq. : " hoc systema similitudinem praebet cum his de quibus Bouché-Leclercq disserit, *L'astrologie grecque*, 499, 1 " Kroll. 7 aut ἔλαχε in ἔλαβε, aut ἔλαβε in ἔλαχε corr. cod. 22 ζώνη incipit f. 230ᵛ. 23 δὲ] γὰρ cod. 27 ἕν] ἕνα cod. 31 ἀνακυκλούμενοι cod.; corr. Cumont. 34–35 ἀνακυκλούμενος cod.; corr. Cumont. 37 ἕνα cod.

in the manner of fortune; and where fortune is exalted, no one is humbled there; and wherever fortune is humbled, no one is exalted there. In the same way one must also consider the remaining houses; whenever a star is found opposite its own house, having no relation to it — that is, neither as triplicity lord, nor decan, nor term ruler — it is to be reckoned as being in its depression.

After these things God appointed seven ages, assigning to each star one thousand years according to the order of the Zones; and it fell to Saturn, lord of the first Zone, to rule the first millennium, sharing it with the remaining stars — that is, Jupiter one hundred years, Mars ten years, the Sun one year, Venus one month, Mercury one day, the Moon one hour. And when Jupiter has completed the one hundred years, Mars takes over the second century, then the Sun, then Venus in turn, then Mercury, then the Moon, then Saturn himself, then Jupiter again, then Mars, then the Sun; likewise when Mars has completed the 10 years, the Sun takes over the next decade, then Venus, and so on in the same manner according to the pattern of the century. Likewise also the months, the days, and the hours.

In the second millennium, Jupiter rules for one thousand years, Mars for one hundred years, the Sun for ten years, Venus for one year, Mercury for one month, the Moon for one day, Saturn for one hour, until the entire cycle of hundreds and tens, and years, and months, and days, and nights is completed, as previously stated in the first zone.

In the third millennium, Mars rules for one thousand years; the Sun for one hundred years, Venus for ten years, Mercury for one year, the Moon for one month, Saturn for one day, until the revolving millennium is completed, as previously stated.

In the fourth millennium, the Sun rules for one thousand years, Venus for one hundred years, Mercury for ten, the Moon for one, Saturn for one month, Jupiter for one day, Mars for one hour, until the revolving millennium is completed.

In the fifth millennium, Venus rules for one thousand years, Mercury for one hundred years, the Moon for ten years, Saturn for one, Jupiter for one month, Mars for one day, the Sun for one hour, until the completion of the revolving millennium.

In the sixth millennium, Mercury rules for one thousand years, the Moon for one hundred years, Saturn for ten years, Jupiter for one year, Mars for one month, the Sun for one day, Venus for one hour, until the completion of the revolving millennium.

In the seventh millennium, the Moon rules for one thousand years, Saturn for one hundred, Jupiter for ten, Mars for one, the Sun for one month, Venus for one day, Mercury for one hour, until the completion of the revolving millennium.

2 οὐδὲ ms.

2-3 correct to ἐπί τῶν προλοίπων οίκων, Kroll. 6 sq. : * this system bears resemblance to those which Bouché-Leclercq discusses, L'astrologie grecque, 499, 1. Kroll. 7 either correct ἔλαχε to ἔλαβε, or ἔλαβε to ἔλαχε in the codex. 22 Ζώνη begins at f. 230. 23 δὲ] γάρ cod. 27 ἓν] ἕνα cod. 31 ἀνακυκλούμενοι cod.; corr. Cumont. 34-35 dvakuκλούμενος cod.; corr. Cumont. 37 ἕνα cod.

Ὑποδείγματος χάριν τῆς πρώτης χιλιάδος τοῦ Κρόνου <νόει> ὥραν πρώτην Σελήνης, ὥραν δευτέραν Κρόνου, Ζεὺς ὥραν τρίτην, Ἄρης ὥραν τετάρτην, Ἥλιος πέμπτην, Ἀφροδίτη ἕκτην, Ἑρμῆς ἑβδόμην· αὖθις Σελήνη ὥραν ὀγδόην καὶ ἑξῆς καθὼς προείρηται· πάλιν ἐπέχει ἡ Σελήνη τὴν πεντεκαιδεκάτην ὥραν· καὶ πάλιν ἡ κβ' τῆς Σελήνης, κγ' Κρόνου, εἰκοστὴ τετάρτη Διός· καὶ ἐπληρώθησαν αἱ ὧραι.

Ὡσαύτως καὶ τὰς ἡμέρας νόει· Ἑρμοῦ ἡμέραν α', Σελήνης β', Κρόνου γ', Διὸς δ', Ἄρεος ε', Ἡλίου ϛ', Ἀφροδίτης <ζ'>, πάλιν ἡμέραν η' Ἑρμοῦ, καὶ ιε' Ἑρμοῦ· καὶ κβ' Ἑρμῆς, καὶ κθ' Ἑρμῆς, καὶ λ' Σελήνη, καὶ ἐπληρώθησαν αἱ ἡμέραι.

Ὡσαύτως καὶ τοὺς μῆνας· α' μῆνα Ἀφροδίτη, β' Ἑρμῆς, τρίτον Σελήνη, τέταρτον Κρόνος, πέμπτον Ζεύς, ϛ' Ἄρης, ζ' Ἥλιος· πάλιν η' Ἀφροδίτη, θ' Ἑρμῆς, ι' Σελήνη, ια' Κρόνος, ιβ' Ζεύς.

Ὡσαύτως καὶ τοὺς ἐνιαυτούς· πρῶτον Ἥλιος, β' Ἀφροδίτη, γ' Ἑρμῆς, δ' Σελήνη, ε' Κρόνος, ϛ' Ζεύς, ζ' Ἄρης, η' πάλιν Ἥλιος, θ' Ἀφροδίτη, ι' Ἑρμῆς.

Ὁμοίως καὶ αἱ δεκαετηρίδες· πρώτην δεκάδα Ἄρης, κ' Ἥλιος· λ' Ἀφροδίτη. τεσσαροκοστὴν Ἑρμῆς, ν' Σελήνη, ξ' Κρόνος, ἑβδομηκοστὴν Ζεύς, ὀγδοηκοστὴν Ἄρης, ἐνενηκοστὴν ὁ Ἥλιος, ἑκατοστὴν Ἀφροδίτη.

Ὁμοίως καὶ αἱ ἑκατονταετηρίδες· πρώτην ἑκατοντάδα Ζεύς, διακοσιοστὴν Ἄρης, τριακοσιοστὴν <Ἥλιος, τετρακοσιοστὴν> Ἀφροδίτη, πεντακοσιοστὴν Ἑρμῆς, ἑξακοσιοστὴν Σελήνη, ἑπτακοσιοστὴν Κρόνος, ὀκτακοσιοστὴν Ζεύς, ἐννακοσιοστὴν Ἄρης, χιλιοστὴν Ἥλιος.

Ταῦτα τὰ ὑποδείγματα ἐν τῇ πρώτῃ χιλιάδι ἐγράφη καὶ μόνον. δεῖ δὲ καὶ τὰ πρόλοιπα πρὸς τὸ ὑπόδειγμα τοῦτο σκέψασθαι, ἕως τῆς ζητουμένης χιλιάδος καὶ ἑκατοντάδος καὶ δεκάδος καὶ ἐνιαυσιαίας καὶ μηνιαίας καὶ ἡμερησίας καὶ ὡριαίας, καὶ ἄρξασθαι ἀπὸ πρώτης ὥρας ἕως κδ', καὶ ἀπὸ πρώτης ἡμέρας μέχρι τριακοστῆς, καὶ ἀπὸ πρώτου μηνὸς μέχρι ιβ', καὶ ἀπὸ πρώτου ἔτους μέχρι δεκάτου, καὶ ἀπὸ δεκάτου μέχρις ἑκατοστοῦ, καὶ ἀπὸ ἑκατοστοῦ μέχρι χιλιοστοῦ· καὶ οὕτως εὑρίσκεις ἀκριβῶς τὴν ζητουμένην ἡμέραν καὶ ὥραν.

Ἔτι δεῖ σκέψασθαι καὶ τὰ λεγόμενα τυραννικὰ ἔτη, οὐχὶ ζωνικῶς, ἀλλὰ ζῳδιακῶς, κατὰ τὰ ὑψώματα τῶν ἀστέρων, ἢ Ἥλιος ὢν Κριῷ μεσουρανοῦντι κέντρῳ τυραννεῖ ἔτη ι'· Σελήνη οὖσα ἐν Ταύρῳ ἔτη θ'· Ἀναβιβάζων ἐν Διδύμοις ἔτη γ'· Ζεὺς ἐν Καρκίνῳ ἔτη ιβ'· Ἑρμῆς ἐν Παρθένῳ ἔτη ιγ'· Κρόνος ἐν Ζυγῷ ἔτη ια'· Καταβιβάζων ἐν Τοξότῃ ἔτη β'· Ἄρης ἐν Αἰγοκέρωτι ἔτη ζ'· Ἀφροδίτη ἐν Ἰχθύσι ἔτη η'· ὁμοῦ γίνονται ἔτη οε'. εἰ βούλει δὲ γνῶναι ποῖος ἀστὴρ κυριεύει τὰ τυραννικὰ ἔτη, ἀνάλυε τὰ παρελθόντα ἔτη ἀπὸ πρώτης χιλιάδος ἕως

1 νόει supplevi : cf. l. 7. 5 ἡ] τὴν cod. 6 εἰκοστὴν τετάρτην cod. 8 <ζ'> supplevi. 22 <Ἥλιος, τετρακοσιοστὴν> supplevi. 25 [καὶ] Cumont. 33 δεῖ] δὲ cod. 34 Ὁ ὄντος cod.

For the sake of an example of the first thousand of Saturn, understand the first hour as the Moon's, the second hour Saturn's, Jupiter the third hour, Mars the fourth hour, the Sun the fifth, Venus the sixth, Mercury the seventh; again the Moon the eighth hour and so on as stated before; again the Moon holds the fifteenth hour; and again the 22nd belongs to the Moon, the 23rd to Saturn, the twenty-fourth to Jupiter; and the hours were completed.

Likewise understand also the days: the 1st day Mercury's, the 2nd the Moon's, the 3rd Saturn's, the 4th Jupiter's, the 5th Mars's, the 6th the Sun's, the 7th Venus's, again the 8th day Mercury's, and the 15th Mercury's; and the 22nd Mercury, and the 29th Mercury, and the 30th the Moon, and the days were completed.

Likewise also the months: the 1st month Venus's, the 2nd Mercury's, the 3rd the Moon's, the 4th Saturn's, the 5th Jupiter's, the 6th Mars's, the 7th the Sun's; again the 8th Venus's, the 9th Mercury's, the 10th the Moon's, the 11th Saturn's, the 12th Jupiter's.

Likewise also the years: the 1st the Sun's, the 2nd Venus's, the 3rd Mercury's, the 4th the Moon's, the 5th Saturn's, the 6th Jupiter's, the 7th Mars's, the 8th again the Sun's, the 9th Venus's, the 10th Mercury's.

Likewise also the decades: the first decade Mars, the 20th the Sun, the 30th Venus, the 40th Mercury, the 50th the Moon, the 60th Saturn, the 70th Jupiter, the 80th Mars, the 90th the Sun, the 100th Venus.

Likewise also the centuries: the first hundred Jupiter, the 200th Mars, the 300th the Sun, the 400th Venus, the 500th Mercury, the 600th the Moon, the 700th Saturn, the 800th Jupiter, the 900th Mars, the 1000th the Sun.

These examples were written only within the first thousand. But one must also examine the remaining ones according to this example, up to the sought-after thousand and hundred and decade and year and month and day and hour, and begin from the first hour up to the 24th, and from the first day up to the 30th, and from the first month up to the 12th, and from the first year up to the tenth, and from the tenth up to the hundredth, and from the hundredth up to the thousandth; and thus you find precisely the sought-after day and hour.

One must also examine what are called the sovereign years, not by zone, but zodiacally, according to the exaltations of the stars: the Sun being in Aries at the culminating center reigns for 10 years; the Moon being in Taurus, 9 years; the Ascending Node in Gemini, 3 years; Jupiter in Cancer, 12 years; Mercury in Virgo, 13 years; Saturn in Libra, 11 years; the Descending Node in Sagittarius, 2 years; Mars in Capricorn, 7 years; Venus in Pisces, 8 years — altogether they amount to 75 years. If you wish to know which star governs the sovereign years, resolve the elapsed years from the first thousand up to

1 νόει supplevi : cf. 1. 7. 5 ἡ] τὴν cod. 6 εἰκοστὴν τετάρτην cod. 8 <τις> supplevi. 22 < Ἥλιος, τετρακοσιοστήν > supplevi. 25 [καὶ] Cumont. 33 δεῖ] δὲ cod. 34Θ ὄντος cod.

τοῦ ζητουμένου ἔτους παρὰ τὴν οε', καὶ τὸ περισσὸν ἄρξαι ἀπὸ Ἡλίου ἑκάστῳ ἀστέρι <διδοῦς> τὰ οἰκεῖα ἔτη κατὰ τὸ γεγραμμένον· καὶ ὅπου δ' ἂν καταλήξῃ ὁ ψῆφος, ἐκεῖνον λέγε κύριον εἶναι τοῦ τυραννικοῦ ἔτους· καὶ ὅταν εὑρίσκεται εἷς ἀστὴρ κύριος τῶν η' φάσεων, ἤγουν χιλίαρχ(ος), καὶ ἑκατόνταρχ(ος) καὶ δέκαρχ(ος) <καὶ ἐνιαυσίαρχος> καὶ μηνίαρχ(ος) καὶ ἡμέραρχ(ος) καὶ ὡρίαρχ(ος) καὶ τύραννος, δεῖ τότε ψηφίζεσθαι ἀκριβῶς τοὺς ἀστέρας κατὰ τὴν ὥραν καὶ τοὺς τόπους, ἤγουν τὰ κέντρα καὶ τὰ ἐπαναφερόμενα αὐτὰ καὶ τὰ ἀποκλίματα καὶ τὴν ἐποχὴν τῶν ἀστέρων καὶ ἰδεῖν τὸν προειρημένον ἀστέρα πῶς κεῖται καὶ ὑπὸ τίνων μαρτυρεῖται· καὶ οὕτως ἀποφαίνου καθολικὴν ὠφέλειαν ἢ βλάβην, μάλιστα ὅπου οἰκειοῦται ὁ αὐτὸς ἀστὴρ τὸ κλῖμα ἐκεῖνο, ἤγουν Κριὸς Περσίδι, Καρκῖνος Ῥωμανίᾳ, καὶ τὰ ἑξῆς ὁμοίως.

Καὶ ἐὰν θέλῃ τις σκέψασθαι τὸν ἀστέρα ἐὰν ἐστὶ κύριος τῶν ζ' φάσεων δίχα χιλιάρχου ἤγουν ἀπὸ ἑκατοντάρχου ἕως τοῦ τυραννικοῦ, ὁμοίως καὶ τῶν ἓξ φάσεων δίχα ἑκατοντάρχου, καὶ τῶν ε' δίχα δεκάρχου, καὶ τῶν τεσσάρων δίχα ἐνιαυσιάρχου, καὶ τῶν τριῶν δίχα μηνιάρχου, καὶ τῶν δύο δίχα ἡμεράρχου, καὶ τῆς μιᾶς ἤγουν τυράννου, εὑρίσκεται ἀκριβῶς τὸ μέλλον γίνεσθαι κατὰ τὴν μαρτυρίαν τῶν ἀστέρων πρὸς αὐτόν, καθὰ προείρηται, ἐπειδὴ οἱ ἀποτελεσματικοὶ ἐκ τούτων τῶν προφάσεων ἀποτελοῦσι τὰς γενέσεις τῶν ἀνθρώπων, λαβόντες πρόφασιν ἐκ τῆς τοῦ κόσμου κτίσεως, πειράσαντες μαθεῖν ἐκ τῶν παρελθόντων πραγμάτων τὰ μέλλοντα γίνεσθαι ἐσχάτως.

Sequitur in codice Vaticano capitulum cui titulus est Περὶ τῶν ζ' ἀστέρων τῶν πλανητῶν καὶ τῶν ζ' ζωνῶν καὶ ὅπως ἐγένοντο οἱ ἄνθρωποι πολυχρόνιοι ἐν τῇ πρώτῃ χιλιονταετηρίδι, quod in *Catal.*, IV, p. 116, l. 3 sq., editum est : cum praecedente arte cohaeret, et eiusdem originis signa praebet (cf. supra p. 131).

I. Bidez.

Sequitur f. 231ᵛ Ὑπόδειγμα τῶν προειρημένων χιλιάρχων, ἑκατοντάρχων καὶ δεκάρχων καὶ ἐνιαυσιάρχων καὶ τῶν ἑξῆς·

Textus deest spatio circa duodecim versuum relicto. — Deinde : Ὑπόδειγμα εἰσαγωγικὸν ἐπὶ τῶν ἐπαλλήλων ἑπτὰ ζωνῶν.

Initium deest. Dimidia pagina vacua; deinde sine rubrica sequitur summo folio 232ʳ :

Τινὲς δὲ μετὰ ταῦτα λαβόντες πρόφασιν ἐκ τῶν προειρημένων καθολικῶν ὑποδειγμάτων συνεστήσαντο μερικωτέρως τὰς ἕξεις καὶ θέσεις καὶ ἐπιτηδεύματα τῶν ἐθνῶν ἀρξάμενοι ἀπὸ ἀνατολῆς, ἤγουν πρῶτον

2 <διδοῦς> supplevi. 4 ἔτους] ἑτέρου cod. 4-5 χιλιαρ χ καὶ ἑκατονταρ χ etc., sine accentu, cod. 5 <καὶ ἐνιαυσίαρχος> supplevi; cf. infra, l. 30. 12 * cf. Heph. Theb., p. 47, 52. Περσὶς arabicum, Ῥωμανία byzantinum imperium designare videntur, Kroll. Cf. tamen p. 138, 20, 27. 13 κύριος iter., dein oblit. cod. 15 καὶ τῶν ε' incipit f. 231ʳ. 16 ἐνιαρ sic cod. 21 μαθόντες cod.

of the sought year against the 75th, and to begin the remainder from the Sun, assigning to each star its proper years according to what has been written; and wherever the count ends, declare that one to be the lord of the tyrannical year. And when one star is found to be lord of all 8 phases — that is, the chilliarch, the centurion, the decarch, the annual lord, the monthly lord, the daily lord, the hourly lord, and the tyrant — one must then calculate the stars precisely according to the hour and the places, that is, the centers and the succedents and the cadents, and the epoch of the stars, and observe how the aforementioned star is situated and by which stars it is witnessed; and thus declare a general benefit or harm, especially where the same star has familiarity with that region — namely, Aries with Persia, Cancer with Romania, and the rest likewise.

And if one wishes to examine whether a star is lord of 7 phases without the chilliarch — that is, from the centurion up to the tyrannical — and likewise of 6 phases without the centurion, and of 5 without the decarch, and of 4 without the annual lord, and of 3 without the monthly lord, and of 2 without the daily lord, and of 1 — that is, the tyrant — what is about to come to pass will be found precisely according to the testimony of the stars toward him, as has been said before; since the practitioners of astrology produce the nativities of men from these occasions, having taken their occasion from the creation of the world, endeavoring to learn from past events what is ultimately about to come to pass.

Following in the Vatican codex is a chapter whose title is Περὶ τῶν Ζ' ἀστέρων τῶν πλανητῶν καὶ τῶν Ζ΄ Ζωνῶν καὶ ὅπως ἐγέ- 25 νοντο οἱ ἄνθρωποι πολυχρόνιοι ἐν τῇ πρώτη χιλιονταετη ρίδι, which has been edited in Catal., IV, p. 116, I. 3 sq.: it is connected with the preceding work and shows signs of the same origin (cf. above p. 131). I. BIDEZ.

Following at f. 231v is Υπόδειγμα τῶν προειρημένων χιλιάρχων, 30 έκατοντάρχων καὶ δεκάρχων καὶ ἐνιαυσιάρχων καὶ τῶν ἑξῆς· The text is missing, with a space of about twelve lines left blank. Then: Ὑπόδειγμα εισαγωγικὸν ἐπὶ τῶν ἐπαλλήλων ἑπτὰ ζωνών. The beginning is missing.

Half a page is blank; then without a rubric the following continues at the top of folio 232r:

35 Some, however, taking these things as a starting point from the aforementioned general exemplars, subsequently compiled in a more particular manner the dispositions, positions, and pursuits of the peoples, beginning from the east, that is, first

2 <διδούς> supplied by me. 4 ἔτους] ἑτέρου cod. 15 χιλιαρ καὶ ἑκατονταρ etc., without accent, cod. 5 <καὶ ἐνιαυσίαρχος> supplied by me; cf. below, l. 30. 12 * cf. Heph. Theb. p. 47, 53. Περσίς appears to designate an Arabic term, Ρωμανία the Byzantine empire, Kroll. Cf. however p. 138, 20, 27. 13 κύρτος repeated, then erased, cod. 15 καὶ τῶν ε' begins at f. 231. 16 ἐγιάρ sic cod. 21 μαθόντες cod.

τοὺς Θῖνας † αἰδεσθῆναι· ἡ λεγομένη Τζινίσταν ὡροσκόπον ἔχουσα τοὺς Ἰχθύας, οἶκον Διός, ὕψωμα Ἀφροδίτης, τὴν δὲ Σελήνην ἐν Παρθένῳ, ὡροκράτορα δὲ αὐτὴν Σελήνην· ὅθεν ἐγένοντο οἱ πλεῖστοι φιλόκαλοι διὰ τοὺς Ἰχθύας καὶ πλούσιοι διὰ τὸ εἶναι τὸν ὡροσκόπον οἶκον Διὸς καὶ ὕψωμα Ἀφροδίτης, διὰ δὲ Σελήνην οὖσαν ἐν Παρθένῳ 5 ἐν γεώδει ζῳδίῳ ἐγένοντο γεωργοί, εἰδωλολάτραι, ψεῦσται δὲ διὰ [τὸ] τὴν Σελήνην οὖσαν ὡροκράτορα ἐν οἴκῳ Ἑρμοῦ καὶ ὑψώματι αὐτοῦ Ἑρμοῦ καὶ Ἑρμαϊκὰς τέχνας ἐπιστάμενοι.

Δεύτερον δὲ Τουρκία ἔχουσα τὸν ὡροσκόπον Λέοντα οἶκον Ἡλίου, τὴν δὲ Σελήνην ἐν Τοξότῃ, ὡροκράτορα Ἄρεα· διὰ τοῦτο ἐγένοντο οἱ 10 πλεῖστοι διὰ μὲν τὸν ὡροσκόπον τὸν Λέοντα θηριώδεις, ἁρπαγαί, φιλέρημοι, αἱμοπόται δὲ καὶ πολεμισταὶ διὰ τὸν Ἄρεα καὶ ἀσελγεῖς καὶ κτηνοβάται καὶ ἱπποτρόφοι διὰ τὸν Τοξότην.

Τρίτη ἡ Ἰνδία ἔχουσα τὸν ὡροσκόπον Ὑδροχόον οἶκον Κρόνου, τὴν δὲ Σελήνην ἐν Αἰγόκερῳ, ὡροκράτορα αὐτὸν τὸν Κρόνον. διὰ τοῦτο 15 ἐγένοντο οἱ ἄνθρωποι διὰ παντὸς μέλανες, κνηκοί, δουλοπρεπεῖς, ἀκάθαρτοι διὰ Κρόνον, ἐν ὑγρῷ τόπῳ ἔχοντες τὸν βίον διὰ τοὺς οἴκους τοῦ Κρόνου καὶ τὰς Κρονικὰς τέχνας ἐπιστάμενοι, ἀσελγεῖς δὲ καὶ ψεῦσται διὰ τὸν Αἰγοκέρωτα.

Τετάρτη δὲ Περσὶς ἔχουσα τὸν ὡροσκόπον Κριὸν οἶκον Ἄρεος 20 ὕψωμα δὲ Ἡλίου, τὴν δὲ Σελήνην ἐν Καρκίνῳ, ὡροκράτορα δὲ Δία· ὅθεν εἰσὶν οἱ πλεῖστοι διὰ τὸν οἰκοδεσπότην τοῦ ὡροσκόπου στρατείαν ἐπιστάμενοι καὶ διὰ τὴν Σελήνην ἔχουσαν ὕψωμα τὸν δεσπότην τὸν Δία, οὖσαν καὶ ἐν τῷ οἴκῳ αὐτῆς. καὶ ὡροκράτωρ αὐτὸς ὁ Ζεὺς σημαίνει τὴν σύστασιν καὶ τὴν ἀνδραγαθίαν, καὶ διὰ τὸ εἶναι τὸν ὡροσκόπον ὕψωμα 25 Ἡλίου, μεσουράνημα κόσμου τετάρτῃ ζώνῃ, ἤρξαντο βασιλεῖς ἄρχοντες ἔνδοξοι.

Πέμπτη Ἀραβία ἔχουσα τὸν ὡροσκόπον Σκορπίον οἶκον Ἄρεος, τὴν δὲ Σελήνην ἐν Ὑδροχόῳ, ὡροκράτορα Ἀφροδίτην· διὰ τοῦτο ἐγένοντο οἱ πλεῖστοι διὰ μὲν τὸν Σκορπίον ἤγουν τὸν ὡροσκόπον 30 οἶκον ὄντα τοῦ Ἄρεος ταπείνωμα δὲ Σελήνης αἱμοπόται, ἄπιστοι, ὠμὴν ἔχοντες γνώμην, ἐρπετώδεις καὶ ὑποκριταί, ταπεινοφροσύνην δεικνύοντες διὰ τὸ ταπείνωμα τῆς Σελήνης, παγκάκιστοι διότι ὁ ὡροσκόπος καὶ ἡ Σελήνη ἐν τοῖς τῶν κακοποιῶν οἴκοις πεσόντες, καὶ ἐγένοντο διὰ τὸν ὡροκράτορα τὴν Ἀφροδίτην ἀσελγεῖς καὶ φιλή- 35

1 θῆνας cod. αἰδεσθῆναι corruptum. An δεῖ θεῖναι? Θῖναι et Τζινίσταν = Seres et Serorum regnum. De origine Persica horum nominum, cf. von Gutschmid, *Kleine Schriften*, III, 604. 5 Παρθένῳ corr. : signum Capricorni cod. 7 ὑψώματος cod. : corr. Kroll. Mercurius exaltatur in Virgine. 10 Ἄρεα] signum Sagittarii cod. 11 ἁρπαγαί dixit pro ἁρπαγες aut ἁρπακταί. 12 ἀσελγεῖν cod. 16 κνηποὶ cod. 19 Αἰγοκέρωτα *sic* cod. 21 Καρκίνῳ] signum dubium in cod. 23 Scilicet in Cancro est exaltatio Iovis. * Expect. τοῦ δεσπότου τοῦ Διός . (Kroll). 24 οὖσα cod. ὡροκράτορ cod. 28 ἀρραβια cod. ἄρεα cod. 33 ὁ] οἱ cod. 34 πεσόντες <ἔτυχον>?

the dunes + to revere, the so-called Tzinistan having as ascendant Pisces, the house of Jupiter, the exaltation of Venus, and the Moon in Virgo, with the Moon herself as the hour-ruler; whence most of its people became lovers of beauty on account of Pisces, and wealthy because the ascendant is the house of Jupiter and the exaltation of Venus, and because of the Moon being in Virgo, an earthy sign, they became farmers, idolaters, and liars because the Moon, being the hour-ruler, is in the house of Mercury and in his exaltation, and they are skilled in the arts of Mercury.

Second, Turkey, having as ascendant Leo, the house of the Sun, and the Moon in Sagittarius, with Mars as the hour-ruler; for this reason most of its people, because of the ascendant Leo, became beast-like, rapacious, lovers of solitude, bloodthirsty and warlike on account of Mars, and licentious, given to bestiality, and horse-breeders on account of Sagittarius.

Third, India, having as ascendant Aquarius, the house of Saturn, and the Moon in Capricorn, with Saturn himself as the hour-ruler. For this reason the people became universally dark-skinned, tawny, servile in manner, and unclean on account of Saturn; they live their lives in a watery place on account of the houses of Saturn, and they are skilled in the arts of Saturn, licentious and liars on account of Capricorn.

Fourth, Persia, having as ascendant Aries, the house of Mars and the exaltation of the Sun, and the Moon in Cancer, with Jupiter as the hour-ruler; whence most of its people are skilled in warfare on account of the lord of the ascendant, and because the Moon has as the lord of her exaltation Jupiter, and is also in her own house. And the hour-ruler Jupiter himself signifies constitution and valor, and because the ascendant is the exaltation of the Sun, the midheaven of the world being the fourth zone, kings and rulers of renown arose.

Fifth Arabia, having Scorpio as the ascendant, the house of Ares, and the Moon in Aquarius, with Venus as the ruler of the hour; for this reason most of them, on account of Scorpio — that is, the ascendant — being the house of Ares and the depression of the Moon, became bloodthirsty, faithless, of savage disposition, reptilian and hypocritical, displaying humility on account of the depression of the Moon, utterly wicked because the ascendant and the Moon fell in the houses of the malefics, and they became, on account of Venus the hour-ruler, licentious and fond of

1 month cod. aἰdesthῆnai corruptum. An δεῖ θεῖναι Thinai et JinistannSeres et Serorum regnum. De origine Persica horum nominum, cf. vonnGutschmid, Kleine Schriften, III, 604. 5 Virgin corr. : signum Capricorni cod.n7 high cod. : corr. Kroll. Mercurius exaltatur in Virgine. 10 "Area] signypinSagittarii cod. 11 arpagai dixit pro arpages aut arpactai. 12 aselgein cod.n16 knipoi cod. 19 Aigokerota sic cod. 21 Cancer] signum dubium in cod.n23 Scilicet in Cancero est exaltatio lovis. * Expect. of the despot of Zeus . (Kroll).n24 ὕσα cod. ἄρεα cod

δονοι καὶ χαριστικὴν ἔχοντες γνώμην ἐκ τῆς ἀδικίας διὰ τὸν οἶκον τοῦ Ἄρεος.

Ἕκτη δὲ Αἴγυπτος ὡροσκόπον ἔχουσα τὴν Παρθένον, οἶκον καὶ ὕψωμα Ἑρμοῦ, τὴν δὲ Σελήνην ἐν Ζυγῷ, ὡροκράτορα Ἑρμῆν· ἐγένοντο οἱ πλεῖστοι διὰ μὲν τὸν ὡροσκόπον τὴν Παρθένον γεωργοὶ καὶ διὰ τὴν Σελήνην οὖσαν ἐν Ζυγῷ ἰσημερινῷ ζῳδίῳ δίκαιοι καὶ ἀληθινοὶ καὶ φιλήδονοι διὰ τὴν Ἀφροδίτην οἰκοδεσπότην οὖσαν τῆς Σελήνης, καὶ διὰ τὸν ὡροκράτορα Ἑρμῆν καὶ κύριον τοῦ ὡροσκόπου ἐγένοντο φιλόσοφοι ἀστρονόμοι καὶ τὰς λοιπὰς Ἑρμαϊκὰς τέχνας ἐπιστάμενοι.

Ἑβδόμη δὲ Ῥωμανία ὡροσκόπον ἔχουσα τὸν Καρκίνον, οἶκον Σελήνης ὕψωμα Διός, τὴν δὲ Σελήνην ἐν Λέοντι καὶ ὡροκράτορα Ἥλιον· ὅθεν ἐγένοντο οἱ πλεῖστοι μεγαλόψυχοι ὑπερήφανοι διὰ τὸν Ἥλιον τὸν ὡροκράτορα ἅμα καὶ τὴν Σελήνην εὑρεθεῖσαν ἐν Λέοντι ἐν βασιλικῷ ζῳδίῳ, καὶ διὰ τὸν ὡροσκόπον τροπικὸν ὄντα καὶ ὕψωμα τοῦ Διὸς ἐγένοντο πλούσιοι, σπαταλταί, φιλήδονοι, ἀσελγεῖς, τρεπτοί, ὥσπερ ὁ οἰκοδεσπότης τοῦ ὡροσκόπου, ἐν στρατείᾳ δὲ καὶ πολέμῳ δειλοὶ διὰ τὸ εἶναι τὸν ὡροσκόπον ταπείνωμα Ἄρεος.

Τινὲς ὕστερον λαβόντες ἐκ τῶν προειρημένων ἑπτὰ χωρῶν τούτων πρόφασιν ἐπενοήσαντο λεπτομερεστέρως περὶ πόλεων καὶ ἐκ τῆς τῶν πόλεων προφάσεως ἐπενοήσαντο τὰς γενέσεις τῶν ἀνθρώπων καθάπερ ὕστερον λεπτομερῶς περὶ ἑκάστου ῥηθήσεται. κρεῖττόν ἐστι ἵνα τὴν πολυλογίαν καὶ ἐξερεύνησιν τῶν ἀδήλων πραγμάτων ἐάσαντες, ὅσα ἀγαθὰ καὶ καλὰ καὶ εὐπραγίαι τοῖς ἀνθρώποις γινόμεναι εἰς Θεὸν ἀναφέρεσθαι, ἐπειδὴ πᾶν ἀγαθὸν δι' αὐτοῦ ἐγένετο καὶ χωρὶς αὐτοῦ οὐδὲν ἀγαθὸν ἐγένετο· ὅσα δὲ κακὰ καὶ φαῦλα καὶ ἀπραγίαι, διὰ τὴν ἡμετέραν ἁμαρτίαν καὶ σφάλματα γίνονται διὰ τὴν ὑπερβολὴν τῆς ἀγνοίας καὶ ὄκνου καὶ καταργημίου φθόνου.

Οἱ μὲν ἀρχαῖοι μαθόντες τὴν φύσιν καὶ θέσιν τῶν δώδεκα ζῳδίων καὶ ἑπτὰ πλανήτων τῶν αὐτῶν δεσποτῶν καὶ τὴν παχυμερῆ καὶ διάφορον αὐτῶν κίνησιν κατὰ τὴν ὁρατικὴν δύναμιν ἔγνωσαν ὅτι, ὥσπερ ἐλαττοῦται κατὰ καιρὸν ἡ ζωὴ τῶν ἀνθρώπων, καθὰ προείρηται, οὕτως συνελαττοῦται καὶ ἡ δύναμις τῶν αἰσθήσεων αὐτῶν ἤγουν ὅρασις καὶ ἀκοὴ καὶ ὄσφρησις· τότε τινες ἐμπειρότεροι ἀφέντες τὴν ὁρατικὴν ἐπιστήμην συνεστήσαντο ἀκριβῶς καὶ λεπτομερῶς τὴν κίνησιν τῶν ἑπτὰ πλανήτων καὶ τοῦ ἀναβιβάζοντος ὁμαλῶς τε καὶ ἀνωμαλῶς κατὰ μῆκος καὶ πλάτος εἰς ἔτη καὶ μῆνας καὶ ἡμέρας καὶ ὥρας καὶ τὰς φάσεις αὐτῶν ἤγουν τοὺς στηριγμοὺς καὶ ἀναποδισμοὺς καὶ προπο-

4 ἑρμῆν cod. ἑρμοῦ cod. 14 ὕψωμα τοῦ corr. : ὑψώματος cod. 21-23 Notandum ἵνα cum infinitivo. 23 καλά e corr. cod. 25 ἀπραῖαι cod. 25-26 τῆς ἡμετέρας ἁμαρτίας cod. 26 τῆς ὑπερβολῆς cod. 27 καταργημίου] verbum novum, sed καταργησις notum est. 29 An πολυμερῆ? 30 ὅτι corr. Bidez : ἔτι cod. 31 κατὰ καιρὸν ex κατὰ μικρὸν corr. cod. προείρηται] Nempe in capit. *Catal.*, IV (p. 116, 13, 20 etc.) edito.

pleasure and of generous disposition derived from injustice, on account of the house of Ares.

The sixth, Egypt, having Virgo as the ascendant, the house and exaltation of Mercury, and the Moon in Libra, with Mercury as the ruler of the hour — most of them, on account of the ascendant Virgo, became farmers, and on account of the Moon being in Libra, an equinoctial sign, they were just and truthful, and pleasure-loving on account of Venus being the mistress of the Moon; and on account of the hour-ruler Mercury and lord of the ascendant, they became philosophers, astronomers, and knowledgeable in the other Hermetic arts. The seventh, Romania, having Cancer as the ascendant, the house of the Moon and exaltation of Jupiter, and the Moon in Leo, with the Sun as the hour-ruler — hence most of them became magnanimous and arrogant on account of the Sun, the hour-ruler, together with the Moon found in Leo, a royal sign; and on account of the ascendant being a solstitial sign and the exaltation of Jupiter, they became rich, extravagant, pleasure-loving, licentious, and changeable, like the lord of the ascendant; but in military service and war they were cowardly, because the ascendant is the depression of Mars.

Some, taking later a pretext from these seven regions mentioned above, devised more detailed theories concerning cities, and from the pretext of cities they devised theories about the nativities of men, as will be explained in detail later concerning each individual. It is better that, setting aside the verbosity and investigation of obscure matters, whatever goods and blessings and prosperities come to men should be referred to God, since every good thing came about through Him and without Him nothing good came to be; but whatever evils, base things, and misfortunes occur, these come about through our own sin and errors, through an excess of ignorance, sloth, and destructive envy.

The ancients, having learned the nature and position of the twelve zodiac signs and the seven planets that are their rulers, and their coarse and varied motion according to the power of visual observation, came to understand that, just as the life of men diminishes in the course of time, as has been said before, so too their sensory faculties diminish — namely sight, hearing, and smell. Then certain more experienced practitioners, setting aside the science of visual observation, carefully and precisely systematized the motion of the seven planets and of the ascending node, both uniformly and non-uniformly, in longitude and latitude, into years, months, days, and hours, along with their phases — that is, their stations, retrogradations, and pro-

4 Ἑρμῆν cod. ἑρμοῦ cod. 14 ὑψωμα του corr. : ὑψώματος cod. 21-23 Notandum ἵνα cum infinitivo. 23 καλά e corr. cod. 25 ἁπραΐαι cod. 25-26 τῆς ἡμετέρας ἁμαρτίας cod. 26 τῆς ὑπερβολῆς cod. 27 καταργημίου] verbum novum, sed κατάργησις notum est. 29 An πολυμερή? 30 ὅτι corr. Bidez : ἔτι cod. 31 κατὰ καιρόν ex κατὰ μικρὸν corr. cod. προείρηται] Nempe in capit. Catal., IV (p. 116, 13, 20 etc.) edito.

δισμοὺς καὶ τὰς λοιπὰς φάσεις καὶ ἐξέθεντο κανόνια ἀκριβεστέρως καὶ λεπτομερεστέρως παρὰ τὴν τῆς ὁρατικῆς αἰσθήσεως δύναμιν καὶ ἄλλας ἐπινοίας ἐκ τῆς πείρας ἤγουν δεκανοὺς καὶ ὅρια τῶν πέντε πλανήτων καὶ μονομοιρίας καὶ κλήρους καὶ συνεγράψαντο βιβλία δύο, ἤγουν τὸν τῆς ψηφοφορίας κανόνα εἰς τὴν κίνησιν τῶν πλανήτων καὶ ἀπλανῶν 5 ζῳδίων ἤγουν τῶν τεσσάρων κέντρων καὶ τὰς τούτων ἐπαναφορὰς καὶ τὰ τούτων ἀποκλίματα, καὶ ἄλλο περὶ ἀποτελεσμάτων. καὶ ἐγένοντο ἄλλοι μὲν ψηφηφόροι, ἄλλοι δὲ ἀποτελεσματικοὶ μέχρι σήμερον, ἐπειδὴ οὐ πᾶς ψηφηφόρος ἀποτελεσματικὸς οὐδὲ πᾶς ἀποτελεσματικὸς ψηφηφόρος ὥσπερ οὐ πᾶς ἰατρὸς βοτανικός· μόλις γὰρ εὑρίσκεται εἷς ἐκ 10 πολλῶν ἐπιστάμενος τὰς δύο τέχνας, ἐπειδὴ οὐ πάντα τις ἀλλὰ πᾶς τίς τι οἶδεν· οὕτως οἱ σοφώτατοι ἀρχαῖοι ἐπιτηδεύσαντες τὸ τῆς ψηφηφορίας κανόνιον ἐξέθεντο ὅπως μὴ δέονται οἱ ἐν ἐσχάτοις καιροῖς τὴν τῆς θεωρίας δύναμιν διὰ τὴν ἀσθένειαν τῶν αἰσθήσεων αὐτῶν, ἀλλὰ ψηφίζονται τὰς κινήσεις καὶ τὰς ἐποχὰς τῶν ἑπτὰ πλανήτων, εἶθ' οὕτως οἱ 15 ἀποτελεσματικοὶ κρίνουσι κατὰ τὸ γεγραμμένον παρὰ τῶν ἐμπείρων ἀνδρῶν, καθάπερ ὕστερον ῥηθήσεται· ἰστέον δὲ ὅτι δίχα τῆς ψηφηφορίας καὶ τέχνης ὁ ἀποτελεσματικὸς μάτην χειμάζεται, ἐπειδὴ τὸ κανόνιον τῆς ψηφηφορίας λύχνος ἐστὶ τῆς ἀστρονομίας. F. C.

1-2 cf. *Catal.*, IV, 118, 11. 11 πάντα] παντὶ cod. 13 ss. δέωνται, ψηφίζωνται, κρίνωσι corrigere nolui. — Inde apparet mathematicos saepe rudi computatione usos futura praedixisse. 16 cf. *Catal.*, IV, 118, 17.

gressions and the remaining phases, and they set forth tables more accurately and precisely than the power of visual sense perception allows, along with other concepts derived from experience — namely the decans, the terms of the five planets, the individual degrees, and the lots — and they composed two books: namely the canon of calculation for the motion of the planets and the fixed zodiac signs, that is, the four centers and their succedents and their cadents, and another on astrological effects.And there came to be some who were calculators and others who were interpreters of astrological effects, down to the present day, since not every calculator is an interpreter of effects, nor is every interpreter of effects a calculator — just as not every physician is a herbalist; for one who knows both arts is scarcely found among many, since no one knows everything, but everyone knows something. In this way the wisest of the ancients, having devoted themselves to the canon of calculation, set it forth so that those in later times would not need the power of theoretical observation on account of the weakness of their senses, but would calculate the motions and positions of the seven planets, and thereafter the interpreters of effects would judge according to what has been written by experienced men, as will be stated later. It should be noted that without calculation and technical skill the interpreter of effects labors in vain, since the canon of calculation is the lamp of astronomy. F. C.

1-2 cl. Catal., IV, 118, 11. 11 πάντα] παντὶ cod. 13 39. δέωνται, ψηφίζωνται, I did not wish to correct κρίνωσι. From this it is apparent that mathematicians often made predictions by rough calculation. having foretold future events by means of [illegible] 16 cf. Catal., IV, 118, 17.

# MANTISSA

## OBSERVATIONUM VETTIANARUM

# APPENDIX

## OF VETTIAN OBSERVATIONS

# MANTISSA OBSERVATIONUM VETTIANARUM [1]

Manethonis cum Firmico consensum olim Koechly in praefatione Didotianae luculenter demonstravit utriusque apotelesmata conferens; sed etiam Valens totiens similia tradit, ut ultimum aliquem fontem communem subesse pateat. Si quis hoc demonstrare vult, larga ei suppetit materia; quam tamen nolo exhaurire, nonnulla delibare contentus.

Manetho quamquam verba auctorum mutavit tralaticio colore epico omnia perfundens, tamen nonnulla ita reliquit, ut pristinum colorem pellucere sentiamus. Velut ἀνωμάλους quosdam futuros esse saepe praedicit Valens (II, 92 $_{32}$, 111 $_{9}$; eodem vocabulo utitur Ptol. 42$^{r}$ $_{6}$) aut ἀνωμαλία (V, 54 $_{31}$, 83 $_{27}$, 106 $_{10, 26}$), ἀνωμαλίζειν (V, 81 $_{35}$), ἀνωμαλεῖν (II, 114 $_{14}$; V, 58 $_{2}$ : ἀνωμαλήσει τῷ βίῳ) verbis utitur, quorum ultimum etiam Petosiris adhibet fr. 21 $_{84}$, Riess : putabimusne aliud quid invenisse Manethonem cum diceret : ἀνωμαλίην βιότοιο ἀνθρώποις ἐπάγουσι, I, 216 : βιότοιο δ' ἀνώμαλα ἔργα τελοῦσιν, I, 270 : οὐχ ὁμαλὸν βίοτον δῶκαν, III, 164 (cf. 306)? aut Firmicum, qui inaequalitatem vitae (103 $_{16}$, 119 $_{2}$) et inaequalem vitam (109 $_{16}$) decernit (cf. 106 $_{14}$, 206 $_{21}$)? — ἀλλοτρίων ἀγαθῶν ἐπιθυμηταί dicit Valens II, 97 $_{5}$ [οὔτε εἰμὶ ἄδικος οὔτε ἀλλοτρίων ἐπιθυμητής, *Berl. Urk.*, 531; II, 22]; ὄλβου τε ποθήτορας ἀλλοτρίοιο, Maneth. IV, 120 (ὀθνείων κτεάνων ἐπιθύμιος, 565); alienas res ... desiderabit Firm. 115 $_{32}$, cf. 159 $_{24}$. — συνοχῶν καὶ καταιτιασμῶν πεῖραν λαμβάνοντες, dicit Val. II, 108 $_{15}$, cf. 109 $_{13}$; V, 66 $_{27}$, 73 $_{34}$, 92 $_{12}$, 93 $_{11}$; eodem vocabulo utitur Maneth. II, 282; III, 203; IV, 486; Ptolem. 21$^{v}$ $_{29}$ (in custodia constituit, Firm. 224 $_{25}$). — Τοῖς διὰ λόγων ἢ ψήφων ἢ γραπτῶν ἐπωφελὴς καθέστηκε, Val. 106 $_{37}$; διὰ γραπτῶν ἰδμοσύνης ἐρίτιμοι ἀγακληεῖς τ' ἐγένοντο, Maneth. III, 323; γραπτῶν τε καὶ ἀργυρικῶν χάριν ταραχὰς ὑπομένοντας, Val. II, 116 $_{1}$ = IV, 175 $_{1}$, cf. V, 90 $_{23}$, 102 $_{18}$, 111 $_{3}$ etc. — Νείκεα καὶ κρίσιας γραπτῶν χάριν ἠὲ

[1] Numeris II, IV, V, Valentis capita significo in huius catalogi partibus II, IV, V[2], publicata; quae in hoc ipso fasciculo edita sunt, interdum sine numero Romano attuli.

# APPENDIX OF VETTIAN OBSERVATIONS [1]

The agreement between Manetho and Firmicus was once admirably demonstrated by Koechly in the preface to the Didot edition, comparing the astrological conclusions of both; but Valens also so frequently transmits similar material that it is clear some ultimate common source underlies them. If anyone wishes to demonstrate this, ample material is available to him; yet I do not wish to exhaust it, being content to sample a few points.

Although Manetho changed the words of his sources, suffusing everything with the conventional epic color, he nevertheless left some things in such a state that we sense the original color showing through. For instance, Valens frequently predicts that certain persons will be ἀγώμαλοι (II, 92 327 111; Ptol. 42 uses the same word) or uses the terms ἀνωμαλία (V, 54 3183. 27' 106103 26), ἀνωμαλίζειν (V, 81 35), ἀνωμαλεῖν (II, 114 14; V, 58: ἀνωμαλήσει τῷ βίῳ), the last of which Petosiris also employs, fr. 21 84' Riess: shall we suppose that Manetho found something different when he wrote: ἀνωμαλίην βιότοιο ἀνθρώποις ἐπάγουσι, I, 216; βιότοιο δ᾽ ἀνώμαλα ἔργα τελοῦσιν, I, 270; οὐχ ὁμαλὸν βίοτον δῶκαν, III, 164 (cf. 306)? or Firmicus, who decrees inequality of life (103 16, 119) and an unequal life (10916) (cf. 106 14, 206 21)? — ἀλλοτρίων ἀγαθῶν ἐπιθυμηταί Valens says II, 97, [οὔτε εἰμὶ ἄδικος οὔτε ἀλλοτρίων ἐπιθυ-μητής, Berl. Urk., 531; II, 22); ὄλβου τε ποθήτορας ἀλλοτρίοιο, Maneth. IV, 120 (ξείνων κτεάνων ἐπιθύμιος, 565); alienas res... desiderabit Firm. 115 32' cf. 15924° συνοχῶν καὶ καταιτιασμῶν πεῖραν λαμβάνοντες, says Val.II, 108 15, cf. 109 13; V, 6627, 73 3 + '92 12, 93; Maneth. II, 282; III, 203 uses the same word; IV, 486; Ptolemy 21 29(placed in custody, Firm. 22425). He proved beneficial to those engaged in discourse, calculation, or written matters, Val. 106; highly honored and renowned through written knowledge, Maneth. III, 323, enduring troubles on account of written documents and monetary affairs, Val. II, 116, IV, 175 cf. V, 90 13, 102 18, 111, etc. - Quarrels and judgments on account of written documents or

1 By the numerals II, IV, V, I indicate chapters of Vettius published in parts II, IV, and V of this catalogue; those edited in this very fascicle I have sometimes cited without a Roman numeral.

παλαιῶν[1] ἔργων ἴσχουσιν, Maneth. III, 161; ἐν δ' ἀγορῇ κρίσιας θωήν θ' ἅμα νείκεσι πολλοῖς ἴσχουσι γραπτῶν ἕνεκεν, ibid. 213, cf. 341. Ptol. $50^{v}{}_{2}$: δίκας διὰ γραμμάτων ἢ φαρμάκων ἀφορμάς. Firm. $175_{6}$ ex absconsis scripturis ... damnari eos facient. — Διὰ γυναῖκα κρίσεις ζημίας δώσουσι, Val. $58_{23}$; cf. Maneth. III, 336: τῶν ἕνεκεν (sc. proper ipsorum vel uxorum adulteria) κρίσιές τε μάχαι τ' ἀγορῇσι πέλονται, VI, 186: τῆς ἕνεκεν (ob mulierem) κρίσιές τε δίκαι τ' ἀγορῇσι πέλονται, II, 280. — Παραιρέτας (-νέτας cod.) δὲ γυναικῶν, Val. II, $110_{3}$; cf. Maneth. I, 259; II, 272; Firm. $125_{30}$, interfectores uxorum, $227_{7}$. — Val. $67_{13}$, οἱ δὲ καὶ ταῖς τῶν ἀδελφῶν ἢ ἐπιστατῶν ἢ ταῖς τῶν πατέρων ἢ καὶ μητρυιαῖς τὰς ἐπιμιξίας ποιοῦνται, cf. Maneth. II. 189: ἢ καὶ μητρυιῇσιν ἑαῖς ἢ παλλακίδεσσιν σφωιτέρου γενετῆρος ὁμὸν λέχος εἰσανέβησαν; I, 113; Firm. $153_{8}$, aut enim cum sororibus aut filiabus aut fratrum uxoribus coire coguntur (cf. l. $_{20}$ sqq.); $204_{25}$: aut cum novercis suis coeunt aut concubinas patrum latenti cupiditate corrumpunt. — Val. II, $106_{22}$, γίνονται δὲ ἐν ξενιτείαις καὶ ἐπὶ ξένης ἢ ἀπὸ ξένων τὰς τῶν πράξεων κατορθώσεις ποιοῦνται οὐ μόνον ἰδίων, ἀλλὰ καὶ ἀλλοτρίων πραγμάτων, cf. V, $81_{8}$; Firm. $139_{30}$, in peregrinis locis constituti augmenta felicitatis maxima consequentur. — Lunam qui tertio loco positam habet fit ἱερεὺς θεᾶς μεγίστης ἢ ἱέρεια, Val. $60_{6}$; in tertio loco Luna constituta ... antistites facit maximae cuiusdam deae, Firm. $188_{12}$[2].

Alia non tam in verborum quam in rerum similitudine sita sunt. Velut μάντεις θύτας ὀρνεοσκόπους ὀνειροκρίτας enumerat Val. II, $91_{21}$, eosdem Maneth. II, 205, cf. III, 473; IV, 211 (ubi etiam λεκανομάντεις qui redeunt in simili serie Ptol. $47^{r}{}_{13}$). Firm. $101_{29}$, $165_{24}$: ἐπακουσθήσεται ὡς θεός; de tali vate Val. V, $56_{22}$. Firm. $101_{30}$: quorum responsa sic sint quasi quadam divinitatis auctoritate prolata. — Quidam sunt ἄθεοι, Val. II, $98_{15}$, $108_{3}$, τὴν ἰδίαν μέμφονται τύχην καὶ εἰς θεοὺς βλασφημοῦσιν ἢ ἐπίορκοι καὶ ἄθεοι καθίστανται; II, $109_{12}$ (cf. V, $60_{9}$); sacrilega contra divinitatem verba iactantes, Firm. $98_{28}$; inreligiosi periuri, $179_{14}$, $226_{12}$, cf. $123_{4}$, $132_{24}$, $218_{18}$. $188_{20}$ (ubi etiam: quibus deorum ira maxima infortunia conferantur: cf. θεοχόλωτος, Val. V, $60_{8}$; ἀπὸ θεοῦ μῆνιν ἔχοντες, $97_{13}$). — Multi γυναικῶν ἔργα ἐπιτελοῦσι,

[1] Male in μάλ' αἰνῶν mutavit Koechly, cf. ἀπειλὰς μυστικῶν καὶ παλαιῶν πραγμάτων ἕνεκα, Val. $79_{23}$, cf. $79_{30}$, $95_{12}$, $105_{35}$.

[2] Totum Valentis caput cum Firmico conferens cognosces quod aliis quoque rebus firmatur: subesse commune fundamentum, sed Firmicum pendere ab auctore recentiore, qui multa addiderit, eodem ex quo Manetho quoque permulta desumpsit.

of ancient deeds they hold, Maneth. III, 161; and in the assembly they hold judgments and penalty together with many disputes on account of written documents, ibid. 213, cf. 341. Ptol. 50': lawsuits arising from written documents or from pretexts of poisons. Firm. 175 6 from hidden writings ... they will cause them to be condemned. On account of a woman they will incur judgments and losses, Val. 58; cf. Maneth. III, 336: on account of these (i. e., their own or their wives' adulteries) judgments and fights arise in the assemblies, VI, 186: on account of her (a woman) judgments and lawsuits arise in the assemblies, II, 280. - Seducers (-netas cod.) of women, Val. II, 1103; cf. Maneth. I, 259; II, 272; Firm. 125 30' murderers of wives, 227 τ.- Val. 67 189 some also have intercourse with the wives of their brothers or overseers - Val. 67 some also have intercourse with the wives of their brothers or overseers or with the wives of their fathers or even with stepmothers, cf. Maneth. II. 189: or even with their own stepmothers or the concubines of their own father they entered the shared bed; I, 113; Firm. 153 for they are compelled to have intercourse either with sisters or daughters or brothers' wives (cf. 1. το 20sqq.): 204 25: or they have intercourse with their stepmothers or corrupt their fathers' concubines with hidden desire. - Val.II, 106 22, they are found in foreign lands and achieve the successes of their activities in a foreign country or through foreigners, not only in their own affairs but also in those of others, cf. V, 81; Firm. 139, 101 established in foreign places they will attain the greatest increases of prosperity. He who has the Moon placed in the third house becomes a priest or priestess of the greatest goddess, Val. 60; with the Moon placed in the third house ... it makes attendants of some greatest goddess, Firm. 188 18.

Others are based not so much on similarity of words as on similarity of subject matter. For instance, Val. II, 91 21 lists μάντεις θύτας ὀρνεοσκόπους ὀνειροκρίτας, the same in Maneth. II, 205, cf. III, 473; IV, 211 (where also λεκανομάντεις who recur in a similar series in Ptol. 475 g). Firm. 101 29923, 165 24: ἐπακου- σθήσεται ὡς θεός; concerning such a prophet Val. V, 56 1. Firm. 101 3010: whose responses are delivered as if by a certain authority of divinity. - Some are ἄθεοι, Val. II, 98 1,, 108 ,, τὴν ἰδίαν μέμ φονται τύχην καὶ εἰς θεούς βλασφημοῦσιν ἢ ἐπίορκοι καὶ ἄθεοι καθί- σταται; 11, 10912 (cf. V, 60,); sacrilega contra divinitatem (cf. V, 60,); sacrilega contra divinitatem verba iactantes, Firm. 98,,; inreligiosi periuri, 179 14, 226 12, cf. 123, 132 ... 24218 ... 18°188 20τ. (where also: upon whom the greatest misfortunes are brought by the wrath of the gods: cf. θεοχόλωτος, Val. V, 60, ἀπὸ θεοῦ μῆνιν ἔχοντες, 97 13). – Many γυναικῶν ἔργα ἐπιτελοῦσι,

1 Koechly wrongly emended to μάλ' αἰνῶν, cf. ἀπειλάς μυστικῶν καὶ παλαιών πραγμάτων ἕνεκα, Val. 79 23, cf. 79 30, 95 12, 105 35.

* By comparing the entire chapter of Valens with Firmicus you will recognize what is also confirmed by other evidence: that there is a common foundation underlying them, but that Firmicus depends on a more recent author who added many things, the same source from which Manetho also drew a great deal.

Val. V, 68 $_{2}$. Maneth. III, 395, γυναικῶν ἔργα τελοῦντες. Firm. 109 $_{16}$, facientes ea quae mulieres facere consueverunt, cf. 221 $_{28}$; aut etiam αἰσχροποιοῦσι καὶ διαβάλλονται ὑπὸ ὄχλων [1], Val. V, 67 $_{26}$; praeposteris amorum vitiis implicatos et qui ob hoc adsiduis pulsentur iufamiis, Firm. 204 $_{19}$ (221 $_{18}$, 251 $_{21}$); — contra inveniuntur mulieres quae σὺν γυναιξὶ κοιμώμεναι ἀνδρῶν ἔργα ἐπιτελοῦσι, Val. V, 67 $_{32}$; τριβάδας τ' ἀνδρόστροφα ἔργα τελούσας, Maneth. IV, 358 (τριβάδες, Ptol. 44$^{r}$ $_{34}$, 48$^{v}$ $_{16}$); viriles actus appetere in eadem re, Firm. 154 $_{3}$. — ἔνιοι δὲ νωτοφοροῦσιν ὡς κτήνη, Val. V, 69 $_{8}$ (cf. βαστάγματα, II, 98 $_{12}$; V, 81 $_{39}$); ἀχθοφόρων ζῴων βίοτον τελέοντες, Maneth. VI, 384; ὑπὲρ νώτων φορέοντας ἄχθεα, 416; ἀχθοφόροι, IV, 251, 443; laturarios humeris ac dorso subsidia quaerentes, Firm. 224 $_{24}$, cf. 233 $_{9}$. — Tyrannus vel rex nascetur qui κτίσει πόλεις, ἑτέρας δὲ διαρπάξει, Val. V, 56 $_{28}$; πόλεις ἀνορθοῦντας καὶ καταστρέφοντας, 69 $_{20}$ [2]; atque etiam latifundiorum domini κτίζουσι κώμας καὶ τόπους, 59 $_{13}$, 68 $_{6}$ : reges imperatores ... civitatum eversores vel fabricatores, Firm. 124 $_{10}$; reges ... evertentes alias civitates alias sublevantes, 129 $_{24}$.

Etiam Ptolemaeus, etsi praecepta sibi tradita in ordinem quendam redigere tenebrisque mathematicae artis lucem quandam afferre conatur, tamen fundamenta a prioribus iacta non ita evertit, ut non saepissime cum Valente vel in vocabulis consentiat [3]. Habes igitur ὄχλων ἐπαναστάσεις, Ptol. 22 $_{28}$ = Val. V, 66 $_{12}$, 97 $_{18}$, seditiones frequenter ex populo, Firm. 111 $_{10}$); ἐμποδίζονται τὴν γλῶτταν, Ptol. 39 $_{7}$ — τῷ λόγῳ ἐμποδιζόμενοι, Val. V, 57 $_{14}$ (ἐμπόδιον τῆς φωνῆς, 65 $_{24}$), ubi γλῶσσαν ἔδησεν, Maneth. II, 193, sonum vocis *impedit*, Firm. 211 $_{9}$ (cf. 224 $_{12}$); δυτικοὶ δὲ ἢ ἀποκεκλικότες τῶν

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[1] "Οχλοι nostro sunt " homines " (cf. Dittenbergeri indices utilissimos ad utramque syllogen); vides unde fluxerit populi " Leute " quod pro Africismo olim venditabant, ego non prorsus recte e poetarum sermone solo repetivi (*Rh. Mus.*, LII, 588).

[2] Cf. 105 $_{27}$, ἀνοικοδομοῦσί τε ἢ καταφέρουσι (possis καταστρέφουσι).

[3] Quod dicit : καὶ τῶν ζῳδίων δέ, ἐν οἷς ἂν ὦσιν οἱ τὸ πράσσειν παρέχοντες, αἱ κατ' εἶδος ἰδιοτροπίαι συμβάλλονταί τι πρὸς τὸ ποικίλον τῶν πράξεων f. 47 $_{7}$, ei similia haud raro occurrunt. Praeterea uterque de κοσμικῷ loqui amat; Ptol. f. 31$^{r}$ $_{2}$, ἐὰν μὲν καλῶς κατὰ τὸ κοσμικὸν τυγχάνωσι διακείμενοι, ibid. 6: οἱ κοσμικῶς ἠρρενωμένοι, 41 $_{1}$; ἐὰν μὲν ἐνδόξως ἔχῃ πρός τε τὸ κοσμικὸν καὶ τὰ κέντρα, cf. V, 76 $_{23, 26}$, 78 $_{22}$, 80 $_{16}$, 101 $_{9}$. — Vetusta imagine de κράσεσι stellarum loquuntur (temperationes, Firm. 256 $_{4}$), quam multis verbis e pictura petitis illustrant Val. 36 $_{17}$; Firm. 152 $_{10}$, 264 $_{12}$. Cf. συγκρατικὴ θεωρία, 93 $_{2}$ (sic enim emendandum), συγκρατικαὶ μαρτυρίαι, 118 $_{4}$ (II, 92 $_{17}$); σύγκρασις etiam 91 $_{6}$ restituendum puto. — Aliam imaginem quae vereor ne non a Valente ficta sit habes 35 $_{18}$.

Val. V, 68 .. Maneth. III, 395, performing the works of women. Firm. $109_{16}$ doing those things which women are accustomed to do, cf. 221 $18_{38}$; or also they act shamefully and are slandered by crowds, Val. V, $67_{26}$ entangled in the perverse vices of loves and who on this account are assailed by continual infamies, Firm. 204, (221 $_{18}$, 251 $_{11}$); - on the contrary women are found who sleeping with women perform the works of men, Val. V, 67 $_{34}$; tribades performing manly deeds turned toward men Maneth. IV, 358 (tribades, Ptol. 44 $_{34748\ 16}$); to desire manly acts in the same matter, Firm. 154. But some carry burdens on their backs like beasts of burden, Val. V, 69, (cf. burdens, II, 98 $_{18me}$; V, 81 $_{39}$); living the life of burden-bearing animals, Maneth. VI, 384; bearing loads upon their backs, 416; burden-bearers, IV, 251, 443, load-carriers seeking subsistence with shoulders and back, Firm. 224 $_{4}$, cf. $233_4$. A tyrant or king shall be born who will found cities and plunder others, Val. V, 56 $_4$; restoring and overthrowing cities, 69 $_{202\ 23}$;; and also lords of great estates found villages and places, 59 $_{13}$, 68 $_4$: kings, emperors ... destroyers or builders of cities, Firm. 124 $_{204}$ kings...overthrowing some cities, raising up others, 199 $_{24}$

Even Ptolemy, although he attempts to arrange the precepts handed down to him in a certain order and to shed some light on the obscurities of the mathematical art, nonetheless does not overturn the foundations laid by his predecessors to such a degree that he does not very frequently agree with Vettius Valens even in terminology. Thus you find ὄχλων ἐπαναστάσεις, Ptol. 2228 = Val. V, 66 1112, 97,8, seditiones frequenter ex populo, Firm. 111 το); ἐμποδίζοντα τὴν γλῶτταν, Ptol. 39 τῷ λόγῳ ἐμποδιζόμενοι, Val. V, 57 1. 14 (ἐμπόδιον τῆς φωνῆς, 65 2.), where γλῶσσαν ἔδησεν, Maneth. II, 193, sonum vocis impedit, Firm. 211, (cf. 224 13); δυτικοὶ δὲ ἡ ἀποκεκλικότες τῶν

1 Ὄχλοι in our author means "people" (cf. Dittenberger's most useful indices to both collections); you can see from whence flowed the popular word "Leute," which was once peddled as an Africanism — I myself did not derive it entirely correctly from the language of the poets alone (Rh. Mus., LII, 588).

8 (f. 105 27, ἀνοικοδομοῦσί τε ἢ καταφέρουσι (one might read καταστρέφουσι).

What he says: καὶ τῶν Ζῳδίων δέ, ἐν οἷς ἂν ὦσιν οἱ τὸ πράσσειν παρέχοντες, αἱ κατ' εἶδος ἰδιοτροπίαι συμβάλλονται τι πρὸς τὸ ποικίλον τῶν πράξεων f. 47 7, and similar passages occur not infrequently. Moreover, both authors are fond of speaking about the κοσμικόν; Ptol. f. 31r 2, ἐὰν μὲν καλῶς κατὰ τὸ κοσμικόν τυγχάνωσι διακείμενοι, ibid. 6: οἱ κοσμικῶς ἠρρενωμένοι, 411; ἐὰν μὲν ἐνδόξως ἔχῃ πρός τε τὸ κοσμικόν καί τα κέντρα, cf. V, 7623, 26, 7822-80 16101 9 — With an ancient image they speak of the κράσεσι stella-80 16101 9-Velusla imagine de κράσεσι stellarum (temperationes, Firm. 256.), which they illustrate with many words drawn from painting: Val. 36 17; Firm. 152 10, 264 12. Cf. συγκρατική θεωρία, 93, (thus it should be emended), συγκρατικαί μαρτυρίαι, 118, (II, 92 17); σύγκρασις also at 91 8 I think should be restored. Another image, which I fear may not have been coined by Valens you are 35 $_{18}$.

κέντρων (δηλοῦσι τὰς πράξεις) ὑποτακτικάς, Ptol. 47 $_{25}$ [1] quo eodem vocabulo saepissime utitur V. ut homines serviles abiectos humiles dicat: cf. V, 72 $_{2}$, $_{21}$ (ὑποταγή, ibid., 10, 13, 17, 25; λατρευτικοί, II, 99 $_{12}$) cf. Maneth. II, 162, ἐν δ' ἔργοις πρήξει θ' ἑτέροις ὑποπεπτηῶτας = 209, 435; III, 377. 274, πρήξεσιν ἐν τοίῃσιν ὑποδρήσσοντας ἔθηκεν. Firm. 187 $_{27}$, vitam eorum talem facit ut alicui potestati subiaceat, cf. 263 $_{2}$. 223 $_{10}$, alios (faciet) subiugari [2]; — ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγγόμενοι (i. e. vaticinantes) Val. V, 65 $_{31}$; Ptol. 32 $_{22}$, ἀποφθεγγομένους καὶ ἀπὸ τῶν τοιούτων ποριστικούς = 47 $_{22}$ [3]; — Ptol. 47 $_{28}$, καταψύξεις (sc. τῶν πράξεων) Val. V, 65 $_{31}$, καταψυγήσονται τὰ διαπραττόμενα (item ψύξεις, II, 107 $_{17}$, ψύξεως πρακτικῆς, V, 73 $_{25}$, ψύχοντας τὰς πρώτας πράξεις, II, 110 $_{6}$). Firm. V, 62$^{v}$, tunc tempus frigidum — Ptol. 45$^{v}$ $_{19}$, ἐν ἀξιώμασι τοῖς ἀπὸ μέρους στεμματοφόροις, cf. στεμματοφορία, Val. II, 90 $_{31}$, στεφηφόρος, II, 111 $_{13}$ etc. — Ptol. 45$^{v}$ $_{20}$, ἐν ἀξιώμασι ... στρατοπεδαρχικοῖς; Val. V, 68 $_{8}$, στρατοπεδάρχας — Ptol. 39 $_{7}$, γίνονται τραυλοὶ ἢ μογιλάλοι cf. Val. V, 65 $_{22}$; μυστηρίων μεθέξουσι. Val. II, 107 $_{31}$; V, 60 $_{23}$, μυστηρίων μετόχους, II, 114 $_{6}$, μυστηρίων μετέχοντας, V, 65 $_{1}$, ἀποκρύφων μύστας καὶ ἀπορρήτων συνίστορας πραγμάτων, II, 115 $_{27}$ (Maneth. II, 197); μετόχους ἀποκρύφων καὶ ἀπορρήτων, Ptol. 41$^{v}$ $_{13}$; quibusdam religionibus deditos et secretarum ac magicarum artium scientes, Firm. 252 $_{11}$ [4]. — Admodum notabilia sunt quae de κατόχοις tradunt: ἐγκάτοχοι ἐν ἱεροῖς γίνονται παθῶν ἢ ἡδονῶν (σινῶν?) ἕνεκα, Val. V, 56 $_{33}$; ἐν ἱεροῖς ἕνεκεν ἀρρωστίας γίνονται, 58 $_{7}$; ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγγόμενοι ἢ καὶ τῇ διανοίᾳ παραπίπτοντες, 65 $_{34}$ (at 81 $_{14}$, κατοχή nil aliud est atque ἐπιμονή); Ptol. 42 $_{16}$, ἱερῶν ἐγκατόχους, Maneth. II, 365, αὐτοὺς δ' ἐν νούσοις δολιχαῖς ἄταις τ' ἐδάμασσεν ἠὲ μελαγχολίῃσι καὶ ἄλγεσι κρυπτομένοισιν, ἄχρι κεν ἴζωνται μακάρων ἱεροῖς παρὰ βωμοῖς. I, 239, οἱ δὲ καὶ ἐν κατοχῇσι θεῶν πεπεδημένοι αἰεὶ δεσμοῖσιν μὲν ἔδησαν ἑὸν δέμας ἀρρήκτοισιν (quae de suo addidit vocabulo κατοχή — cf. συνοχή — in errorem inductus). Firm. 139 $_{13}$, ad deos confugiunt et illic manebunt ab ipsis remedia (valetudinum) postulantes. 148 $_{8}$, faciet autem in templis

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[1] Sic enim scribendum pro ὑπὸ τὰς πρακτικάς.

[2] Contrarii sunt et Valenti et Ptolemaeo ἀνυπότακτοι, qui nullis rationibus subiugentur, Firm. 248 $_{1}$.

[3] Cf. Maneth. IV, 550, ἀποφθεγκτήρια κρυπτά.

[4] Ptol. 47 $_{2}$, ἱερῶν ζῴων θεραπευτάς, cf. Firm. 137 $_{11}$, qui pecora sacra aut sacris aut religionibus destinata pascant (qui quae olim ad sacra Aegyptiorum animalia pertinebant leviter immutasse videtur; cf. Stengel, *Kultusalt.*², 85).

of centers (indicating actions) subordinate, Ptol. 47 25, with which same word V. very frequently uses to denote servile, abject, humble men: cf. V, 722, ) 21 (ὑποταγή, ibid., 10, 13, 17, 25; λατρευτικοί, II, 99 μ.) cf. Maneth. 11, 162, ἐν δ᾽ ἔργοις πρήξει θ' ἑτέροις ὑποπεπτηῶτας [redacted] 209, 435; III, 377. 274, πρήξεσιν ἐν τοίησιν ὑποδρήσσοντας ἔθηκεν. Firm, 187, makes their life such that it is subject to some power, cf. 263,. 223 to, others (he will make) to be subjugated; — ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγγόμενοι (i. e. prophesying) Val. V, 65 3.; Ptol. 32 11, ἀποφθεγγομένους καὶ ἀπὸ τῶν τοιούτων ποριστικούς--- 47 221,33.; - Ptol. 47 281.. coolings (sc. of actions) Val. V, 6531' καταψυγήσονται τὰ διαπραττόμενα (likewise ψύξεις, II, 107 17, ψύξεως πρακτικῆς, V, 73 25ες,, ψύχοντας τάς πρώτας πράξεις, II, 110 .). Firm. V, 62r, then the time is cold - Ptol. 4545°',,, ἐν ἀξιώμασι τοῖς ἀπὸ μέρους στεμματοφόροις, cf. στεμματοφορία, Val. II, 9031, στέφη 31, στέφη φόρος, II, 111, etc. - Ptol. 45 20' ἐν ἀξιώμασι ... στρατοπεδαρχικοῖς; Val. V, 68, στρατοπεδάρχας - Ptol. 39, they become stammerers or those with difficulty speaking cf. Val. V, 65 ε; μυστηρίων μεθέξουσι. Val. II, 107 313.; V, 60 13, μυστηρίων μετόχους, II, 114, μυστηρίων μετέχοντας, V, 65, ἀποκρύφων μύστας καὶ ἀπορρήτων συνίστορας πραγμάτων, II, 115 27 (Maneth. II, 197); μετόχους ἀποκρύφων καὶ ἀπορρήτων, Ptol. 41' 11 13; devoted to certain religious rites and knowledgeable in secret and magical arts, Firm. 252 11*. Quite [redacted] noteworthy are the things handed down concerning κάτοχοι: ἐγκάτοχοι ἐν ἱεροῖς γίνονται παθῶν ἢ ἡδονῶν (σινῶν ?) ἕνεκα, Val. V, 56 33; ἐν ἱεροῖς ἕνεκεν ἀρρωστίας γίνονται, 58; ἐν ἱεροῖς κάτοχοι γίνονται ἀποφθεγγόμενοι ἢ καὶ τῇ διανοίᾳ παραπίπτοντες, 65 343. (but at 81 1, κατοχή is nothing other than ἐπιμονή); Ptol. 42 16... ἱερῶν ἐγκατόχους, Maneth. II, 365, αὐτοὺς δ᾽ ἐν νούσοις δολιχαῖς ἄταις τ᾽ ἐδάμασσεν ἠὲ μελαγχολίῃσι καὶ ἄλγεσι κρυπτομένοισιν, ἄχρι κεν ἵζωνται μακάρων ἱεροῖς παρὰ βωμοῖς. I, 239, οἱ δὲ καὶ ἐν κατοχῇσι θεῶν πεπεδημένοι αἰεὶ δεσμοῖσιν μὲν ἔδησαν ἐὸν δέμας ἀρρήκτοισιν (which he added on his own to the word κατοχή - cf. cf. συνοχή συνοχή - led into error). Firm. 139,199

cf. συνοχή - led into error). Firm. 139,199

they flee to the gods and will remain there

beseeching remedies (for ailments) from them. 148, but will make in temples

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1 For this is how it should be written instead of ὑπὸ τὰς πρακτικάς.

4 ἀνυπότακτοι are contrary to both Valens and Ptolemy, meaning those who submit to no rational principles, Firm. 248 1.

* Cf. Maneth. IV, 550, secret crypts

4 Ptol. 47 2, ἱερῶν ζῴων θεραπευτάς, cf. Firm. 137 11, who tend sacred cattle or animals destined for sacred rites or religious purposes (who appears to have slightly altered what formerly pertained to the sacred animals of the Egyptians; cf. Stengel, Kultusalt., 85).

manere sordidos et sic semper incedere et qui numquam tondeant comam (cf. Maneth. I, 241 sq.). Unde concludendum videtur κατόχους non esse quasi monachos quosdam κατεχομένους ὑπὸ τοῦ θεοῦ (id quod Preuschen potissimum defendit *Mönchtum und Serapiskult*), sed homines aegrotos κατεχομένους (manentes) in templo et remedia morborum a dis eorumque sacerdotibus expectantes (cf. Gruppe, *Mythologie*, p. 1655[5] et W. Otto, *Priester und Tempel*, 119).

Ac ne longus sim, congruunt in usu horum vocabulorum admodum rarorum aut aliquo modo notabilium : ἀφερέπονος, δοτήρ (Petosirideum : Val. V, 71 $_{16}$, cf. Maneth. V, 82 adamavit enim P. dictionem elatam, unde etiam talia quale est οἰκοδέκτωρ (V, 99 $_{15}$, cf. B. L. 406[2]) ei adscribas), δόσεις καὶ λήψεις, δειγματισμός, ἐπιπλοκή = coniugium, εὐπαρηγόρητος, εὐσχήμων = nobilis (item Maneth. V, 289), εὐεπήβολος, ἔπανδρος, ἐπαφροδισία (et -ὁδιτος), ἐράσμιος, κεκινημένος (= ἄστατος), κατορθωτικός, λαοξόος (-οἰκός, Val. II, 97 $_{26}$), μονογνώμων, μονότροπος, μισοῖδιος, μισοπόνηρος, μεταδοτικός, μελοκοπεῖν, ὄχλησις = morbus, ὀχλικός = plebei gratus, περικυλίεσθαί τινι = incidere in aliquid, παραλογισμός, πολυίστωρ, πολυθρύλλητος, πολύκοιτος, περιβοησία, πολύκοινος (cf. Maneth. III, 85; V, 142, 236; communes, Firm. 218 $_{7}$, 246 $_{20}$), πίστις = munus delatum (item Maneth. I, 219; V, 258), προαγωγή (= προκοπή : sic scrib. apud Ptol. 45[v] $_{23}$), σινοῦν (etiam Maneth.), σκυλμός (Petosirideum : Val. V, 71 $_{22}$), σπάνις (quod Petosirideum puto), σπαναδελφεῖν et -φία (σπανάδελφος Val.; Maneth. IV, 390; VI, 332), ὑποτακτικός, φιλέρημος[1], φιλόθεος, φιλοκαθάριος[2], φιλόμουσος, φιλοπευστεῖν (-πεύστης Ptol.), φιλόστοργος, φιλοτρόφος, φιλόφιλος (amantes amicos, Firm. 246 $_{19}$), χειροτέχνης.

Etiam Manethonis et Valentis in verborum usu consensus notandus; sic διευθυντής Val. ἅπ. λ., διευθυντήρ Manetho; διωνυμία; εὔπρακτος; λινοστολία; πάρυγρος πλαστογράφος στειρώδης. Adde quod σπανότεκνος (68 $_{26}$) a solo Sexto adhibetur in refutatione astrologiae, p. 747 $_{6}$. Vides igitur praeter terminos astrologorum proprios et praeter ea, quae in apotelesmatis adhiberi consentaneum erat, haud pauca inveniri quae ad communem originem spectare videantur.

Qua aetate liber conscriptus fuerit, ex quo haec omnia apotelesmata fluxerunt, quibusdam ex rebus suspicari licet. Nam etsi non-

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[1] De eadem re ἀνακεχωρηκώς, Val. V, 68 $_{12}$; Ptol. 41 $_{6}$, 53[v] $_{25}$, remoti et sibi vacantes, Firm. 245 $_{1}$ (253 $_{20}$).

[2] Sic apud Valentem scribendum, ubi traditur -σιος, et apud Ptolem., ubi editur -θαρος; veram formam servavit Procli paraphrasis.

to remain filthy and always to go about in such a state, and those who never cut their hair (cf. Maneth. I, 241 sq.). From this it seems to be concluded that κατόχους are not quasi-monks of a sort, κατεχομένους ὑπὸ τοῦ θεοῦ (which Preuschen chiefly defended in Mönchtum und Serapiskult), but sick persons κατεχομένους (remaining) in the temple and awaiting remedies for their diseases from the gods and their priests (cf. Gruppe, Mythologie, p. 1655 and W. Otto, Priester und Tempel, 119).

And not to go on at length, the following usages agree among these quite rare or in some way notable words: ἀφερέπονος, δοτήρ (Petosiridean: Val. V, 71 io16', cf. Maneth. V, 82 — for P. was fond of elevated diction, whence one may also attribute to him such forms as οἰκοδέκτωρ (V, 99 15', cf. B. L. 4063)), δόσεις καὶ λήψεις, δειγματισμός, ἐπιπλοκή = marriage, εὐπαρηγόρητος, εὐσχήμων = noble (likewise Maneth. V, 289), εὐεπήβολος, ἔπανδρος, ἐπαφροδισία (and -όδιτος), ἐράσμιος, κεκινημένος (= ἄστατος), κατορθωτικός, λαοξόος (-οϊκός, Val. II, 97 26), μονογνώμων, μονότροπος, μισοΐδιος, μισοπόνηρος, μεταδοτικός, μελοκοπεῖν, ὄχλησις = disease, ὀχλικός = pleasing to the common people, περικυλίεσθαί τινι = to fall into something, παραλογισμός, πολυίστωρ, πολυθρύλλητος, πολύκοιτος, περιβοησία, πολύκοινος (cf. Maneth. III, 85; V, 142, 236; communes, Firm. 218,, 246 20), πίστις = an office conferred (likewise Maneth. I, 219, V, 258), προαγωγή (= προκοπή: thus to be written in Ptol. 45' 13), σινοῦν (also Maneth.), σκυλμός (Petosiridean: Val. V, 71 τ.), σπάνις (which I take to be Petosiridean), σπαναδελφεῖν and -φία (σπανάδελφος Val.; Maneth. IV, 390, VI, 332), ὑποτακτικός, φιλέρημος, φιλόθεος, φιλοκαθάριος, φιλόμουσος, φιλοπευστεῖν (-πεύστης Ptol.), φιλόστοργος, φιλοτρόφος, φιλόφιλος (lovers of friends, Firm. 246 191,), χειροτέχνης.

Also noteworthy is the agreement between Manetho and Vettius Valens in their use of words; thus διευθυντής Val. άπ. λ., διευθυντήρ Manetho; διωνυμία; εὔπρακτος; λινοστολία; πάρυγρος πλαστογράφος στειρώδης. Add to this that σπανότεκνος (68 16) is used by Sextus alone in the refutation of astrology, p. 747 6°. You see therefore that, beyond the technical terms proper to astrologers and beyond those things which it was fitting to employ in apotelesmatic works, not a few expressions are found which seem to point toward a common origin.

At what age the book was composed, from which all these apotelesmatic predictions flowed, may be conjectured from certain evidence. For although not

1 On the same matter ανακεχωρηκώς, Val. V, 12; Ptol. 41 6, 53' 25, withdrawn and to themselves 68 vacantes, Firm. 245, (25320).

1 Thus it should be written in Valens, where the transmitted form is -ιος, and in Ptolemy, where θαρος is printed; the true form has been preserved by the paraphrase of Proclus.

nulla irrepserunt ad Romanorum mores[1] pertinentia (maxime ut consentaneum est apud Firmicum), haud pauca relicta sunt priorem aetatem significantia. Haud ita raro nascuntur τυραννικοὶ βασιλικοί, Val. II, 96 $_{7}$; τυράννους μεγιστᾶνας[2] ποιεῖ, V, 54 $_{27}$, cf. II, 110 $_{16}$; τύραννοι ἢ βασιλεῖς γίνονται, 56 $_{14}$; βασιλεῖς βασιλέων, 63 $_{29}$, cf. 59 $_{10}$, 62 $_{11}$, 68 $_{9}$[3] et locos de urbibus condendis modo allatos; item reges apud Ptol. 45$^{v}$ $_{12}$; Maneth. II, 350, καὶ μεγάλους βασιλῆας ἢ ἴσους κοιρανέουσιν ἢ που τῶν ἑτάρους τεύχει, λαοῖσιν ἀγητούς. III, 224, μεγάλους βασιλῆας ἔτευξαν ἠὲ πάτρης προὔχοντας ἢ ἐν δήμοισιν ἀρίστους (= 297). IV, 573, γενεῆς βασιληΐδος ἄνδρας ἔσεσθαι κοινωνοὺς μετόχους τε, cf. II, 389; III, 111; I, 28, 280; nec minus saepe Firmicus reges commemorat (invictos *imperatores* et qui totius orbis gubernacula teneant e. g. 108 $_{16}$), velut 140 $_{6}$, reges quibus a patre tradatur imperium (cf. 124 $_{13}$, amittunt vitam pariter et *regnum*). Qui ad tantum fastigium non ascendunt, fiunt βασιλικῶν πραγμάτων προεστῶτες, Val. II, 110 $_{15}$; διοικηταὶ βασιλέων, V, 57 $_{21}$; βασιλέων οἰκονόμοι ἢ ἐπίτροποι, 65 $_{17}$. (97 $_{6}$, ἀπὸ βασιλέως δωρεὰς λαμβάνουσι καὶ πίστεις ἡγεμονικὰς ἢ ἐξουσίας, cf. 99 $_{29}$; a regibus humiliantur 97 $_{21}$), cf. Maneth. II, 154, χρήματα δ' ἐν χερσὶν δῶκεν βασιλήια νωμᾶν. Firm. 107 $_{26}$, procuratores regum aut rationales (qui ut hic Graecis quae invenit Romana superstruit, ita aliis locis pro Graecis Romana reponit, velut 140 $_{8}$) = 111 $_{18}$, 157 $_{26}$. 112 $_{7}$, fecit magnorum virorum aut imperatorum negotia tractare. 157 $_{11}$, reddit tales qui facultates regias sua dispositione sustentent et qui omnes reditus regios thesaurosque suae habeant fidei dispositionique commissos cf. 181 $_{24}$, 225 $_{19}$. Alii fiunt βασιλικοὶ γραμματεῖς, Val. V, 56 $_{25}$, 64 $_{34}$; βασιλέων ἢ πόλεων ἢ ὄχλων γραμματεῖς, 66 $_{2}$ unde Firm. 174 $_{19}$, scribas *regis* aut senatus aut notarios exceptores principum. 225 $_{18}$, quibus imperatorum litterae ac secreta credantur. Praeterea inveniuntur σωματοφύλακες εἰσαγγελεῖς, Val. II, 114 8 (utrumque munus ad Ptolemaeorum regnum pertinere videtur; εἰσαγγελεύς occurrit Tebt. pap. 179); cf. Maneth. II, 263, ἄλλοι δ' αὖτε πέλονται ἀπαγγελέες βασιλήων. Firm. 106 $_{28}$, nuntios regum; 175 $_{10}$, praenuntios aut protectores aut satellites imperatorum, cf, 111 $_{19}$, 225 $_{22}$.

Haec omnia prius scripta esse apparet ea aetate, qua in Oriente complures erant reges i. e. antequam Romani harum terrarum potiti

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[1] Velut gladiatorum mentio, V, 67 $_{3}$, 70 $_{17}$.

[2] Μεγιστᾶνας etiam Maneth. IV, 41.

[3] Titulo βασιλέως βασιλέων utebantur Persarum et Parthorum reges e. g. Arsaces VII. Parthorum rex (cf. Dittenberger ad Inscr. orient., 430, n. 4.)

nothing pertaining to Roman customs crept in (as is most to be expected, especially in Firmicus), not a few things were left behind indicating an earlier age. Not infrequently there are born τυραννικοὶ βασιλικοί, Val. II, 96 96; τύραννους μεγιστάνας ποιεῖ, V, 5454 279, cf. II, 110 16 5 τύραννοι ἢ βασιλεῖς γίνονται, 56 1; βασιλεῖς βασιλέων, 63 gp cf. 5910 gp 62 11 688 and the passages about founding cities just cited; likewise kings in Ptol. 451; Maneth. II, 350, καὶ μεγάλους βασιλῆας ἢ ἴσους κοιρανέουσιν ἤ που τῶν ἑτάρους τεύχει, λαοῖσιν ἀγητούς. III, 224, μεγάλους βασιλῆας ἔτευξαν με πάτρης προύχοντας ἢ ἐν δήμοισιν ἀρίστους (= 297). IV, 573, γενεῆς βασιληίδος ἄνδρας ἔσεσθαι κοινωνοὺς μετόχους τε, cf. II, 389; III, 111; I, 28, 280; and no less frequently does Firmicus mention kings (invincible commanders and those who hold the reins of the entire world, e.g. 108 16), such as 140 6' kings to whom rule is handed down from their father (cf. 124 13, they lose their life together with their kingdom). Those who do not rise to such a pinnacle become βασιλικῶν πραγμάτων προεσ Val.II, 110 159, 159 διοικηταὶ βασιλέων, V, 57 ει; βασιλέων οἰκονόμοι ἢ ἐπίτροποι, 6517″ (97 ε, ἀπὸ βασιλέως δωρεάς λαμβάνουσι καὶ πίστεις ἡγεμονικάς ἢ ἐξουσίας, cf. 99; they are humbled by kings θ721), cf. Maneth. II, 154, χρήματα δ᾽ ἐν χερσὶν δῶκεν βασιλήια νωμᾶν. Firm. 107 26, procurators of kings or comptrollers (who, just as he here builds Roman equivalents upon the Greek terms he finds, so in other places substitutes Roman terms for Greek ones, as at 140 8) = 111 189 157 - 1127, made to manage the affairs of great men or commanders. 157, produces such persons as sustain royal resources by their own management and who hold all royal revenues and treasuries committed to their trust and disposal, cf. 181 24, 225 1. Others become βασιλικοὶ γραμματεῖς, Val. V, 5625, 643; βασιλέων ἢ πόλεων ἢ ὄχλων γραμματεῖς, 66, whence Firm. 174, scribes of the king or of the senate, or notaries and secretaries of rulers. 225 18' to whom the letters and secrets of emperors are entrusted. Moreover there are found σωματοφύλακες εἰσαγγελεῖς, Val. II, 1148 (both offices appear to belong to the Ptolemaic kingdom; εἰσαγγελεύς occurs in Tebt. pap. 179); cf. Maneth. II, 263, ἄλλοι δ᾽ αὖτε πέλονται ἀπαγγελέες βασιλήων. Firm.106 28, messengers of kings; 175 10, heralds or protectors or bodyguards of emperors, cf, 111 19'22522° 19'

All these things appear to have been written earlier, in that age when there were several kings in the East, i.e. before the Romans gained control of these lands

1 Such as the mention of gladiators, V, 67 3, 70 17.

• Μεγιοτâνας also in Maneth. IV, 41.

* The title of king of kings was used by the kings of the Persians and Parthians, e.g. Arsaces VII, king of the Parthians (cf. Dittenberger on Inscr. orient., 430, n. 4.)

sunt; quae ita mutare debebant exscriptores ut cum suae aetatis condicionibus congruerent, sed fere non mutarunt (praeter Firmicum, quem tamen pristinum colorem non prorsus abluisse vidimus) sive stupore quodam sive quod unus saltem extabat βασιλεύς, Romanorum imperator[1], ad quem utcumque referri poterant vaticinia proprie ad Ptolemaeos Antiochos Nicomedes spectantia; nam Bosporanorum Armenorum aut Parthorum reges aliosve similes eos spectasse probabile non est[2]. Haud dissimilis ratio est Luciani qui quae apud Cynicos de tyrannis legerat in suos libros transcribebat mutatam rerum condicionem non curans (ut etiam alia ex auctoribus recepit quae ad eos investigandos aliquantum valent).

Vetustiorem esse originem vaticiniorum, quae apud astrologos inveniuntur, fortasse ex aliis quoque similibus rebus concluditur. Sane multa talia sunt, ut et ad priorem aetatem quadrent et utcunque ad Romanam; sed quae cum ea tantum condicione rerum consentiant quae sub imperatoribus erant perpauca sunt. Sic δεκαδάρχας καὶ ἑκανοντάρχας τινὸς βραχέος στρατεύματος καὶ πόλεως, 70 $_{12}$, ad decuriones[3] et centuriones exercitus Romani referemus (etsi mire additur καὶ πόλεως); cetera autem similia partim antea scripta esse possunt partim videntur. Velut στρατηγὸς χωρῶν καὶ πόλεων, V, 60 $_{15}$, non tam de Romanorum praetoribus et propraetoribus dictum videtur quam de στρατηγοῖς quales cum alibi tum in Aegypto fuerunt; cf. 54 $_{10}$, κριτηρίων καὶ πόλεων ἀρχὰς ἕξουσιν; 57 $_{29}$, πιστευθήσεται πόλεις καὶ βασιλέων πράγματα; 60 $_{4}$, ἄρξει πόλεως καὶ πολλοῖς ἐπιτάξει ... καὶ θησαυρῶν κυριεύσει; nam στρατηγοὶ τῆς πόλεως in Aegypto et in Oriente inveniuntur (Dittenb., *Inscr. or. ind.*, p. 706).

Βασιλικοὶ ἄρχοντες πόλεων διοικηταί, 60 $_{20}$; διοικηταὶ βασιλέων, 57 $_{21}$ et ad Ptolemaeorum (aliorumque Orientis regum) et ad Romanorum aetatem quadrant (cf. Brandis Pauly-Wissowa, V, 790). Στρατοπεδάρχαι ναυτικῶν τε καὶ πεζῶν ἄρχοντες, 68 $_{8}$ (Ptol. 45$^{v}$ $_{19}$, ἐν ἀξιώμασι ... στρατοπεδαρχικοῖς) πολλῶν χωρῶν καὶ στρατοπέδων ἐπικρατοῦσι, 62 $_{12}$, cf. $_{13}$, Romanorum proprii sunt : cf. P. M. Meyer, *Das Heerwesen der Ptolem.*, p. 152.

Sed de his rebus videant peritiores.

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[1] Eum a scriptoribus quidem sic appellari constat; cf. Crusius de Babrii aetate, p. 239[3]. In papyris e. g. Oxyrh. Pap., I, 33; Col., II, 6; 35, v. 1.

[2] Ceteri reguli (Thracum Nabataeorum Iudaeorum, etc.) ultra primum fere saeculum non durarunt.

[3] Δεκαδάρχην equitem ducem novit Xenophon (pluribus locis), ὁ. λατόμων custos est *Flinders Petrie Pap.*, II, (4), 1; XIII, (1), 1.

* * *

were; which the copyists ought to have altered so as to accord with the conditions of their own age, but for the most part did not alter (except Firmicus, whom we have nevertheless seen did not entirely wash away the original color), whether from a kind of stupor or because there was at least one βασιλεύς remaining, the Roman emperor, to whom prophecies properly directed at the Ptolemies, Antiochus, and Nicomedes could somehow be referred; for it is not probable that they had in view the kings of the Bosporans, Armenians, or Parthians, or others of similar kind. Not unlike is the case of Lucian, who transcribed into his own books what he had read among the Cynics concerning tyrants, without caring about the changed state of affairs (just as he also received other things from authors which are of some value for investigating them).

That the origin of the prophecies found among astrologers is more ancient is perhaps concluded also from other similar matters. To be sure, many such things are of a kind that they fit both an earlier age and, in some fashion, the Roman age; but those which accord only with the condition of affairs that existed under the emperors are very few. Thus δεκαδάρχας καὶ ἑκατοντάρχας τινός βραχέος στρατεύματος καὶ πόλεως, 70 12, we shall refer to the decurions and centurions of the Roman army (though καὶ πόλεως is strangely added); but the other similar expressions either could in part have been written earlier or appear to have been. For instance, στρατηγὸς χωρῶν καὶ πόλεων, V, 60 15, seems to be said not so much of Roman praetors and propraetors as of στρατηγοί such as existed both elsewhere and in Egypt; cf. 54 10, κριτηρίων καὶ πόλεων ἀρχὰς ἕξουσιν; 57 29, πιστευθήσεται πόλεις καὶ βασιλέων πράγματα; 60, ἄρξει πόλεως καὶ πολλοῖς ἐπιτάξει ... καὶ θησαυρῶν κυριεύσει; for στρατηγοί τῆς πόλεως are found in Egypt and in the East (Dittenb., Inscr. or. ind., p. 706). Βασιλικοὶ ἄρχοντες πόλεων διοικηταί, 60 20ff.; διοικηταί βασιλέων, 57 21ff. fit both the age of the Ptolemies (and of other kings of the East) and that of the Romans (cf. Brandis, Pauly-Wissowa, V, 790). Στρατοπεδάρχαι ναυτικῶν τε καὶ πεζῶν ἄρχοντες, 68, (Ptol. 45 19ff. ἐν ἀξιώμασι ... στρατοπεδαρχικοῖς) πολλῶν χωρῶν καὶ στρατοπέδων ἐπικρατοῦσι, 62 12ff. cf. 13ff. are peculiar to the Romans: cf. P. M. Meyer, Das Heerwesen der Ptolem., p. 152.

But let those more learned look into these matters.

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That he is called thus by writers is established; cf. Crusius on the age of Babrius, p. 239[3]. In papyri e.g. Oxyrh. Pap., I, 33; Col., II, 6; 35, v. 1.

The other petty kings (of the Thracians, Nabataeans, Jews, etc.) did not last generally beyond the first century.

Xenophon knows ἐξαρχηγόν as a cavalry commander (in several passages); ὁ λατόμων custos is Flinders Petrie Pap., II, (4), 1; XIII, (1), 1.

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Scriptorem adhuc paene incognitum in lucem emittens meum duco etiam de indole eius pauca proferre ad eius ingenium recte aestimandum utilia. Loquacem vanum semidoctum fuisse Valentem ex eis potissimum apparebit quae p. 29-53 edidi; nec tamen est cur de simplicitate eius et honestitate dubitemus, qui res obscuras [1] et involutas explanare studens et omnem operam suam in hoc positam esse identidem affirmans tamen mathesin quam tantopere adamabat obscuravit potius quam explicavit. Sed de his rebus facilius erit diiudicare, ubi totus liber prodierit.

Nunc in animo habeo sermonem Valentis paucis illustrare. Et ut paucis comprehendam quod sentio, tenemus hominem qui ludum grammatici per tempus aliquod frequentaverat, rhetoricen parum attigerat. Nulla igitur ne minima quidem in prooemiis Atticismi vestigia tum maxime florentis, sed hic illic flosculi e poetis decerpti; in partibus technologicis ea dictio quae rhetoribus horrida atque inculta videretur, quoniam periphrasi neglecta a vocabulis sordidis non abhorrebat et συκῆν συκῆν appellabat. Quod autem maxime inscitiam auctoris prodit, verba quaedam et locutiones rariores, quas semel adamavit, identidem repetit (v. g. ἱερὸς καὶ σεβάσμιος, ἀκροθιγεῖς τὰς εἰσόδους ποιησάμενοι [$31_{20}$ = $122_{36}$], θεοῖς προσομιλεῖν, ἐκθειάζειν τὴν φύσιν). Philosophum non audivit, sed quaedam ex philosophia populari ut tot alii paene invitus adsumpsit, plura apud astrologos vetustiores invenit, qui stoicis argumentis artem suam defendere et fulcire studebant [2].

Poetica in prooemiis potissimum obvia sunt, ubi saepe mire discrepant cum vocabulis cotidianis et vulgaribus, sed etiam in ipsa tractatione occurrunt; quorum partem fortasse ut modo dixi e Petosiride hausit. Talia sunt ἀλήτης (at habet Iosephus), ἄνευθεν, ἀνία, ἀπερείσιος, ἄτερ, ἀστροδώρητος, γέννα, γεννήτωρ, δάνος, ἐπιμείρεσθαι, εὐκτήμων, εὐφρόσυνος, ἡδυμέλεια (novum), θοινᾶσθαι, θοίνημα, ἴδρις, ἰσχάνειν, καθειργνύναι, καταθύμιος, κατόπτης, μεγαλαυχής (habet Manetho), μέριμνα, πολυκτήμων, προπάτωρ, ῥόθιος, σθένειν, στάδιος ($122_{31}$ ?), στεφηφόρος, στέφος, συγκιρνάναι et συνεπικιρνάναι (novum), συμμίσγειν, συνεστιάτωρ, συνίστωρ, τομός, τρυχηρός, ὑψαύχην, φυτοσπόρος, [μουσουργία (quod Lucianus habet), II, $30_{34}$, vulgare fuisse potest], ut mittam incerta velut ἀθεής ($123_{19}$), ὁλετής ($47_{37}$).

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[1] Petosiridem breviter exposuisse etiam Manetho dicit, I, 11; cf. e. g. Val. $35_{5}$, $39_{18}$, $118_{10}$.

[2] Poetarum versus, quos ad fati et matheseos vim illustrandam affert, se non ipsum collegisse sed congestos invenisse fatetur p. $124_{14}$; adde quod versum Iliad. Z 488 (p. $43_{26}$) etiam Manetho adhibet, V, 18.

In bringing to light a writer hitherto almost unknown, I consider it my duty to say a few words about his character, useful for correctly assessing his genius. That Valens was loquacious, vain, and half-learned will be most apparent from what I have edited on pp. 29–53; nor, however, is there reason to doubt his sincerity and honesty — a man who, striving to explain obscure and convoluted matters and repeatedly affirming that all his effort was directed toward this end, nevertheless obscured rather than explained the mathematical art he so greatly loved. But it will be easier to judge these matters once the entire book has appeared.

It is now my intention to illustrate the style of Valens with a few remarks. And to sum up briefly what I think, we have a man who had for some time attended a grammarian's school but had touched on rhetoric only slightly. There are therefore no traces whatsoever, not even the smallest, of Atticism in his prefaces — Atticism then at its peak of flourishing — but here and there little flowers plucked from the poets; in the technical sections, that diction which would seem rough and uncultivated to rhetoricians, since, neglecting periphrasis, he did not shrink from vulgar words and called a fig a fig. But what most betrays the author's ignorance is that certain rarer words and expressions, which he once fell in love with, he repeats again and again (e.g. ἱερὸς καὶ σεβάσμιος, ἀκροθιγεῖς τὰς εἰσόδους ποιησάμενοι [31 το 122 361], θεοῖς προσομιλεῖν, ἐκθειάζειν τὴν φύσιν). He did not study under a philosopher, but like so many others he took up certain elements of popular philosophy almost unwillingly, and found more in the older astrologers, who strove to defend and support their art with Stoic arguments.

Poetic elements are most commonly found in the prefaces, where they often differ remarkably from everyday and common vocabulary, but they also occur in the main body of the work; a portion of these, as I mentioned just now, he perhaps drew from Petosiris. Such are ἀλήτης (though Josephus has it), ἄνευθεν, ἀνία, ἀπερείσιος, ἄτερ, ἀστροδώρητος, γέννα, γεννήτωρ, δάνος, ἐπιμείρεσθαι, εὐκτήμων, εὐφρόσυνος, ἡδυμέλεια (a new word), θοινᾶσθαι, θοίνημα, ἴδρις, ἰσχάνειν, καθειργνύναι, καταθύμιος, κατόπτης, μεγαλαυχής (Manetho has it), μέριμνα, πολυκτήμων, προπάτωρ, ῥόθιος, σθένειν, στάδιος (122 31?), στεφηφόρος, στέφος, συγκιρνάναι and συνεπικιρνάναι (new), συμμίσγειν, συνεστιάτωρ, συνίστωρ, τομός, τρυχηρός, ὑψαύχην, φυτοσπόρος, [μουσουργία (which Lucian has), II, 3034' may have been in common use], to say nothing of uncertain forms such as doeŃc (123 19), dletŃS (47 37).

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[1] Manetho also states that Petosiris gave a brief account, I, 11; cf. e.g. Val. 35 ¿, 118 39 18, 10.

The verses of the poets, which he cites to illustrate the power of fate and astrology, he admits he did not collect himself but found already gathered, p. 1241. 14; add the fact that the verse from Iliad Z 488 (p. 43 26) is also used by Manetho, V, 18.

Ex lingua communi petita vel ad normam communium a Valente urgente necessitate facta sunt haud pauca; unde fit ut ex hoc uno scriptore thesaurum linguae graecae admodum augere liceat [1]. Sunt autem haec nova partim composita per α privativum, ut ἀδιοικησία, ἀδουλαγώγητος, ἀθεμιτοφαγεῖν, ἀκαθυστέρητος, ἀνεπιχαρής, ἀνωμαλεῖν (Petosirideum), ἀνωμαλίζειν, ἀπαράμονος — per δυς : δυσαμάρτητος, δυσπρόκοπος — per ευ : εὐαναλωτής? (II, 112 $_{2}$), εὐεπινόητος, εὐθρύλλητος, εὐμετανόητος, εὐνοηματικός, εὐνόητος, εὐπρακτεῖν, εὐσυμβίωτος, εὐσύστατος, εὐυπόκριτος — per πολυ : πολυγέωργος, πολύγνωστος, πολυπερίσπαστος — per φιλο : φιλασκητής, φιλαυτότης, φιλεκδημητής, φιλοπαίγνιος, φιλοπάλαιστρος, φιλοσυμβίωτος, φιλοσυνέστιος — per praepositiones : ἀντανάλυσις, ἀντιζηλεῖν et ἀντιζηλία, ἀντιπαράδοσις, ἀντιπαραχωρεῖν et -χώρησις, ἀντιστρεπτεῖν; ἀποκρύφως; διαθλεύειν, διοικονομία; ἐγκάτοχος, ἔλλιπος, ἐνδιάφορος, ἐννοηματικῶς; ἐκκακοῦν, ἔκπτωτος, ἐξυπηρέτησις; ἔπαισχρος, ἐπεσκοτισμένως, ἐπιδιακατέχειν, ἐπιθορύβως, ἐπίλωβος, ἐπινοηματικός, ἐπινοήμων, ἐπισκύλλειν, ἐπιτάραχος, ἐπιχαρίτως; κατηγριωμένος, καταιτιασμός, κατεζητημένως, κατορθωτής; παραιρέτης, παρασυνεργός, παρεμπόδισις, παρεπηρμένος; περικτητικός, περιπόλημα; προμηνυτής, προμίσθωσις, προπωλή, προφάνεια; προσεπικαταστρέφειν; συγγένημα, συγκρασία, συγκράτησις (?), συγκρατητικός (?), συναιρετιστής, συνεμφύρειν, [συνεπικίρνασθαι], συννεκροῦσθαι; ὑπερεκζεῖν? (31 $_{11}$). — Alia composita verbalia sunt ἀλλοιοπροσωπεῖν, ἑτεροσεβεῖν, θαλασσομαχεῖν, στοιχειογραφεῖν; nominalia αὐτοκόλαστος (?), δουλελεύθερος, ἐλεφαντουργία, ἐναντιοβουλία, ἱεροτεύκτης, ἰσχυροπαίκτης (II, 91 $_{24}$; an σχοινοπαίκτης ?), λαθρεπίβουλος, λαθραιόκοιτος, νεκροφύλαξ, νεκρόψυχος, ὁπλοδιδακτής, ὁπλοπαίκτης, πορφυροβαφία, σιτογεωργός, σκληρουργία, σκληρουργός (cf. ad II, 90 $_{21}$), σκοτεινολογία, στεμματο(η)φορία, συνταγματογράφοι, ταπεινόψυχος, ὑψοταπείνωμα, φωταγωγία, χαλιναγωγός, χρυσοκοσμητής, χρυσονήτης.

Suffixorum ope derivata sunt nomina : per -ικός : ἀποδηματικός, ἀρρωστηματικός, ἀρχηγικός, βασανιστικός, εὐνοηματικός, ζημιωτικός, κατακλιτικός, λαοξοικός, περικτητικός, προκοπτικός, προσαιτητικός, στραταρχικός, συλλεκτικός — per -ωδης : λιχηνώδης — per -μός : αἱμαγμός, καινισμός, καταιτιασμός — per -(ε)ία : ἀρχιερατεία (habet etiam ἀρχιερωσύνη), περιβοησία, προφάνεια, σκληρουργία, σκοτεινολογία, στεμματοφορία, συγκρασία, φωταγωγία, χρεωστία — per -σις : αὐθέντησις, ἄχθισις, δημοσίωσις, ἐξυπηρέτησις, ἱστόρησις, κάκισις, παρεμπόδισις, προμίσθωσις, συγκράτησις, τέκνωσις — per -τής :

[1] Omnino missa facio certa astrologorum vocabula velut κανονοποιία σχηματογραφία etc.

Drawn from the common language or coined by Vettius Valens from the standard of common forms under the pressure of necessity, there are quite a few; from which it follows that from this one author alone the thesaurus of the Greek language can be considerably enriched[1]. These new formations are partly compounds with the privative ἀ-, such as ἀδιοικησία, ἀδουλαγώγητος, ἀθεμιτοφαγεῖν, ἀκαθυστέρητος, ἀνεπιχαρής, ἀνωμαλεῖν (from Petosiris), ἀνωμαλίζειν, ἀπαράμονος — with δυσ-: δυσαμάρτητος, δυσπρόκοπος — with εὐ-: εὐαναλωτής? (II, 112.), εὐεπινόητος, εὐθρύλλητος, εὐμετανόητος, εὐνοηματικός, εὐνόητος, εὐπρακτεῖν, εὐσυμβίωτος, εὐσύστατος, εὐυπόκριτος — with πολυ-: πολυγέωργος, πολύγνωστος, πολυπερίσπαστος — with φιλο-: φιλασκητής, φιλαυτότης, φιλεκδημητής, φιλοπαίγνιος, φιλοπαλαιστρος, φιλοσυμβίωτος, φιλοσυνέστιος — with prepositions: ἀντανάλυσις, ἀντιζηλεῖν and ἀντιζηλία, ἀντιπαράδοσις, ἀντιπαραχωρεῖν and -χώρησις, ἀντιστρεπτεῖν; ἀποκρύφως; διαθλεύειν, διοικονομία; ἐγκάτοχος, ἔλλιπος, ἐνδιάφορος, ἐννοηματικῶς; ἐκκακοῦν, ἔκπτωτος, ἐξυπηρέτησις; ἐπαίσχρος, ἐπεσκοτισμένως, ἐπιδιακατέχειν, ἐπιθορύβως, ἐπίλωβος, ἐπινοηματικός, ἐπινοήμων, ἐπισκύλλειν, ἐπιτάραχος, ἐπιχαρίτως; κατηγριωμένος, κατατιασμός, κατεζητημένως, κατορθωτής; παραιρέτης, παρασυνεργός, παρεμπόδισις, παρεπηρμένος; περικτητικός, περιπόλημα; προμηνυτής, προμίσθωσις, προπωλή, προφάνεια; προσεπικαταστρέφειν; συγγένημα, συγκρασία, συγκράτησις (?), συγκρατητικός (?), συναιρετιστής, συνεμφύρειν, [συνεπικίρνασθαι], συννεκροῦσθαι; ὑπερεκτεῖν? (31 μ.). Other verbal compounds are ἀλλοιοπροσωπεῖν, ἑτεροσεβεῖν, θαλασσομαχεῖν, στοιχειογραφεῖν; nominal compounds are αὐτοκόλαστος (?), δουλελεύθερος, ἐλεφαντουργία, ἐναντιοβουλία, ἱεροτεύκτης, ἰσχυροπαίκτης (II, 91 τι; or σχοινοπαίκτης?), λαθρεπίβουλος, λαθραιόκοιτος, νεκροφύλαξ, νεκρόψυχος, ὁπλοδιδακτής, ὁπλοπαίκτης, πορφυροβαφία, σιτογεωργός, σκληρουργία, σκληρουργός (cf. on II, 90 11); σκοτεινολογία, στεμματο(η)φορία, συνταγματογράφοι, ταπεινόψυχος, ὑψοταπείνωμα, φωταγωγία, χαλιναγωγός, χρυσοκοσμητής, χρυσονήτης.

Names derived with the help of suffixes: via -ικός: ἀποδηματικός, ἀρρωστηματικός, ἀρχηγικός, βασανιστικός, εὐνοηματικός, ζημιωτικός, κατακλιτικός, λαοξοικός, περικτητικός, προκοπτικός, προσαιτητικός, στραταρχικός, συλλεκτικός – via -ωδης: λιχηνώδης [illegible] – via -μός: αἱμαγμός, καινισμός, καταιτιασμός – via -(ε)ία: ἀρχιερατεία (which also has ἀρχιερωσύνη), περιβοησία, προφάνεια, σκληρουργία, σκοτεινολογία, στεμματοφορία, συγκρασία, φωταγωγία, χρεωστία – via -σις: αὐθέντησις, ἄχθισις, δημοσίωσις, ἐξυπηρέτησις, ἱστόρησις, κάκισις, παρεμπόδισις, προμίσθωσις, συγκράτησις, τέκνωσις [illegible] via -τής:

[1] I pass over entirely certain astrological terms such as κανονοποιία, σχηματογραφία, etc.

ἀφαιρέτης, διευθυντής, κακωτής, κατορθωτής, ὁπλοδιδακτής, ὁπλοπαίκτης, παραιρέτης, προμηνυτής, συναιρετιστής, φιλασκητής, φιλεκδημητής, χρυσοκοσμητής, χρυσονήτης — per μα : περιπόλημα, συγγένημα. — Verba per -ευειν : ποικιλεύεσθαι; per -ιζειν : ψογίζειν.

Ex eis quae alicunde nota sunt memorabilia sunt ἀδρεπίβολος, II, 108 $_{2}$, 113 $_{28}$ (utrobique ἀνδρεπιβόλους codd.), quod non invenitur nisi, *De subl.*, 8 $_{1}$ (ubi ἀδρεπήβολον cod. fors. rectius) varie tentatum; ἀκροθιγής e Meleagro notum (A. P. XII, 68); ἀνθρωπότης = Sext. Emp. 249 $_{12}$, 250 $_{10}$; ἀστερίζειν, 100 $_{10}$ : ad stellarum positiones referre? (τὴν ὥραν) quod aliam vim habet apud Ps. Plut., *Plac.*, 888$^{a}$ (ubi ἀστεροῦν Stob.); ἀφανταστίωτος, 98 $_{10}$ = ignobilis (Plut., *De soll. an.*, 3, liber a φαντασίαις, opp. φανταστικός); nam φαντασία ei est gloria, nobilitas ut Polybio, unde φαντασιώδης δόξα, 51 $_{10}$; εὐφαντασίωτος idem fere quod ἐπίδοξος, II, 112 $_{24}$, 113 $_{18}$ (aliter Quint. VI, 2 $_{30}$); ἐκπλοκή, 97 $_{8}$, 106 $_{27}$, quod apud Artemid. IV, 57 non agnovit Hercher; ἐξοδιασμός = δαπάνη hanc quidem vim apud solum Artemid. habens; ἐργαστηριακός (iuxta ἐργαστικός) e solo Polybio enotatum; εὐεπίτευκτος; θυρεπανοίκτης effractor unde cavillatio in Cratetem iacta explanatur D. L. VI, 86; Plut., *Qu. conv.*, II, 6; καταμαξεύειν his cum psilosi traditum (48 $_{19}$, 128 $_{12}$); μετεωρισμός sollicitudo Hippocrateum; πλοκεύς apud Epicharmum et Hippocr. obvium; προβιβασμός praeterea apud solum Artemid. 100 $_{9}$; ὑπερθετικός grammaticis superlativus, hic quod cum dilatione fit (et ὑπέρθεσις mora, 96 $_{12}$, $_{14}$ ut Polybio).

Cum LXX et N. T. solis aut fere solis communia haec : ἀγορασμός, ἀδελφότης, ἀμετανόητος, ἀντίπτωμα, ἀπαραβάτως, ἀρχιερατικός, διαταγ διαφημίζειν, ἔκβασις, ἐξουσιαστικός, εὐμετάδοτος, θεομάχος, θεόπνευστος, θραῦσις, καταβολή fundamentum, κατάκρισις, κατάλειψις, κενόδοξος, κλυδωνίζειν, κρυβή, II, 89 $_{23}$ (κρυβῇ, LXX), ματαιολόγος (habet etiam -λογία), μεγαλειότης, μεγιστᾶνες, μογιλάλος, μολυσμός, νῖκος, νομικός, περικαμπής, περιποίησις, πληροφορεῖν, ποικιλτική, συντριβή, τελίσκειν, ὑποταγή, φορολογία.

Alia notabilia sunt ob significationem, ex quibus eligo haec; sunt enim multo plura, quae plerumque e Polybio, LXX, N. T. inscriptionibus illustrantur: ἀδιάφορος [1] περὶ τὰς συνελεύσεις, II, 111 $_{21}$, est non fastidiosus, cf. II, 114 $_{21}$ (113 $_{29}$?); ἀθετῆσαι τοὺς ἐντυγχάνοντας, 87 $_{22}$, est perturbare? (cf. ἀθέτησις, 103 $_{37}$, 108 $_{8}$, 109 $_{7}$ coni. ζημία); αἵρεσις aut idem est quod ἀγωγή μέθοδος (ut 41 $_{24}$ etc.) aut indoles (ad 60 $_{15}$) : cf. Dittenb. in utroque indice; νευρῶν αἰσθήσεις, 105 $_{10}$,

[1] Cf. *Catal.*, V, 225, 16 et ad 203, 28.

ἀφαιρέτης, διευθυντής, κακωτής, κατορθωτής, ὁπλοδιδακτής, ὁπλοπαίκτης, παραιρέτης, προμηνυτής, συναιρετιστής, φιλασκητής, φιλεκδημητής, χρυσοκοσμητής, χρυσονήτης – via -μα: περιπόλημα, συγγένημα. Verbs via -ευειν: ποικιλεύεσθαι; via -ιζειν: ψογίζειν.

Among those known from other sources, noteworthy are ἀδρεπίβολος, II, 108, 113 28., (in both places the manuscripts read ἀνδρεπιβόλους), which is found only in De subl., 8, (where the manuscript reads ἀδρεπήβολον, perhaps more correctly) and has been variously emended; ἀκροθιγής known from Meleager (A. P. XII, 68); ἀνθρωπότης == Sext. Emp. 249 11. 250 10; ἀστερίζειν, 100 10: to refer to the positions of the stars? (τὴν ὥραν) which has a different meaning in Ps. Plut., Plac., 888ᵃ (where Stob. reads ἀστεροῦν); ἀφαντασίωτος, 98 10 i.e. ignoble (Plut., De soll. an., 3, free from φαντασίαις, opposite of φανταστικός); for φαντασία means for him glory, nobility as in Polybius, whence φαντασιώδης δόξα, 51 10; εὐφαντασίωτος nearly the same as ἐπίδοξος, II, 112, 113 18ff. (otherwise Quint. VI, 2 30); ἐκπλοκή, 97, 106 106,, which in Artemid. IV, 57 106,,, which in Artemid. IV, 57 was not recognized by Hercher; ἐξοδιασμός == δαπάνη having this meaning only in Artemid.; ἐργαστηριακός (alongside ἐργαστικός) noted from Polybius alone; εὐεπίτευκτος; θυρεπανοίκτης meaning housebreaker, which explains the jibe cast at Crates in D. L. VI, 86; Plut., Qu. conv., II, 6; κατα- μαζεύειν transmitted here with psilosis (48 19ff.,, 198 1); μετεωρισμός meaning anxiety, a Hippocratic term; πλοκεύς in Epicharmus and Hippocr.common; προβιβασμός furthermore found only in Artemid. 100,; ὑπερθετικός meaning superlative in grammarians, here meaning that which is done with delay (and ὑπέρθεσις meaning delay, 96 12 14 as in Polybius).

Common to LXX and N. T. only or almost only: ἀγορασμός, ἀδελφότης, ἀμετανόητος, ἀντίπτωμα, ἀπαραβάτως, ἀρχιερατικός, διαταγ διαφημίζειν, ἔκβασις, ἐξουσιαστικός, εὐμετάδοτος, θεομάχος, θεόπνευστος, θραύσις, καταβολή fundamentum, κατάκρισις, κατάλειψις, κενόδοξος, κλυδωνίζειν, κρυβή, II, 89 23 (κρυβή, LXX), ματαιολόγος (also has -λογία), μεγαλειότης, μεγιστάνες, μογιλάλος, μολυσμός, νίκος, νομικός, περικαμπής, περιποίησις, πληροφορεῖν, ποικιλτική, συντριβή, τελίσκειν, ὑποταγή, φορολογία.

Other notable items are remarkable for their meaning, from which I select the following; for there are many more, which are mostly illustrated from Polybius, LXX, N. T., and inscriptions: ἀδιάφορος 'περὶ τὰς συνελεύσεις, II, 111 gu, means not fastidious; cf. II, 114, (113 go?); ἀθετῆσαι τοὺς ἐντυγχάνοντας, 87 31 means to disturb? (cf. ἀθέτησις, 103 373, 108, 109, conj. ζημία); αἵρεσις either means the same as ἀγωγή μέθοδος (as at 41, etc.) or disposition (at 60 l.): cf. Dittenb. in both indices; νευρῶν αἰσθήσεις, 105 10

1 Cf. Catal., V, 225, 16 and at 203, 28.

sunt dolores; αἰτία molestia saepissime, ut II, 106 $_{14, 16}$, 115 $_{7, 28}$; V, 70 $_{31}$, 86 $_{12}$ (cf. adn,), 92 $_{14, 15}$ etc.; ἀνάγεσθαι ἀπό (ἔκ) τινος aliqua re promoveri (— προκόπτειν, προβιβάζεσθαι), ut II, 96 $_{32}$, 112 $_{8}$, ἀπὸ λόγων ἢ ψήφων, cf. 114 $_{26}$; V, 65 $_{22}$, 70 $_{22}$ (item Plutarchus); ἀναγκαῖος efficax, 56 $_{7}$ (idemne ἀναγκαστικός, 47, $_{4}$?); ἀναγκαίως ἔσχον ... προτάξαι cogebar, 35 $_{6}$; ἀναδέχεσθαι pati ut apud Polybium (cf. II, 109 $_{1}$; V, 120 $_{22}$ etc.); ἀναλαμβάνειν τινί τι praebere, 50 $_{22}$, 129 $_{8}$; ἀντίληψις mutatio? 55 $_{2}$; ἀποφθέγγεσθαι vaticinari, ut Luci., Ptol.; ἀσχήμων est ignobilis infamis, ἀσχημοσύνη et ἀσχημονεῖν (item Epict.; Dittenb. 653 $_{4}$), contrarium εὐσχήμων (cf. Epict. Ptol. inscr.: Dittenb. ind., p. 323); διευθύνειν manere; δύναμις = ἀγωγή, αἵρεσις; ἐπὶ τούτου τ. εἴδους in hoc casu, 77 $_{19}$; ἐπὶ παντὸς εἴδους semper, 99 $_{24}$; εἴδη γυναικεῖα, 90 $_{18}$, res ad mulieres attinentes; ἐπισημασία nobilitas, gloria; εὐπόριστος active; θεμέλια agri, fundi (Ptol.); θλῖψις calamitas (N. T.); ἴδιος vi pristina carens pronomen est tertiae personae (Deissmann, *Bibelstud.*, I, 120); ἱκανός multus, magnus; καθαιρεῖν loco (magistratu) deicere itemque καθαίρεσις, -ρετικός, ἀκαθαίρετος; καταλαμβάνεσθαι discere (Dion. Hal.); κατασπουδάζειν τινά, 120, $_{21}$, gratia abuti adversus reum (cf. vit. Aeschyli, 311 $_{35}$ Weil); κεφαλὴ μεγάλη vir summus, 66 $_{11}$; λογισμός desiderium, 87 $_{34}$; μέθοδος fraus (Artem.) et sic μεθοδικός, II, 91 $_{22, 23}$; ὄχλησις morbus (Ptol.); περικυλίεσθαί τινι incidere in aliquid (Ptol.); πίστις munus, administratio (Ptol. inscr.: cf. Dittenb. ind., p. 384); συνοχή custodia, carcer (Maneth. Artem.); σώματα servi; ὑπερέχων (itemque μείζων) homo potens, (item ὑπεροχή summus in rep. locus, 53 $_{31}$ etc.), cf. Deissmann, II, 83; φέρεσθαι superbire, 32 $_{13}$, cf. Sonny, *Ad Dionem analecta*, 207; se gerere: ἁπλῶς φερόμενοι, 37 $_{28}$; πρὸς τὸ θέλον, 40 $_{26}$; ἡδέως, 42 $_{24}$ (gaudio efferuntur); 72 $_{13}$, ubi adverbium excidit; ἀστάτως, 108 $_{28}$; φθόνῳ ἐνεχθέντες invidia moti, 43 $_{30}$; καλλονῇ λόγων freti, 49 $_{4}$; ἀπειρίᾳ, 86 $_{28}$; τύχῃ, 31 $_{28}$, usi; cf. W. Schmid, *Atticism.*, I, 139.

E syntaxi ut pauca delibem (nam in formis haud multa sunt, velut ἀμφιάσαι, 57 $_{9}$; ἔγγαιος, 68 $_{5}$; διαιρήσῃ, 124 $_{34}$), prorsus vacillat in modis. Sic adamat εἰ cum coniunctivo (cf. 90 $_{33}$, 91 $_{16}$); ὅτε, 72 $_{35}$; ἕως, 61 $_{1}$. Participium pro verbo ponere videtur, 108 $_{31}$; Perfectum pro aoristo e. g. 83 $_{26}$, 86 $_{35}$, 87 $_{13}$ (cf. Radermacher ad Demetr., p. 84 sq.); ὁπότε ... ἀναδράμῃ, 49 $_{37}$, 126 $_{5, 22}$: ἐὰν ... ἔστι, 87 $_{37}$; ἐὰν ... δηλοῦσι, 99 $_{12}$; ἐὰν βλάπτεται, 104 $_{27}$; ὁπόταν ... ἐπεμβῶσι ... καὶ εἰσὶ, 117 $_{25}$; ὃς ἐὰν ἔλθῃ habes, 118 $_{25}$ (cf. pro multis Deissmann, II, 30). Neque igitur mutavi ἐάν τις ... συγχρονίσαι, 122 $_{20}$.

Εἰς ponit pro ἐν (saepissime), rarius ἐν pro εἰς (55 $_{22}$, 57 $_{7}$); ὁμόσε pro ὁμοῦ, 67 $_{4}$, 68 $_{15}$; ὅπου pro ὅποι, 52 $_{9, 14}$.

are pains; αἰτία meaning trouble very frequently, as II, 106 14' 16' 115 7' 28" 14' 16' 7' 28" V, 70 31, 86 1 86 12 (cf. adn.), 92 14 3 15 etc.; ἀνάγεσθαι ἀπό (ἔκ) τινος 86 1 92 14 3 15 etc.; ἀνάγεσθαι ἀπό (ἔκ) τινος to be advanced by something (= προκόπτειν, προβιβάζεσθαι), as II, 96 32, 112 g, ἀπὸ λόγων ἢ ψήφων, cf. 114 26; V, 65, 70, 22 (likewise Plutarch); ἀπὸ λόγων ἢ ψήφων, cf. 114 26; V, 65, 70, 22 (likewise Plutarch); ἀναγκαῖος meaning efficacious, 56, (is ἀναγκαστικός the same, 47, ?); ἀναγκαίως ἔσχον προτάξαι meaning I was compelled, 35 ε; ἀναδέχεσθαι meaning to endure as in Polybius (cf. II, 109, ; V, 120, etc.); ἀναλαμβάνειν τινί τι ἀναλαμβάνειν τινί τι meaning to furnish, 50 1, 129,; ἀντίληψις meaning change? 55,; ἀποφθέγγεσθαι meaning to prophesy, as in Lucian, Ptolemy; ἄσχημων means ignoble, infamous, ἀσχημοσύνη and ἀσχημονεῖν (likewise Epictetus; Dittenb. 653.), the opposite εὐσχή- μων (cf. Epictetus, Ptolemy, inscr.: Dittenb. ind., p. 323); διευθύνειν meaning to remain; δύναμις = ἀγωγή, αἵρεσις; ἐπὶ τούτου τ. εἴδους meaning in this case, 77 197 ἐπὶ παντὸς εἴδους meaning always, 99 ει; εἴδη γυναικεία, 90 1g, matters pertaining to women; ἐπισημασία meaning distinction, glory; εὐπόριστος active; γεωμελία meaning fields, estates (Ptolemy); ζημία meaning calamity (N. T.); ἴδιος deprived of its original force is a pronoun of the third person (Deissmann, Bibelstud., I, 120); ἱκανός meaning many, great; καθαιρεῖν meaning to remove from office (from a magistracy) and likewise καθαίρεσις, -ρετικός, ἀκαθαίρετος; κατα- λαμβάνεσθαι meaning to learn (Dionysius of Halicarnassus); κατασπουδάζειν τινά, 120, 1, meaning to abuse influence against a defendant (cf. vit. Aeschyli, 311 35 Weil); κεφαλὴ μεγάλη meaning a man of the highest rank, 66 11; λογισμός meaning desire, 87 34; μέθοδος meaning fraud (Artemidorus) and thus also μεθοδικός, II, 91 11 23; ὄχλησις meaning disease (Ptolemy); περικυλίεσθαί τινι meaning to fall into something (Ptolemy); πίστις meaning office, administration (Ptolemy, inscr.: cf. Dittenb. ind., p. 384); συνοχή meaning custody, prison (Manetho, Artemidorus); σώματα meaning slaves; ὑπερέ- χων (and likewise μείζων) meaning a powerful man, (also ὑπεροχή meaning the highest position in the state, 53 331, etc.), cf. Deissmann, II, 83; φέρεσθαι meaning to be arrogant, 32 1-3, cf. Sonny, Ad Dionem analecta, 207; meaning to conduct oneself: ἁπλῶς φερό- μενοι, 37 18 28; πρὸς τὸ θέλον, 40 το: ἡδέως, 42, (they are carried away with joy); 72 13 where an adverb has dropped out; ἀστάτως, 108 2s; φθόνῳ ἐνεχ- where an adverb has dropped out; ἀστάτως, 108 2s; φθόνῳ ἐνεχ- θέντες meaning moved by envy, 43 30; καλλονή λόγων meaning relying on fine words, 49; ἀπειρίᾳ, 86 28; τύχη, 31 28, having made use of fortune; cf. W. Schmid, Atticism., I, 139. τύχη,

To touch briefly on syntax (for in forms there are not many, such as ἀμφιάσαι, $57_5$; ἔγγαιος, $68_4$; διαιρήσῃ, $124_3$.), it vacillates completely in moods. Thus it is fond of ἄν with the subjunctive (cf. $90_{33}$, $91_{16}$); ὅτε, $72_{835}$; ἕως, 61. It appears to use the participle in place of the verb, $108_{31}$; the perfect for the aorist, e.g. $83_{26}$, $86_{335}$, $87_{13}$ (cf. Radermacher ad Demetr., p. 84 sq.); ὁπότε ... ἀναδράμῃ, $49_{371}$ ... $126_4$, $82_{22}$; ἐὰν ... ἔστι, $87_{373}$; ἐὰν δηλοῦσι, $99_{11}$; ἐὰν βλάπτεται, $104_{27}$; ὁπόταν ... ἐπεμβῶσι ... καὶ εἰσί, $117_{15}$; ἐὰν ἂν ἔχῃς, $118_{15}$; ἐὰν ἂν ἔχῃς, $118_{15}$ (cf. for many instances Deissmann, II, 30). Nor therefore did I alter ἐάν τις ... συγχρονίσαι, $122_{20}$.

It uses εἰς in place of ἐν (very frequently), more rarely ἐν in place of εἰς ($55_{22}$, $57_4$); ὁμόσε in place of ὁμοῦ, $67_4$, $68_{15}$; ὅπου in place of ὅποι, $52_5$, $51_{14}$

Comparationem senescere declarat cum καινότερος novus, II, $107_{18}$ etc., tum πλεῖστα καὶ μείζονα ἀγαθὰ παρέχονται, $56_{3}$; πολλῷ μᾶλλον ἀπρακτότεροι, $57_{3}$.

Οὖν vim suam amisit; hinc μὲν οὖν, $32_{27}$ (ubi fortasse non recte delevi), $40_{1}$; εἰ ... εἴτ' οὖν, $90_{36}$; εἴτ' οὖν = ἤ, ἤγουν, $108_{25}$. Item μήν : θῦτε μήν ... οὔτε, $30_{7}$, $31_{11}$ (οὔτε ... οὔτε μὴν, $98_{17, 31}$, $101_{14}$; ἀλλ' οὐδὲ μὴν, $34_{30}$, $122_{5}$; οὐκ ἔτυχον ... οὐδὲ μὴν ... γενόμενος, $52_{14}$.

Sed haec omnia in indice plenae editionis amplius illustranda erunt.

Comparison shows signs of decay, as indicated by καινότερος meaning new, II, $107_{18}$ etc., and then πλεῖστα καὶ μείζονα ἀγαθὰ παρέχονται, $56_4$; πολλῷ μᾶλλον ἀπρακτότεροι, 57

Οὖν has lost its force; hence μὲν μὲν οὖν, $32_{27}$ (where perhaps I was wrong to delete μέν), $40_4$; εἰ ... εἴτ᾽ οὖν, $90_{36}$; εἴτ᾽ οὖν = ἤ, ἤγουν, $108_{25}$. Likewise μήν: οὔτε μήν ... οὔτε, $30_4$, $31_4$; οὔτε ... οὔτε μήν, $98_{17, 31}$, $101_{145}$; ἀλλ᾽ οὐδὲ μήν, $34_{303}$, $122_4$; οὐκ ἔτυχον ... οὐδὲ μήν ... γενόμενος, $52_{14}$°. But all these matters will need to be more fully illustrated in the index of the complete edition.

# ADDENDA ET CORRIGENDA

P. 29. Recensionem Valentis praeter V (et S) solo M niti pro certo affirmare possum. Nam codicem Neapolitanum ex ipso M descriptum esse vel ex eis concludi poterat, quae Bassi et Martini in *Catal.*, IV, 65. 174 sqq. congesserant, illi quidem de artiore inter M et N affinitate dubitantes. Nunc codicem Monasterium benigne transmissum cum imaginibus phototypicis codicis M conferre et consensum vel de minimis rebus cognoscere licuit; velut p. 174, 7 ἄνευ νοησίας (pro ἀνευνοησίας), 175, 10 δημοσίαις, 177, 23 τινάς uterque habet, ut in his paginis nulla fere remaneat diversitas.

P. 30, l. 18. οὐ del. Wendland, ego.

P. 31, l. 12. ὁδμῆς Wdl.

P. 31, l. 34. Scr. ἀπέτρεψαν - οἳ δὴ παρὰ Wdl.

P. 32, l. 4. ἔπραττον, δυναμένοις Wdl.

P. 33, l. 10. ἕκαστος ἀγ. ἡγούμενος <δ> κέκτηται ego.

P. 33, l. 23. τὰς αἰσχίστας Wdl.

P. 33, l. 31. ὁπότε δὴ Wdl., an ὅθεν δὴ?

P. 35, l. 5. μετοίσειν Wdl., intellego: " melius quam veterum libri legentibus persuadere ".

P. 35, l. 11. ἕνια Wdl. recte.

P. 35, l. 14. <εἰς τὸ> εἴ τις (sine θέλων) Wdl.

P. 37, l. 25. οἷσπέρ εἰσι μακαριστοί Wdl.

P. 38, l. 10. <ἀντ'> ἀληθείας Wdl.

P. 39, l. 35. μυρίων Wdl. recte.

P. 42, l. 25. ἀφθονίας Wdl.

P. 43, l. 24. Versus a Stoicis dogmatis sui stabiliendi causa allati; cf. Chrysipp. fr. 925; Plut., *De Hom.*, 120 (haec enim vere Plutarchea esse egregia argumentatione probavit H. Schrader, *De Plut.* Ὁμηρικαῖς μελέταις, Gothae, 1899).

P. 50, l. 30. ὡς ἕκαστος e Thucyd. Strab. Dione Cassio defendit Radermacher.

P. 51, l. 13. εὐξάμενος Cumont.

P. 51, l. 28. ἂν ὑποίσει Rad. (cf. ad Demetr., p. 67).

P. 51, l. 36. συνέχεσθαι Cumont cl. Epict. II, 18, 1.

P. 52, l. 10. ἀδιάφορα Cumont.

P. 52, l. 22. Sero vidi haec et ea quae antecedunt (edita p. 120, 28) desumpta esse

# TO BE ADDED AND CORRECTED

P. 29. I can affirm with certainty that the recension of Valens, apart from V (and S), rests on M alone. For it could have been concluded even from what Bassi and Martini had assembled in Catal., IV, 65. 174 sqq. that the Neapolitan codex was copied from M itself — those scholars indeed doubting the closer affinity between M and N. Now it has been possible to compare the codex kindly transmitted to the monastery with the phototypic images of codex M and to recognize agreement even in the smallest details; for instance, p. 174, 7 &veu voŋalaç (for ἀνευνοησίας), 175, 10 δημοσίαις, 177, 23 τινὰς — both have these, so that in these pages scarcely any divergence remains.

P. 30, l. 18. où del. Wendland. **ego.**

P. 31, l. 12. δδμῆς Wal.

P. 31, l. 34. Scr. dñérpeyav - of dὴ) napà Wdl.

P. 32, l. 4. ἔπραττον, δυναμένοις Wal.

P. 33, l. 10. Ἕκαστος ἀγ. ἡγούμενος <8> κέκτηται ego.

P. 33, l. 23. tàç aloxioraç Wdl.

P. 33, l. 31. δπότε δή Wdl., or δθεν δὴ?

P. 35, l. 5. μετοίσειν Wdl., I understand: * better than the old manuscripts in persuading readers.

P. 35, l. 11. Ἔνια Wdl. correctly.

P. 35, l. 14. <εἰς τὸ > εἴ τις (without θέλων) Wdl.

P. 37, l. 25. οἵσπέρ εἰσι μακαριστοί Wdl.

P. 38, l. 10. ⟨ἀντ⟩είληψεως Wdl.

P. 39, l. 35. μυρίων Wdl. correctly.

P. 42, l. 25. ἀφθονίας Wdl.

P. 43, l. 24. Verses cited by the Stoics for the purpose of establishing their doctrine; cf. Chrysipp. fr. 925; Plut., De Hom., 120 (that these are genuinely Plutarchean has been demonstrated by excellent argumentation by H. Schrader, De Plut. Ὁμηρικαῖς μελέταις, Gotha, 1899). P. 50, l. 30. ὡς ἕκαστος from Thucydides, Strabo, and Dio Cassius defended by Radermacher. P. 51, l. 13. εὐξάμενος Cumont.

**P. 51, l. 28. ἂν ὑποίσει Rad. (cf. ad Demetr., p. 67).**

P. 51, p. 36. ouvéxesēai Cumont cl. Epict. II, 18, 1.

P. 52, l. 10. &didpopa Cumont.

P. 52, l. 22. I noticed too late that these and the preceding passages (published p. 120, 28) were drawn

ex capite II, 41, ubi extant in S. Solum primum exemplum (p. 120, 30-32) translatum est ex capite II, 36, cuius in fine extat. His igitur fulcitur opinio olim a me prolata (*Catal.*, II, 87), ea quae in V post f. 105 traduntur non iam ad seriem operis Vettiani pertinere. Restat autem quaestio de eis, quae in S sequuntur (VIII, 6; cf. supra p. 9).

P. 55-61. Ad capp. ε'-ιδ'. — Haec partim ex opusculo excerpta sunt in codd. Parisin. 2506, saec. XIII, f. 1 ss. (initio mutilo) et Marciano 335 [= Venet. 7], saec. XV, f. 28 ss, servato, quod in *Catal. Parisino* edetur. Cui titulus est Ἑρμοῦ τοῦ τρισμεγίστου περὶ τῆς τῶν ιβ' τόπων ὀνομασίας καὶ δυνάμεως. Pauca tantum Valens ex Hermetis copiis deprompsit. Ubi ad verbum fere Hermetem repetiit, textum ineditum transcripsi.

ε'. Ex capite : Τόπος ιβ' (Venet. f. 39ʳ).

Ad v. 17. Ὁ ιβ' τόπος καὶ μετακόσμιος καλούμενος σημαίνει τὰ περὶ ἐχθρῶν .... ἐπειδὴ πρὸ τῆς ἐκτροπῆς αὐτοῦ τὸ ζῴδιον ἀνέτειλε.

Ad v. 21. Οἱ δὲ ἀγαθοποιοὶ βλάπτουσι ἐν τῷ ιβ' καὶ οὐ μετρίζουσι (*sic* V) τὰ ἑαυτῶν ἀγαθά.

ς'. Ex capite : Τόπος ἑνδέκατος (Venet. f. 38). Ὁ ια' τόπος καλεῖται ἀγαθὸς δαίμων. οἱ οὖν ἀγαθοποιοὶ ἐνταῦθα ἰδίοις ὄντες προσώποις ἢ οἴκοις ἢ ὑψώμασι ἢ ὁρίοις μέγαν πλοῦτον σημαίνουσι καὶ πράξεις ἐπιφανεῖς ..... καὶ ἀποστασίας κατὰ τὴν ἀκμὴν τῆς νεότητος. πᾶς δὲ κλῆρος καὶ πᾶς οἰκοδεσπότης κλήρου ἢ κέντρου ἢ τόπου ἢ τριγώνου ἐκεῖ τυχὼν πάντα ἀγαθὰ σημαίνει.

P. 56, l. 11-18. Reliqua differunt neque cum " τόπος ἑνδέκατος " neque cum " τόπος δέκατος " congruunt. Hoc capit. incipit : Ὁ ι' τόπος καλεῖται .... Ἐν τούτῳ τῷ τόπῳ οἱ αἱρεσιάρχαι χαίρουσι καὶ πράξεις ἀγαθὰς καὶ ἐπωφελεῖς διδόασι.

ζ'. Θεοῦ Ἥλιου τόπος = Venet. f. 36ʳ. Τόπος ἕννατος. — Incipit : Ὁ θ' τόπος καλεῖται θεός· ἔστι δὲ τόπος Ἡλίου· σημαίνει δὲ τὰ περὶ θεῶν πάντα καὶ βασιλέων καὶ ξένων καὶ ὀνείρων καὶ θρησκείας· ἔστι δὲ τὸ ζῴδιον ἀστρονομικὸν καὶ μετακόσμιον· ἐν τούτῳ τῷ τόπῳ οἱ ἀγαθοὶ ὄντες ἐπὶ ξένης τὰς εὐτυχίας ποιοῦσι καὶ περὶ τὴν θρησκείαν εὐσεβεῖς καὶ δικαίους, μάλιστα εἰ καὶ ὁ κύριος τοῦ τόπου καλῶς κεῖται καὶ ἐν ἰδίῳ οἴκῳ ἢ ὑψώματι καὶ ἀθεώρητος ὑπὸ κακοποιῶν τύχῃ, ἐν χρηματισμῷ γίνεται· οἱ τοιοῦτοι περὶ ὄχλων ἡγουμένων (l. νοι?) διὰ τὴν ἐμπορίαν, τινὲς δὲ βασιλικοὶ γραμματεῖς γίνονται· ταῦτα δὲ ποιεῖ μετὰ τὴν πρώτην ἡλικίαν. — Cetera omnino differunt.

η'. Ὄγδοος = Venet. f. 35ʳ. Τόπος ὄγδοος ... Τὸν περὶ θανάτου λόγον σημαίνει ... Ἐὰν οὖν ἐκεῖ τύχῃ ὁ κλῆρος τύχης καὶ ὁ κύριος τοῦ ὡροσκόπου δυσπραγίας καὶ ἀνωμαλίας ποιεῖ· ἐὰν δὲ καὶ κακοποιοὶ ὦσιν οὗτοι, χεῖρον τὸ κακόν· ἀτυχεῖς γὰρ ποιεῖ ...

P. 57, l. 12. Ἑρμῆς κύριος ὄντος (*sic*) τοῦ δαίμονος ἐπιπαρὼν τῷ η' ὄπαυγος μετὰ Κρόνου καὶ Ἄρεως κωφοὺς καὶ ἀλάλους. Σελήνη ἡμέρας τοῖς ἀριθμοῖς καὶ τῷ φωτὶ προστιθεῖσα μάλιστα ℤ ἐν τῷ ια', ἀπὸ νεκρικῶν πραγμάτων καὶ κληρονομιῶν ὠφελήσει.

θ' = Venet. f. 35. Ἕβδομος τόπος. — Incipit : Ὁ ζ' τόπος καλεῖται κέντρον δυτι-

from chapter II, 41, where they are found in S. Only the first example (p. 120, 30–32) has been transferred from chapter II, 36, at the end of which it appears. These findings therefore support the opinion I once put forward (Catal., II, 87), that what is transmitted in V after f. 105 no longer belongs to the sequence of Vettius's work. There remains, however, the question concerning what follows in S (VIII, 6; cf. above p. 9). P. 55–61. On chapters 5′–14′. These passages were partly excerpted from the treatise in codd. Parisin. 2506, 13th century, f. 1 ff. (with a mutilated beginning) and Marcianus 335 (= Venet. 7], 15th century, f. 28 ff., preserved, which will be published in the Parisian Catalogue. Its title is: Ἑρμοῦ τοῦ τρισμεγίστου περὶ τῆς τῶν ιβ′ τόπων ὀνομασίας καὶ δυνάμεως [Of Hermes Trismegistus, on the naming and power of the twelve places]. Valens drew only a small amount from the resources of Hermes. Where he repeated Hermes nearly word for word, I have transcribed the unedited text.

5′. From the chapter: Place 12 (Venet. f. 39r).

On v. 17. The 12th place, also called the post-cosmic, signifies matters concerning enemies ... since the zodiac sign rose before his birth.

A' n. 21. The benefics cause harm in the 12th and do not moderate (their ) the own goods.

6. Ex capite: Τόπος ενδέκατος (Venet. f. 38). The 11th place is called the Good Daimon. The benefics, therefore, when they are here in their own persons or houses or exaltations or terms, signify great wealth and distinguished actions ..... and rebellions in the prime of youth; and every lot and every lord of a lot of an angle or place or triangle falling there signifies all good things.

P. 56, l. 11–18. The remainder differs and does not agree with the eleventh place, nor with the tenth place, do they agree. This chapter begins: The 10th place is called .... In this place the sect leaders rejoice and grant good and beneficial actions.

7. The place of the God Helios = Venet. f. 36. The ninth place. It begins: The 9th place is called God; it is the place of the Sun; it signifies all matters concerning gods and kings and foreigners and dreams and religion; the sign is astronomical and transcosmic; the benefics being in this place bring good fortune in foreign lands and make men pious and just in matters of religion, especially if the lord of the place is also well positioned and happens to be in its own house or exaltation and unaspected by malefics, it becomes active in financial matters; such men are leaders of crowds (I. noi?) on account of commerce, and some become royal secretaries; these things come about after the first age. The rest differ entirely.

8. Eighth Venet. f. 35. Eighth Place ... It signifies the matter of death ... If, then, the Lot of Fortune and the lord of the horoscope happen to be there, it produces misfortune and irregularity; and if these are also malefics, the evil is worse; for it makes men unfortunate . . .

P. 57, l. 12. Mercury, being lord of the daimon, present at the 8th under the rays together with Saturn and Mars, makes men deaf and mute. The Moon, adding by day in numbers and in light, especially in the 11th, will bring benefit from matters relating to the dead and from inheritances.

9 = Venet. f. 35. Seventh Place. Incipit: The 7th place is called the western pivot—

κόν· σημαίνει δὲ τὸ γῆρας καὶ τὸν γάμον .... ὁ οὖν Ζεὺς παρὼν ἐκεῖ καλὸν τὸ γῆρας καὶ ἄμοχθον ποιεῖ καὶ εὑρήματα καὶ κληρονομίας ἐπὶ ξένης.

P. 58, 7. Ὁ δὲ Κρόνου ἐκεῖ οὐ μόνον κακογάμους ἀλλὰ καὶ πάθη ποιεῖ περὶ τοὺς δακτύλους ἢ αἱμορροίας ἢ ῥεύματα περὶ τοὺς πόδας· πάντως δὲ σίνει τὸ σῶμα καὶ κακοτεκνίαν ποιεῖ μάλιστα παρ' αἵρεσιν ἐν ἰδίῳ οἴκῳ .... Ἄρης δὲ ἐκεῖ ὢν δυσγαμίας καὶ μοιχαλίδας ζεύγνυσιν, σίνει δὲ τοὺς ὀφθαλμοὺς ἢ τοὺς δακτύλους ἢ τοὺς πόδας καὶ τρομώδεις ποιεῖ· πάντως δὲ καὶ τὰ γονικὰ διαφθείρει, μάλιστα δὲ παρ' αἵρεσιν ἀλλοτρίοις οἴκοις, καὶ τὸ γῆρας κακόν.

ι' = Venet. f. 33ᵛ. Ἕκτος τόπος.

Ad v. 17. Ἥλιος δὲ ἐκεῖ, καταδυναστευθήσεται παρ' ὑπερεχόντων καὶ ἐν ὑποταγῇ ἔσται.

Ad v. 20. F. 34ʳ. Ἐὰν δὲ ὁ ♄ (falso Ἑρμοῦ MS) ἐπιπαρῇ τῷ τόπῳ, πλανήτην καὶ ζημιώδη ποιεῖ τὸν γεννώμενον καταλιπόντα τὰ ἑαυτοῦ μετὰ λύπης. ♃ δὲ ἐκεῖ, ἐν δημοσίοις πράγμασι ζημιωθήσεται. Ἀφροδίτη δέ, διὰ γυναικῶν ζημιωθήσεται καὶ κρίσεις ἕξει πρὸς τὸ γένος. μίγνυται δὲ δούλοις ἢ σεσινωμένοις, ἔσονται δὲ καὶ ἀναφρόδιτοι καὶ ἀχαρεῖς. ♂ δὲ ἐκεῖ, σῖνος περὶ τοὺς πόδας ποιεῖ, κακίζει δὲ καὶ τὸν περὶ δούλων λόγον καὶ ἐχθρῶν ἐπαναστάσεις καὶ ἐπὶ ξένης κινδύνους καὶ σῖνος δίδωσι, οὗ ἐστι τὸ ζῴδιον οἰκεῖον ἔνθα ὁ ♂. ὁ δὲ ☿ ἐκεῖ κακοβούλους, κλέπτας ἀλλοτρίων ἐπιθυμητάς, κακολόγους δυσεπιτεύκτους, καὶ κακὰς φήμας κτήσονται.

ια' = Venet. f. 32ʳ. Τόπος πέμπτος.

Ad v. 2 ss. Ὅταν οὖν ὁ Ζεὺς ἢ Ἀφροδίτη ἐκεῖ τύχῃ οἰκοδεσπότ(αι) ἢ τοῦ κλήρου τῆς τύχης ἢ τοῦ ὡροσκόπου, ὁ γεννώμενος ἄρχει διὰ λαοῦ· μάλιστα δὲ Ἀφροδίτη ἰδιοπροσωποῦσα ἔξαυτος· ὁ γὰρ τοιοῦτος κυριεύσει χώρας καὶ ἐπαφρόδιτος ἔσται καὶ εὐσχήμων καὶ τιμὰς ἕξει τῶν ὅλων (l. ὄχλων), ἐάνπερ μὴ θεωρῆται ὑπὸ κακοποιῶν. ὁ δὲ ♃ καὶ ἀγαθὸν σύμβουλον πρὸς τοῖς εἰρημένοις ποιεῖ. ὁ δὲ ♂ ἐκεῖ, τύραννον, στρατηγόν. ὁ δὲ κύριος τοῦ ὡροσκόπου ἢ τῆς τύχης ἐκεῖ ἰδιοπροσωποῦντες ποιοῦσι κυρίους ζωῆς καὶ θανάτου. ὁ δὲ Κρόνος ἐκεῖ, πολυκτήμονας ἐγγείων, ἄρχοντας, θεμελίων κτίστας ἢ χωρῶν ἢ πόλεων. ὁ δὲ Ἥλιος ἐκεῖ ἰδιοπροσωπῶν, βασιλέων φίλους καὶ ἱερῶν θείων ἄρχοντας. ὁ δὲ Ἑρμῆς πολυπείρους καὶ γραμματ(εῖς) ποιεῖ προκόπτοντας διὰ λόγων καὶ πίστιν χρημάτων ἔχοντας, μάλιστα δὲ εἴ ἐστιν ἔξαυτος καὶ ἰδιοπρόσωπος καὶ ὁρῶντος Ἄρεως καὶ Κρόνου. ἡ δὲ Σελήνη ἐκεῖ καλῶς κειμένη εὐτυχεῖς ποιεῖ μάλιστα οἰκοδεσποτοῦσα τοῦ κλήρου τῆς τύχης ἢ τοῦ ὡροσκόπου καὶ ἰδιοπροσωποῦσα καὶ τοῖς ἀριθμοῖς προστιθεῖσα. ἄλλοι μὲν ἀγαθοὶ συμπαρόντες αὐτῇ τὰ ἀγαθὰ δώσουσι, οἱ δὲ κακοποιοὶ θραύσουσι. — Sequuntur multa alia de hoc quinto loco.

ιβ' = Venet. f. 31ᵛ. Τόπος δ'. — Differt; deest mentio ἀγαθοποιῶν in Hermete.

ιγ' = Venet. f. 30ʳ. Τόπος γ'. — Post pauca: Ἐὰν οὖν ἡ Σελήνη τύχῃ ἐν τῷ τρίτῳ τὸν οἰκοδεσπότην ἔχουσα τοῦ ὡροσκόπου ἢ τοῦ κλήρου τῆς τύχης ἐν ἰδίῳ προσώπῳ μάλιστα καὶ τῆς αἱρέσεως (?) καὶ μεστὴ καὶ τοῖς ἀριθμοῖς προσθετική, ὁ γεννώμενος ἔσται μέγας, πλούσιος, ὑπὸ θεῶν χρηματιζόμενος καὶ ἱερῶν τόπων <προεστώς>, ἕξει δὲ διάφορα χρήματα, ἄρξει δὲ πόλεων· ἐὰν δὲ συμπαρῇ ὁ Ἥλιος καὶ ἡ Σελήνη ἀπὸ συνόδου, ἱερεὺς ἔσται. ἐὰν δὲ ὁ Κρόνος συμπαρῇ, ἔσται

it signifies old age and marriage ... Jupiter present there makes old age good and without toil, and brings discoveries and inheritances in a foreign land.

P. 5,-7. Saturn there makes men not only unfortunate in marriage but also causes afflictions around the fingers or hemorrhoids or fluxes around the feet; and it wholly injures the body and causes misfortune with children, especially contrary to sect in its own house ... Mars, being there, joins men in bad marriages and with adulteresses, injures the eyes or the fingers or the feet and makes them trembling; and it wholly destroys the ancestral estate as well, especially contrary to sect in alien houses, and makes old age wretched.

10 = Venet. f. 33. Sixth Place.

Ad v. 17. The Sun there will be dominated by those in power and will be in subjection.

Ad v. 20. F. 34'. But if the Sun (falsely written as Mercury in the MS) is present in that place, it makes the native a wanderer and one who suffers loss, abandoning his own possessions with grief. Saturn there, he will suffer loss in public affairs. Venus there, he will suffer loss through women and will have lawsuits against his own kin, and he mingles with slaves or the maimed, and they will be unattractive and disagreeable. Mars there causes injury about the feet, and also harms the matter concerning slaves and brings about uprisings of enemies and dangers in foreign lands, and causes injury of the sign that is the domicile of Mars. Mercury there makes men ill-counseled, thieves, desirous of others' property, evil-tongued, hard to succeed, and they will acquire ill repute.

11 = Venet. 1. 32. The fifth place.

Ad v. 2–39. When, therefore, Jupiter or Venus happens to be there as lord of the Lot of Fortune or of the Ascendant, the native rules through the people; especially Venus when it is in its own person and in full light; for such a one will have dominion over a region and will be charming, well-favored, and will hold honors among all (or: the masses), provided it is not beheld by malefics. Jupiter there also makes one a good counselor in addition to what has been said. Mars there makes one a tyrant, a general. The lord of the Ascendant or of Fortune, when in their own person there, makes men lords of life and death. Saturn there makes men possessors of much land, rulers, founders of buildings, or of regions or cities. The Sun there in its own person makes friends of kings and rulers of sacred and divine offices. Mercury makes men of wide experience and secretaries who advance through eloquence and who hold the trust of financial matters, especially if it is in full light and in its own person while Mars and Saturn are in aspect. The Moon, when well-placed there, makes men fortunate, especially when it is lord of the Lot of Fortune or of the Ascendant, is in its own person, and is adding in numbers. Other benefics present with it will bestow the good things, while the malefics will diminish them. Many other things follow concerning this fifth place.

12 = Venet. f. 31'. Place 4. Differs; the mention of ἀγαθοποιών is absent in Hermes.

IT' Venet. f. 30. Place 3. - After a little: If therefore the Moon happens to be in the third, having the lord of the ascendant or of the Lot of Fortune in its own face especially and of the sect (?) and full and increasing in numbers, the native will be great, wealthy, receiving oracles from gods and <presiding over> sacred places, and will possess various riches, and will rule over cities; but if the Sun and Moon are present together from conjunction, he will be a priest. But if Saturn is present together, he will be

ἱεροσκόπος, φιλόδικος, ζημιώδης, θεοχόλωτος, βλάσφημος εἰς τὸ θεῖον. ἐὰν δὲ ὁ Ζεὺς συμπαρῇ τῇ Σελήνῃ, μάγος, προφήτης πλούσιος· ἐὰν δὲ Ἄρης συμπαρῇ τῇ Σελήνῃ, ἔσται πρακτικὸς καὶ ἀποστερητὴς ἀλλοτρίων· ἐὰν δὲ παρῶσιν ἐν ἰδίῳ τόπῳ ἢ προσώπῳ μάλιστα ἐπὶ νὺξ (*sic*), γίνεται στρατη<λά>της, ἐπίορκος χάριν χρυσοῦ· ἔσθ' ὅτε καὶ χόλῳ βασιλικῷ ἀπόλλυται. ἐὰν δὲ ὁ τῆς τύχης κλῆρος ἐπιπαρῇ σὺν τῷ τῆς Ἀφροδίτης ἐν ἰδίῳ προσώπῳ, μάλιστα νὺξ (*sic*), καὶ ἡ Σελήνη οἰκοδεσποτοῦσα τοῦ κλήρου συνῇ ἐκεῖ ἐν ἰδίῳ προσώπῳ, ὁ γεννώμενος ἔσται μέγας, πλούσιος καὶ ὑπὸ γυναικὸς εὐεργετηθήσεται, τινὲς δὲ καὶ ἐν ἡγεμονίαις διάγουσι· οἱ δὲ καὶ ἀρώματα μεταχειρίζονται. ἐὰν δὲ ὁ Ἑρμῆς σὺν τῇ Σελήνῃ τύχῃ ἐκεῖ ἰδίῳ προσώπῳ καὶ κυριεύσουσα (*sic*) τοῦ ὡροσκόπου ἢ τοῦ κλήρου τῆς τύχης, ὁ γεννώμενος ἐρεῖ τὰ μέλλοντα ὡς θεὸς καὶ μυστηρίων ἀπορρήτων μεθέξει καὶ τῶν οὐρανίων μέτοχος ἔσται· κτλ.

ιδ' = Venet. f. 29r. Δεύτερος τόπος. — Incipit: Ὁ δεύτερος τόπος καλεῖται Ἅιδου πύλη καὶ ἀργός. ἐν τούτῳ ἀργότεροί εἰσιν οἱ ἀγαθοὶ πλὴν τὰ ἐλπιζόμενα καλὰ ἀποτελοῦσιν καὶ ἀπὸ νεκρικῶν πραγμάτων ἐλπίδας, καθὸ ἐπαναφορά ἐστι τοῦ ὡροσκόπου. οἱ δὲ κακοποιοὶ ποιοῦσι νωχελεῖς ἀπράκτους καὶ σίνη περὶ τὰς ὄψεις. ἐὰν δὲ ὁ κλῆρος τύχῃ ἐκεῖ ἢ καὶ ὁ κύριος αὐτοῦ καὶ ὁ οἰκοδεσπότης τοῦ ὡροσκόπου κακοποιοὶ ὄντες τὸν τόπον θεωρήσωσιν, νεκροφύλακας ποιοῦσι καὶ κυνοβρώτους καὶ ἀποκηρύκτους τῶν γονέων· εἰ ὁ Κρόνος δὲ παρῇ τῷ κ' καὶ οἰκοδεσποτ(ῇ) τῆς τύχης ἢ τοῦ ὡροσκόπου, νεκροψύχους, νοσεροὺς ποιεῖ καὶ πτωχούς· ὁ δὲ Ἄρης ὡσαύτως τυχὼν ποιεῖ ἀποβολὰς καὶ ἀντιπτώματα τῷ γεννωμένῳ καὶ περὶ τὰς ὄψεις δὲ πολλάκις σῖνος. ἐπὶ δὲ Ἀφροδίτης οἴκου ἀπὸ γυναικῶν ἔσται ἡ βλαβὴ καὶ κατὰ τὸν ἀστέρα οὗ οἶκος (l. οἰκεῖος) ἔσται ἡ βλαβή. Ἥλιος δὲ ἐν τῷ β' ὢν οἰκοδεσπότης τοῦ κλήρου ἢ τοῦ ὡροσκόπου κατὰ μοῖ(ραν) προσώπῳ ἰδίῳ <ἢ> τοῦ Ἄρεως ὄντος ἐν τῷ ὡροσκόπῳ ἐν Κρόνου ζῳδίῳ, ὁ γεννώμενος τυφλοῦται ἐν τοῖς τοῦ Ἄρεως χρόνοις καὶ ἐπαιτήσει καὶ τῶν πατρώων στερηθήσεται. Ἀφροδίτη δὲ ἐν τῷ δευτέρῳ οὖσα τόπῳ, οἰκοδεσποτοῦσα τῆς τύχης ἢ τοῦ ὡροσκόπου, ὁ γεννώμενος ἀποδημήσει ἢ ἐφ' ὕγρων τὰς πράξεις ἕξει, εἰ ἐστιν ἑῴα ἀνατολική. εἰ δὲ ἑσπερία, ἐν ἱεροῖς θηλείοις καταφεύγουσιν ἢ μυστήρια θεῶν ἢ τελετὰς περιποιοῦνται. Ἑρμῆς δὲ ἐν τῷ δευτέρῳ ὢν ὕπαυγος ἀγραμμάτους ποιεῖ, ἀνατολικὸς δὲ εὐμαθεῖς, περιέργους, ἐπιχειροῦντας ἃ οὐκ ἔμαθον, ἐπιτευκτικοὺς ἐν τοῖς μαθήμασιν. Σελήνη δὲ παροῦσα τῷ β' τόπῳ Κρόνου ὡροσκοποῦντος ὑποδειχθήσ(εται) (scr. ὑποχυθ-) τοὺς ὀφθαλμούς. — Multa huiusmodi sequuntur. [F. C.]

P. 60, l. 8. ζημιωτικὸς Hermes.

P. 62. De κατόχοις Syriacis, cf. Draeseke, *Byz. Zeitschr.*, XIV (1905), p. 576 (Cumont).

P. 64, l. 1. ἢ στρατ. natum esse ex ἱστρατ. forma vulgari suspicatur Rad.

P. 69, l. 4 et 5. Scr. παρὰ pro περὶ.

P. 71, l. 18. Scr. II, 28.

P. 72, l. 13. An ὑπενεχθέντες?

P. 73, l. 9. εἰς τὸν] an ἐστόν?

P. 77, l. 14. Scr. ἐν τῷ ὑπογείῳ.

An inspector of sacred rites, litigious, prone to loss, hated by the gods, blasphemous toward the divine. But if Zeus is present together with the Moon, a magician, a wealthy prophet; but if Ares is present together with the Moon, he will be industrious and a defrauder of others' property; but if they are present in their own place or face especially at night, he becomes a military commander, perjuring himself for the sake of gold; and sometimes he is also destroyed by royal wrath. But if the Lot of Fortune is present together with that of Venus in its own face, especially by night (sic), and the Moon ruling the lot is there in its own face, the native will be great, wealthy, and will be benefited by a woman, and some also live in positions of authority; and others also deal in spices. But if Mercury happens to be there together with the Moon in its own face and ruling the ascendant or the Lot of Fortune, the native will speak of future things like a god and will partake of secret mysteries and will be a partaker of heavenly things, etc.

10' = Venet. f. 29. Second Place. Incipit: The second place is called the Gate of Hades and idle. In it the benefics are more sluggish, yet they bring about hoped-for good things and hopes from matters pertaining to the dead, inasmuch as it is the succedent of the ascendant. The malefics make one slothful, inactive, and with injuries to the eyes. But if the Lot happens to be there, or its ruler and the lord of the ascendant, being malefics, behold the place, they make guardians of the dead, those devoured by dogs, and those disowned by their parents. If Saturn is present with the lord of the Lot or of the ascendant, he makes them of deadened soul, sickly, and poor. Mars likewise, when so situated, causes losses and setbacks for the native and often injury to the eyes. In the house of Venus the harm will come from women, and according to the star whose house it is, so shall the harm be. The Sun, being in the 2nd as lord of the Lot or of the ascendant, by degree, in his own face, or with Mars being in the ascendant in a sign of Saturn, the native is blinded during the periods of Mars, and shall beg and be deprived of his paternal inheritance.Venus, being in the second place and ruling the Lot or the ascendant, the native will travel abroad or will conduct his affairs over open waters; if she is morning-rising. But if evening, they take refuge in female sanctuaries, or they acquire mysteries of the gods or initiatory rites. Mercury, being in the second place under the beams, makes one illiterate; but when rising in the east, he makes one quick to learn, curious, attempting things they have not studied, and successful in the sciences. The Moon, when present in the 2nd place with Saturn on the ascendant, will be shown to cause suffusion of the eyes. - Many similar things follow. [F. C.]

P. 60, l. 8. Ζημιωτικός Hermes.

P. 62. On the Syriac katóxoi, cf. Draeseke, Byz. Zeitschr., XIV (1905), p. 576 (Cumont).

P. 64, l. 1. ἢ στρατ. is suspected by Rad. to have been born from the vulgar form Ιστρατ.

P. 69, l. 4 and 5. Read παρά for περί.

P. 71, l. 18. Read II, 28.

P. 72, l. 13. Perhaps ὑπενεχθέντες?

P. 73, l. 9. εἰς τὸν] perhaps ἐστόν?

P. 77, l. 14. Read ἐν τῷ ὑπογείῳ.

P. 79, l. 12, Scr. Καρκίνῳ.

P. 87, l. 37. Adn. scr.: corr. H (non M).

P. 110, l. 38. Dele ἢ.

P. 111, l. 16. συγγενικὰ <πρόσωπα> puto.

P. 111, l. 28. Nempe διοικονομίας.

P. 111, l. 29. Nempe ἐπικτῶνται.

P. 122, l. 23. δύο καὶ τρεῖς tuetur Rad., cf. Themison, *Rh. Mus.*, 1903, p. 51, 19; Hippiatr., p. 59, 13 (Charit., II, p. 10, 3).

P. 122, l. 31. ἀγ. μετέωρος τῷ ἐπαίνῳ Rad.

P. 79, l. 12. Read Καρκίνῳ.

P. 87, l. 37. In the note read: corr. H (not M).

P. 110, l. 38. Delete §.

P. 111, l. 16. συγγενικά <persons> puto.

P. 111, l. 28. Namely dioikovoulaç.

P. 111, l. 29. Namely Èñiktŵvtal.

P. 122, l. 23. dưo καl τρεῖç is supported by Rad., cf. Themison, Rh. Mus., 1903, p. 51, 19; Hippiatr., p. 59, 13 (Charit., II, p. 10, 3).

P. 122, l. 31. ἀγ. μετέωρος τῷ ἐπαίνῳ Rad.

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